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**OPINION**

**Women in Leadership--a Logical and Theological Mandate:** Guest columnist Martin Weber wonders why a Church dependent for its existence on the early ministry of a charismatic woman, has been so terribly slow in accepting that the Holy Spirit continues to include women in all its spiritual blessings....

**My Take: Adventist Stories:** Religious organizations develop two kinds of stories: The ones that relate to the organization itself, and the ones that define the kind of God the membership serves. Columnist Raj Attiken says the more the organization’s narrative is a positive one about their God, the better; religions that focus on stories about themselves tend to yield sadness and failure....

**Alleluia! (DEVOTIONAL):** The winters of our discontent come harsh and heavy some years; this year Debonnaire Kovacs has hardly felt the cold at all, in her Kentucky Home. But whatever our situation, the celebration of a resurrected Christ always warms our spiritual lives, regardless of the weather....
A Tip-of-the-Iceberg Recap of Global Youth Day, March 21, 2015 (FEATURE): Young people appear far more willing to take activist roles in the Church than listen to sermons, and the great popularity of a recent Global Youth Day confirms the point....

Dawn (VISUAL): The time of day and serene surroundings on resurrection morning, more than 2,000 years ago, are relayed photographically by Debbonnaire Kovacs in this scene from Baddeck, Nova Scotia....
Play Opens in Walla Walla about Growing Up Adventist and Gay

By AT News Team, April 2, 2015: The staged reading of a play yesterday evening has generated a lot of talk on the campus of Walla Walla University and in the community, both among Adventists and others, reported KVEW Channel 42, the ABC television affiliate in Kennewick, Washington. The play was written by Bradley Nelson, a Walla Walla native who grew up in the Adventist faith.

For more than ten years Nelson has interviewed Adventists who are lesbian, gay, bisexual and transgender (LGBT). “These are people who are trying to figure out who they are and then trying to figure out how to live that authentic self,” Nelson told the television news program. The play tells their stories.

Nelson stated that this is an issue that a lot of people who grow up in conservative religious families have to deal with. “Because of the environment I was raised in it was so not the norm that I didn't even think about it as being a possibility,” Nelson said in the television report. He said that as a young man his sexual identity was repressed and it was not until late in his college years that he came out to himself.

Nelson thinks that many people base their understanding of homosexuality entirely on church rules. “I think when people start to hear stories of actual people and their struggles that can help to broaden their understanding of the issue,” he said.

After the reading the play there was a question-and-answer time with Nelson as the play’s author. This has started a conversation that has spilled out widely in the small towns that make up the Walla Walla Valley in eastern Washington state, according to the television news.

“People are saying the play’s like a revolution or it’s the start of one,” the television news program quoted Caleb Atkins, an Adventist who is a student at Walla Walla University. Homosexuality is a topic that traditionally Adventists have ignored although the denomination teaches that sex outside of the marriage of a heterosexual couple is sin in God’s eyes.

Early in 2014 the denomination convened a gathering of Adventist Bible scholars, administrators and pastors from around the world in South Africa to discuss issues related to sexuality. A key theme stated there by a number of the leaders was the need for compassion and a Christ-like attitude toward LGBT people. The result has been discussions such as those now going on in Walla Walla.
Adventist Scholars Complete a Contemporary Russian Translation of the Bible

By AT News Team, April 2, 2015: Adventist Bible scholars have completed a 23-year project to translate the Bible into contemporary Russian and make it more accessible to today’s Russian culture. Bibles were scarce during the Soviet era and are easy to obtain in Russia these days, yet for more than a century the only complete Russian Bible was an 1875 translation that contains archaic language no longer in use.

Pastor Mikhail P. Kulakov, a scholar and former president of the Adventist denomination in the region, spent last two decades of his life spearheading the Bible translation project. His son, Dr. Mikhail M. Kulakov, took over the project when his father died in 2010. In March, 23 years after it began, the completed Bible arrived at the printers.

Kulakov is a member of the religion faculty at Washington Adventist University and editor-in-chief of the project and director of the Bible Translation Institute at the university in Takoma Park, Maryland. He told the Columbia Union Visitor that he looks forward to distributing the Bible in Russia and everywhere that the Russian language is used, giving its readers a new sense of God’s closeness in the Lord’s Prayer, the Psalms, and Isaiah.

“I loved the translation which we had access to,” he said, referring to the 1875 version. “But I did not realize that there is greater richness and depth of meaning in those passages.”

The Bible Translation Institute coordinated the project, working with Russian Orthodox scholars in refining the text. Portions of the new Bible were posted on Catholic, Baptist, Lutheran, and Russian Orthodox Web sites as they became available. A version of the new translation with just the New Testament and Psalms was published several years ago and can be purchased at Adventist Book Centers, on Amazon, and at russianbible.org. The new version is the second to be released in contemporary Russian. The first was published by the Russian Bible Society in 2011.

This report is adapted from a story published by the Columbia Union Visitor and written by V. Michelle Bernard.
Southern Adventist University Student Charged: Inappropriate Behavior with a Minor

By AT News Team, April 2, 2015: Ari T. Guindon, a physical education major at Southern Adventist University (SAU), has been charged by the Collegedale Police with sending a teenage girl explicit, inappropriate photos via an Internet app called Snapchat. The young adult was interviewed at the police station in the college town near Chattanooga, Tennessee, yesterday by WTVC Channel 9 television news.

Guindon is a member of a campus student organization called Gym Masters which produces acrobatic performances and teaches gymnastics classes for teens and children. Police believe that this is the venue in which he became acquainted with the victim.

SAU staff reported the allegations to the local police. Guindon was immediately suspended by the university and within a few days expelled from the campus. He is currently banned from coming onto the campus, according to WTVC Channel 9 news.

The university has denied that the allegations have anything to do with Guindon’s membership in the Gym Masters acrobatic team. It released the following statement: “On the evening of March 3, SAU became aware of alleged inappropriate communications between senior physical education major Ari Guindon and two minors. Within minutes of notification, a faculty member contacted Guindon to discuss the allegations at which point Guindon was advised to seek counseling. The university continued its internal review of this situation and the student’s enrollment status.”

Guindon was removed from any classwork that required interaction with minors two days later on March 5. He surrendered to the police on April 1.

Guindon was quoted by WTVC Channel 9 news saying he is “very sorry” and “doing everything he can to make it right.”
Two Adventists Arrested in Largely Muslim Bangladesh

From ANN, March 27, 2015: Two Adventists were detained last week in Bangladesh for reasons that remain unclear despite the fact that they have been released pending a court hearing, stated Pastor Garrett Caldwell, media spokesman for the denomination in Washington DC. Adventist leaders in Bangladesh are seeking to clarify the circumstances surrounding the case.

“While the Seventh-day Adventist Church places a high value on religious freedom and encourages respect for all religious traditions, we realize that misunderstandings may occur in areas of the world where we are a religious minority,” Caldwell said. “It is our hope that the situation can be resolved as we work with local authorities to clarify the matter.” He asked Adventists worldwide to pray about the situation.

Bangladesh, which is bordered on three sides by India and Myanmar to its southeast, has the world’s fourth-largest Muslim population after Indonesia, Pakistan, and India. An estimated 86 percent of the population of 157 million is Muslim, followed by 12 percent Hindu and 1 percent Buddhist. Christians of all denominations comprise less than a half percent of the population.

There are less than 40,000 members of the 400 some Adventist congregations in Bangladesh with only two dozen ordained clergy. The denomination operates a dental clinic in Dhaka, the southern Asia nation's largest city, as well as a seminary, college and publishing house.

*The Adventist News Network (ANN) is the official news service of the Seventh-day Adventist denomination.*
Conference on Religious Freedom Held in Colombia

From ANN, April 2, 2015: The Seventh-day Adventist Church in Inter-America held its second religious liberty congress in the city of Medellin, Colombia, Mar. 18-19, 2015. After the religious liberty congress, the church in north Colombia held a festival of religious freedom where more than 4,000 people gathered in Medellin’s Plaza Mayor.

The conference gave church leaders in the Inter-American Division (IAD) territory the opportunity to talk about the importance of strengthening relations between church and state, as well as reinforcing the presence of the International Religious Liberty Association (IRLA) across the region. Top church leaders emphasized the need for the constant defense of religious liberty among all the countries operating its administrative offices and institutions.

Adventist World Church president Ted N.C. Wilson spoke to the 300 delegates on the commitment of the Adventist church when defending freedom of religion for people of all faiths.

“I am very proud because the Seventh-day Adventist Church has maintained a firm position that persons with a religious perspective different from ours be defended because we believe they have the right to freedom of conscience,” said Wilson. “We have the obligation to ensure that people from whatever social, educational, economic and ethnic situation can enjoy freedom of conscience.”

A country with a history of struggles and religious freedom issues, Colombia was an important country in which to host the congress because of the advances in religious liberty achieved during the last few years, said Roberto Herrera, public affairs and religious liberty director for the church in Inter-America.

Coordinator of religious affairs in Colombia, Dr. Lorena Rios, spoke of the IRLA and its influence in ensuring that issues are reflected in the law of the country. Colombia is being watched by the world because we are going through a key process for peace and postwar and the church has played a key role through chaplaincies,” said Rios. “The government will establish the framework so the church can operate towards that.”

Although there are no countries in the IAD which restrict religious freedom to individuals, “our leaders in all of our countries must remain vigilant and continue strengthening relationships with government authorities in favor of this religious liberty cause,” Herrera said.

During the event, pastor John Graz, IRLA’s secretary general, made reference to the difficult global scenario where religious wars occur often.

“One of the great questions we have to ask ourselves is whether we are willing to sacrifice freedom of expression for security and peace, and that is the reason why, when we have the privilege of living in a country like Colombia and other countries in Latin America, where there is religious freedom, we have to take time to thank God, country and government,” said Graz.

Graz received a special award for the more than 30 years of service in favor of religious liberty around the world.

Congress delegates participated in presentations on the importance of church-state relations and how to improve
them, how to meet a government official or influential person, the role of the state and the church from a theological perspective, the Muslim minority in Europe, the issue of the law against religious defamation, the role of Christian universities in strengthening church-state relations, and more.

For Kern Tobias, president of the church in the Caribbean Union, religious liberty is enjoyed in the dozens of islands that belong to the region. Religious freedom has been crucial when upholding the freedom of worship of some individuals as well as issues with university students presenting exams on Saturday, he added.

“The government across our islands respects the Adventist Church highly because they know the church is contributing to society through our schools and hospitals so we continue to stay active in promoting religious liberty in our territory,” Tobias said.

Ada Maria Funes, an Adventist lawyer in Honduras, said the congress brought reaffirmation and a boost to continue fighting for the rights of individuals back in the Central American country when it comes to religious liberty. There are some challenges because there is little legislation in Honduras to favor church members.

“We have had to face many challenges with a lot of ignorance regarding the rights of our members as well as on the part of the authorities,” said Funes. Currently, the church has been able to collaborate with law schools to train lawyers and those in educational institutions on religious liberty to facilitate the cases that come up regarding student tests on Saturdays.

“We have about one case per week where we deal with Adventist students who need to present their tests on days other than Saturdays, so we are working on changing the legislation to assist in these cases,” Funes added. During the Religious Liberty Festival, Wilson reminded religious freedom promoters to continue lifting the flame of religious liberty and challenged the church to fulfill its mission with the message for salvation.

“What a tremendous responsibility we have to proclaim Jesus’ message in the context of religious freedom,” said Wilson. “The mandate of the great God is to be a messenger of the cross and help people understand that religious freedom is a gift from heaven.”

The special festival was highlighted by music and testimonies of religious freedom in Colombia, and included various awards to distinguished religious freedom promoters in Colombia and across Inter-America.

“God reminds us today that we are a remnant church, that religious liberty is a means that we should use to preach the gospel,” said Herrera as the torch of freedom was passed on from church leader to church leader.
Women in Leadership—a Logical and Theological Mandate

by Martin Weber, March 29, 2015: Global Adventist delegates to July’s General Conference Session will vote whether or not the 13 world divisions will have authority within their own territory to ordain women as pastors. North American Division leaders favor such an outcome. Following are reflections from a veteran of the discussion.

Achieving inclusivity has been a challenge for our church. Regarding ethnicity, age and gender, Seventh-day Adventists have straggled behind secular society in facilitating human freedom and dignity. Sadly, our church had to be shamed into ethnic equality during the civil rights movement. We’ve been frightened into respecting young adults to keep from losing their membership (and their tithe). Female employees had to actually sue their way into the gender equality required by the law of the land—but only in terms of pay. Adventists still deny women equality in professional church administration by taking refuge in governmental religious “freedom” protections.

But from whom are we protecting ourselves? And how is that working out for us—quenching the Spirit’s gift of leadership in women, while questing for inSpired revival and reformation?

A misadventure in diversity

In the early 1990’s, church administrators tasked the GC Ministerial Association with organizing Friday night communion service during a week of spiritual emphasis for headquarters employees. All of us agreed with our Association director, the late James Cress, that Holy Communion must reflect the diversity of the body of Christ in ethnicity, age and gender.

To be inclusive of women, we decided to invite trusted and beloved “mothers in Israel” among the office staff to participate. They would distribute Communion bread and grape juice to GC employees.

However, when we informed our administrative representative, a GC vice president, he tactfully but emphatically denied his own Ministerial Association’s initiative. Why? Because ordained deacons who bore the sacred responsibility of serving Communion are exclusively males. Women can bake wafers, set tables and clean up afterwards. But they are unsuited to serve with males in the actual service.

One argument against ordaining women is that it will lead to ordaining homosexuals. Actually, for the past 40 years now we’ve been ordaining women as local church leaders. You probably have women elders in your congregation. Has that opened the door to your church ordaining homosexuals? Rejecting the ordination of women pastors for fear of bringing on homosexual pastors makes as much sense as rejecting a woman prophet to save us from a lesbian prophet.

Other escapes from ordaining women also suffer logically and theologically. Why do we label women in the role of deacons as “deaconesses”? And where is the biblical warrant for that? It would make just as much sense to call our teens “deaconettes” when they take up the offering.

Back to our Ministerial Association Communion drama. As we prayed about and discussed our situation, Dr. Cress suddenly interrupted with a joyful shout: “I’ve got it! Listen to this: It’s true the church doesn’t ordain women as deacons—but we do ordain them as local elders! So let’s invite women employees who are ordained local elders to distribute the emblems Friday night. That ought to satisfy administrative concerns, since elders ‘trump’ deacons in ecclesiastical hierarchy!”

The Ministerial Association staff rejoiced—we had found our solution. But our smiles faded after announcing our
strategy to the supervising vice president. He didn’t share our enthusiasm, even though this godly leader—whom we all respected and loved—could offer no reason for gender exclusion enforced by General Conference administrators. He just sadly but firmly pronounced: “This has never been done before.” Evidently tradition rests on precedence, not principle.

We also were “advised” (warned) not to disrupt “unity” (uniformity?) at church headquarters by making women leadership at Communion an issue of “controversy” (honest discussion). Nobody tried to explain why the Adventist Church allows ordination of women as local church elders since 1975 but not as local church pastors—when the New Testament makes no such distinction between elders and pastors.

**Ellen White was a woman**

An even greater theological conundrum for thoughtful Adventists is how Ellen White factors into this discussion about women in leadership. One truth is beyond dispute: Sister White was a woman—fully engulfed in ministry. *She wielded more global leadership authority than any Adventist male who ever lived.* Ponder that while church historians argue whether or not the famous ordination documents that bear Ellen White’s name are valid.

Actually, the Bible doesn’t specifically address the matter of women being ordained. The New Testament discussion focuses on women not teaching men and being silent in church (as mandated by both Jewish and Greco-Roman culture). But Ellen White was anything but silent! She instructed and rebuked entire assemblies of (male) church leaders.

Which raises an interesting point. Those today resisting leadership for women tend to invest supreme authority in Sister White’s leadership and teaching—often as an infallible interpreter of Scripture. How do we explain this inconsistency to our neighbors—or even to our own young adults as we try to persuade them not to abandon their church family?

Let’s hope that our church will cease being in a state of denial regarding women in ministry. Let’s pray that delegates to the General Conference Session will resolve this matter both logically and theologically.

*Martin Weber, DMin, retired from four decades of denominational ministry to become the Adventist product manager at Faithlife Corporation, makers at Logos Bible Software. The archives of Adventist Today magazine (1993 – 2013) will become uniquely searchable in the Logos interlinked library; it is currently on sale at a pre-publication discount.*
My Take: Adventist Stories

by Raj Attiken, April 1, 2015:  At the heart of the Christian faith is a story. It is a story that extends from eternity past to eternity future. The Christian community is one that is shaped by The Story. Christian experience is about living in the God story.

Besides finding our identity in the Jesus story, we construct our identity in other stories as well. We humans are story-making machines. We live in our stories. We are shaped by our stories. We become our stories. So do our institutions. So also do our churches. We Adventists have our own stories –stories of faith, of courage, of disappointment, of resilience, and more. Some of these stories originate with our birth story. Others develop as our movement advances. Some stories are rooted in metaphors, facts or our interpretation of the facts. Some in hopes and expectations. Some even in fantasies.

One way to understand the diversity of thought, beliefs, practices, and passion among us is to recognize the stories that fuel this diversity. Stories are powerful drivers of convictions and passion. Some stories inspire hope, joy, assurance, and abundance. Others arouse fear, uncertainty, pessimism, scarcity and gloom. Some stories nudge us to make our world a better place for all; other stories make us want to escape this world. Some stories inspire us to enjoy and celebrate each day as a fresh gift from God. Other stories convey shame and guilt that we are still here on planet earth.

One phenomenon associated with stories is that when faced with disappointment, confusion, and an inability to have coherent answers to existential questions, we make up egocentric versions of what the stories mean. Often the narrative becomes about us. We become the center of the story.

The lived stories within Adventism today are of at least two types: those that are about us, and those that are about our Savior. In the former category, for example, are the stories that assert that of all the peoples in the world, Adventists are the sole target of Satan's attacks; or that we can control God’s timetable by being the “last generation” that will achieve a standard of character perfection that will trigger the return of Jesus, or that the return of Jesus is solely dependent on Adventists “finishing the work.” These stories imply that God's covenant with ancient Israel has been transferred exclusively to the Adventist Church (a notion only slightly removed from the idea that the covenant has been transferred to the American nation). Not only do these stories center on us, they also attempt to make us the center of God’s story. Invoking God’s name in the telling of these stories does not necessarily make them God-centered.

In the other category of story are those that acknowledge Jesus as the center of God’s story. The phenomenon of the One Project with its global reach and the Jesus 101 media ministry are two current examples of such stories. They strive to point to the supremacy of Jesus in all aspects of the Christian’s life.

In our relatively brief existence as a denomination, we have experienced many powerful moments that have become the foundation of a variety of stories. While those moments have come and gone, the stories remain. Sometimes the stories take on a life of their own. Sometimes they obscure that which gave them life. Regrettably, some of our enduring stories were born out of misunderstandings or misinterpretation of the grander story of God’s purposes. When these stories become the skin in which we experience our faith, we distort the Adventist ethos, experience, and mission.

My ministry responsibilities for over twenty-five years included worshiping with a different congregation two to three Sabbaths in most months, for each of those years – circulating among the approximately one hundred congregations in my “parish.” In such a regimen, one soon learns to recognize the dominant stories that shape each
congregation. One also begins to appreciate each congregation not for its buildings, location, or programs, but for the story that it embodies in its people. Most often these are localized narratives – stories involving local congregations, families, clans, or individuals. Seldom are these stories static. They keep evolving and taking form and shape through the lived-stories of each generation. These stories exert enormous influence on how people experience their faith and life in their particular faith community. A congregation’s lived story is also almost always its lived theology – rich in grace or impoverished of grace.

The best expressions of Adventist life and faith occur when the stories we tell, and the stories we wrap our life in, are stories about God and not about us. We should, therefore, be aware and beware of our stories. That’s my take!
Alleluia!

By Debbonnaire Kovacs, April 1, 2015  This week’s devotion is an excerpt from my book, *Forty Ways My Labyrinth is Like My Life*. This book grew from 40 tweets, written in 2011, so the weather referred to is not specifically relevant. It contains a later note from the 2013-14 winter, when it was made into a book. This past winter, where I live in Kentucky, was fairly mild until February, during which month it crammed in all the nasty winter storms it could think of.

The point, of course, is that soul weather does not necessarily mirror earth weather. We can feel great when weather outside is horrible, or feel horrible when weather outside is great. No matter how we feel, Jesus is still risen, and still loves to shine forth from our hearts. (And I’d like to make a special shout-out to our friends in the southern hemisphere, who are just now heading for winter. May it be a blessing to you, no matter what the sky does!)

40. **Winter ALWAYS turns to spring. A blessed Easter Resurrection to all!**

Sometimes it doesn’t seem like it. We’ve had some winters in recent years that made me think spring was *never* coming back again. The ones I hate the most are the ones that are long, hard, cold, gloomy, but you survive them, and wait with bated breath for the thaw... and the thaw comes, and the crocuses come up... and you’re just starting to release your breath and sing praises... ——and a deep freeze from you-know-where sets in!

(Do they have deep-freezes you-know-where?)

The thermometer dips into single digits, the crocuses shrivel up (you can hear them crying), the clumps of daffodils wish they could change their minds and tunnel back down, and robins sit on branches, puffed up into little balls, shivering and discussing their Florida winter in annoyed chirpings.

This winter wasn’t like that at all, where I live. The thermometer hung out in the 50s and 60s with some forays into the 70s. Sunshine was often in evidence. We had, if I recall correctly, two winter days in November, two or three in January, about a week in February, and that was it. It was pleasant, but unnerving. Are we also going to be 30 degrees above normal in July?! [Later note: Yup. It was *nasty*!] Once again, we missed spring, but in a different way. During about one week in March, everything from crocuses to lilacs and tulips bloomed, and that was it. 80s. Welcome to summer, and you’re going to have to hire someone with a Real Mower to do the labyrinth park before you can even ride the mower around it.

Life is the same way. You can sit in cold and gloom and dark until you’re pretty sure the sun will never shine again. Your heart lifts in wary hope at every sign of God’s glory leaking through the clouds, and then plunges in despair when the next calamity strikes. Is it worth it? Or everything seems unnervingly Nice, and you try to enjoy the gift of each day without looking too deeply into its mouth or waiting for the other shoe to fall. (Was that enough metaphors for you? I could throw in something about tempting fate, the sword of Damocles, or maybe Murphy and his infamous Law!)

Here’s what I’ve learned: Spring always comes. Always. Always. Eventually. Really. Hold on, and wait for the Resurrection. Not just the Big One, in the Sky By and By, but the little, daily resurrections that God sends in the midst of the doom and gloom. And meanwhile, do enjoy the bright days. And don’t look in their mouths.
CHRIST IS RISEN! HE IS RISEN INDEED!!

Sharing is caring!

By Debbonnaire Kovacs, April 1, 2015

It was Big. It was Very Big. Sometimes, it's much too easy to let our heads get buried in our own small corner and think nothing's happening. Speaking for myself, I have been unable to build any interest in the first two years of the project called Global Youth Day in my neck of the woods. (This third year I've been down for the count and have no idea what, if anything has happened locally.) So imagine my surprise and joy to discover that, well…this was BIG!

This article will make no attempt to be exhaustive, but will include lots of links where you can see more if you wish.

According to the GC’s official youth newsletter, Youth Connect, “Our online analytics show that during the 24 hours of March 21…

- 151 countries were engaged in Global Youth Day
- 21,426,780 Tweets with #GlobalYouthDay
- 7,942,906 Tweets with #GYD15 hashtag
- 5,000+ Instagram pictures with #GlobalYouthDay
- globalyouthday.org opened more than 20,000 times.”

With slightly different statistics, possibly taken earlier, or possibly because of different parameters, Gilbert Canga, GC World Youth Director, reported in Adventist Review: “Activities were held in 132 of the world’s 92 countries, as recognized by the United Nations, and 73 percent of participants were young people between the ages of 13 and 34.” The Review goes on to say, “He noted that this represents a critical age group that has disengaged from the church in large numbers in recent years. ‘Global Youth Day goes against this trend,’ he said. ‘It shows our youth are willing to engage in the mission of the church if we are willing to give them leadership. I am very proud of our young people.’”

I believe that another factor is that young people (and not only young people, either!) are less willing to sit and listen to sermons than to be actively engaged in ministering to people as Jesus did. Here is just a taste of the activities that went on this year:

- Health fairs
- Literature Evangelism (sometimes on skateboards and inline skates!)
- Visiting sick and elderly
- Giving food, clothing, and other necessities to homeless people
- Helping on building sites
- Working on clean-up projects
- Caring for, even bathing, people in need
- Singing, clapping, and dancing with all ages, to share the love and joy of Christ
- Sharing everything from smiles to balloons on street corners

You can see more, and perhaps catch a spark of the enthusiasm, by visiting any of the following sites (as well as the ones within the article, above.) Do it when you have a little time, because there’s a lot. Do it when you need to be cheered up on the topic of What’s Up with Today’s Young People? And don’t just look. Go and do. Here’s hoping this
love, joy, and service spills over into the other 364 days this year and every year until Jesus comes again!

First of all, check out the astonishing interactive map at www.globalyouthday.org. This does not actually describe the projects; it just contains hundreds, perhaps thousands, of photos from various regions. Keep clicking on numbers—it will zoom in eventually to individual projects in all the regions of the world.

www.facebook.com/AdventistGlobalYouthDay This page contains a roundup that pretty much goes on forever!

Youtube channel: http://bit.ly/1CDhl6d

ANN video recap: https://vimeo.com/123641329
Dawn…

Photo by Debbonnaire Kovacs, Taken at Baddeck, Nova Scotia, submitted April 1, 2015

_In the end of the sabbath, as it began to dawn toward the first day of the week…Matt 28:1_