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THE LA BREA HERITAGE & HERALD


SEVENTH-DAY
ADVENTIST CHURCH

The La Brea Adventist heritage began 1912



UNDER THE MICROSCOPE

LET'S TAKE A CLOSER
LOOK!

ALSO IN THIS ISSUE:

WHEN THE PROPHET IS
SILENT

BATTLING
BETRAYAL

WRITING OUR HISTORY
TOGETHER



Contents

EDITORIAL.....	3
WHEN THE PROPHET IS SILENT.....	3
BATTLING BETRAYAL.....	5
EVEN THE ANGELS MUST HAVE LAUGHED...10	
WRITING OUR HISTORY TOGETHER.....	10
GUEST EDITORIAL.....	11
GET OUT OF ELIJAH'S CAVE.....	12
UNDER THE MICROSCOPE.....	15
OLYMPIAN TESTIFIES TO FAITH IN GOD.....	18
TELL IT TO THE WORLD.....	19
MAKE THIS TRY THAT.....	21



There Is Hope

This is the fourth leg of the year's relay. Summer is over, the leaves are falling in all their beauty in the Northern Hemisphere. It is the hurricane season in the Caribbean and for many of us we too have to face the hurricanes and tornadoes of our lives.

At the beginning of 2012 we made resolutions and set goals for ourselves, our organizations and our families. Even the intent of the H&H was to be a regular monthly magazine. We failed on this point in that the H&H operated from and in a culture where structured writing is as pulling teeth. We also assumed that all and sundry who trumpeted the advent of the magazine with its flowery goals and objectives were prepared to convert talk to pen and paper. Furthermore, we ignored the fact that the support base of the magazine, especially those who had an inclination to writing, have to cope with the requirements of trying to keep their head above the strong currents of the daily stresses and struggles of living including the conflicts, concerns and challenges of the now. Some advised us to limit the magazine to quarterly issues but we, young turks in the business, thought otherwise. In simple words this is not a priority. How wrong were we! We are thanking you for all that critical support. Now we have to examine that option.

Similarly when we do introspection we realise that we too have fallen short of our idealism. We should know why. Our honesty and analysis should help us answer the why question. However, we will have to answer what do we do to answer the why question. How long should we take to get there? What percentage of our achievements will we consider a success?

Whatever we have pledged and hoped for in January 2012 we have to realise that after our disappointments and evaluations there is hope. We have to keep this hope alive. We still have to strive for the mastery be it at school, at work, at home and all other spheres of our lives. The message of this last quarter is not to just see the falling leaves but see their beauty on and off the trees. In other words use our pitfalls as pole vaults and catapult over our hurdles. It can be

done; *there is hope.* ●

When The Prophet Is Silent

The Careful Use Of Ellen White's Writing

BY TIM POIRIER

I heard it intimated years ago that you had light concerning the added law [referenced in Galatians 3], to the effect that it related to the remedial system rather than the moral law," wrote G. I. Butler, General Conference president in 1886. "I think this question ought in some way to be set at rest." "I do think that we have presented a divided front long enough on this question."¹

It was a time of theological division. At stake were the church's fundamentals—at least what some viewed as its fundamentals. Further controversy could be avoided if only Ellen White would settle the matter by declaring who held the right view. But the General Conference president's appeal did not bring the desired testimony. The debate waged on, culminating in a contentious conference in Minneapolis two years later.

The early Christian church was also not without its share of controversy. But as we learn from the experience recorded in Acts 15, although the prophetic gift may be active among God's people, it is no guarantee that God would choose to resolve such disagreements through special revelation—even on matters as critical as the mission of the church. So what are some approaches to avoid when facing divisive issues and when all we seem to find through inspired sources is silence or ambiguity?

Looking for Answers

Often we try to fill that lack by constructing our own "thus saith the Lord." This is easiest to do when we think we already know what that word of the Lord is. Ellen White wrote of those who "study the Scriptures for the purpose of proving their own ideas to be correct. They change the meaning of God's Word to suit their own opinions. And thus they do also with the testimonies that He sends. They quote half a sentence, leaving out the other half, which, if quoted, would show their reasoning to be false."²

Others construct faulty bridges by taking comments Ellen White made in one context and turning them into generalized principles. During discussions in the 1980s over the integrity of our sanctuary truth, some cited Ellen White's refusal in 1910 to settle the controversy over the meaning of "the daily" in Daniel's prophecies as evidence that her writings should hold no special place in reviewing prophetic or theological interpretations.

However, before extrapolating too much from her silence, we must take into account that she also stated at the time, "I have had no instruction on the point under discussion."³ Is it fair to make such a generalization in matters in which she did claim to have received divine instruction?

By contrast, only a few years earlier, when a prominent worker espoused variant views on the heavenly sanctuary, Ellen White wrote plainly: "I am bidden to say in the name of the Lord that Elder [A. F.] Ballenger is following a false light. The Lord has not given him the message that he is bearing regarding the sanctuary service."⁴

Other examples of generalizing context-specific statements are found in the aftermath of the Kellogg crisis, and A. T. Jones's errant views on church organization. Ellen White found it necessary to correct publicly the misuse that some were making of her earlier statements that she had not regarded the decisions of the General Conference as the voice of God. She pointed out the difference in authority between decisions made by "a small group of men" at headquarters and those of "a General Conference composed of an assembly of duly appointed, representative men from all parts of the field."⁵

Arguing From Silence

A further danger arises when some assume Ellen White endorsed views that she did not specifically denounce. The reasoning goes like this: "My position on the topic in question is the same as that held by one of Ellen White's closest contemporaries. Since she said nothing against that person's views, she must have agreed with them." Such people take the absence of any direct corrective counsel as approval.

There are those who, following that logic, seek to find support for their views regarding the nature of the Godhead or Christ's deity because there is no record of Ellen White's challenging certain published statements by some of our pioneers. Similar arguments from silence are also advanced to recruit Ellen White's support of methodologies adopted or decisions made at meetings she may or may not have attended, though we do not actually know her own views of the question.

It is natural to grasp at any thread of possible support for one's position when the debate is intense and definitive inspired instruction is lacking. But arguments based on such approaches as those outlined above do more than a disservice to the gift that has blessed this movement. They can also portray Ellen White as advocating positions she may never have held, or falsely depicting her counsels as self-contradictory and thus of having no reasonable bearing on the topic at all.

Not having that conclusive chapter and verse (or book and page) calls us to dig deeper, to grasp broader principles, and humbly to respect the viewpoints of others who don't see things as we currently do. At the same time it calls us to ask ourselves whether we have left room for the Holy Spirit to correct our own thinking, or to move us together as brothers and sisters in a direction that none of us would have expected.

While we are challenged where there is silence, we are blessed by the light already received. Ellen White wrote: "God has permitted the clear light of His truth to shine upon His people. He has provided grace for every hour of trial, strength for their weakness, and wisdom for their ignorance. He has not only promised guidance and protection all along the path of life, but He declares that as we follow in its rays, the light which now shines upon us shall increase 'more and more unto the perfect day.'"⁶ ●

¹ G. I. Butler to E. G. White, June 20, 1886, and Aug. 23, 1886.

² Ellen G. White, *Selected Messages* (Washington, D.C.: Review and Herald Pub. Assn., 1958, 1980), book 3, p. 82.

³ *Ibid.*, book 1, p. 164.

⁴ Arthur L. White, *Ellen G. White: The Early Elmshaven Years* (Washington, D.C.: Review and Herald Pub. Assn., 1981), vol. 5, p. 412.

⁵ Ellen G. White, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Pub. Assn. 1948), vol. 9, pp. 260, 261.

⁶ *In Advent Review and Sabbath Herald*, Oct. 23, 1888. Tim Poirier is vice director of the Ellen G. White Estate at the General Conference. This article was published October 18, 2012.

We thank Dr. Lloyd Broomes, a La Brea Boy who accepted the SDA Christian philosophy of education and has developed a career of selfless service to many by using his skills to cure the mental challenges of the people with whom he comes in contact. We hope that he will be able to share some of his professional skills with the H&H to benefit our readers. This is the first article and it is a MUST READ.

Battling Betrayal

BY LLOYD BROOMES

Introduction

The Scriptures abound with accounts of abuse, failed expectations, the accompanying distress, and the relief of recovery. Such disasters persist, even among those of us who consider ourselves to be saved. We sit in worship and find it difficult to concentrate on the message or even develop close relationships with those who reach out to us. Meanwhile betrayal, the common aspect in these miseries, continues to silently distract the victims.

This discourse will deal with a number of private stories of betrayal. The effects are sometimes incapacitating, and recovery requires an understanding of the causes and effects of the resulting discomfort. The victims to be mentioned experience their discomfort as they attempt to carry on their lives and build relationships. These are true stories with intentional disguises in order to avoid identification of the characters. Any similarity to people you know, is purely coincidental. Since counseling appears mysterious to some, details of therapeutic facets of what may be encountered in the sessions will be exposed. Hopefully this information will loosen the shackles of resistance to intervention. There are certainly occasions in which God chooses to provide instantaneous healing. Sometimes, however, relief comes with the aid of human assistance.

The Walking Wounded

Meet Arthur, Carol, Mildred, Tamaqua, Deidre, Sean, Nancy, Brandon, and Beatrice.

In response to **Arthur's** complaint his stepfather

had said, "My son would not do anything like that." And his mind would not let go of how his misery began. He always wanted a big brother. He finally got his wish and was overjoyed when his mother married a man who already had an older son, Greg. The older boy knew how much Arthur looked up to him and soon started to do things to Arthur that he was afraid to talk about. They had different expectations of each other. "If you tell anyone, I will not protect you any more at school or any where else." Arthur hated the repeated assaults but gave in and ended up with difficulty trusting people. "I am going to keep my distance from anyone who tries to get close to me. "I long to love and be loved. No wonder I am confused." " Once in a while I feel happy, confident and hopeful. But these feelings are hard to hold on to." "I tried talking to a counselor before, but that talking stuff doesn't appeal to me. Too frightening!"

Carol's best friend repeatedly told her, "Child, are you still thinking about that? You are all grown up now." Every once in a while something was triggers inside of her. A tinge of panic interrupts her quiet walks and she becomes nervous. Acting as though nothing is wrong she quickly regains her composure as she had learned to do. But the inner turmoil persists. Ever since she was a little girl Carol recalls being told that she was stupid-that she would never make anything of herself. Schoolmates made fun not only of her shade of blackness but also of her attempts to do well in school. Now that she is grown she wonders over and over if she would ever succeed in life and the broken record plays on. "Perhaps my folks were right after all." She stays busy in order to distract herself.

Mildred's mother would listen for a while and



then insist, "Just pray about it." Talking to herself was nothing new, but she was careful not to answer, out loud, to any questions that came up. That would mean that she was crazy, she had heard. Just when she remembered that it was disturbing to challenge herself with such questions, the reason came. While yet a little girl her self-confidence was shaken to the core. For a long time she wondered why there was no father in her home. Meanwhile she learned to cover it up with attempts to over achieve in order to please her mother, hoping to get an answer other than to pray about it. One day she solved the puzzle after piecing together tidbits from eavesdropped conversations at family gatherings. At that time, when grownups talked about serious issues, children were excused from the room. However, Mildred discovered that her father was a prominent community organizer, and one day she eagerly approached him. "You are my Daddy," she said with all the girlish enthusiasm her longing heart could muster. "I don't know what you are talking about!" came the crushing response. Imagine the horror that etched itself into her soul. Relatives willingly assisted her mother with anything she needed to raise her daughter. Teachers and church members were very encouraging. But that is not enough to soothe her aching heart. Although Mildred is successful, something deep inside is missing and her husband tries in vain to fill the aching void. "Without knowing who my father is, I am nothing and my mother never seemed to care—other than giving some empty spiritual platitude."

In **Tamaqua's** case, a certain expression on her mother's face meant, "Just leave it alone." One day, she knew that no one was near enough to hear her, but she repeated her mother's words in an angry whisper. Then came the flash back. Forty years earlier when she got pregnant in her early teens and delivered a baby boy, she was told to say that her son, Joey, was her brother. Her family relocated and they no longer had to live in poverty. Wealthy Uncle Frank Hopkins had fathered Joey, but the family name could not be tarnished. So Tamaqua's mother, Margaret, had little choice. Frank saw to it that this part of the troubled family lacked no material goods. However, anytime he dropped in to visit, Tamaqua's behavior was branded as

disrespectful and unappreciative. She developed a pattern of running away during those visits and returning home when she thought he had left. Interestingly, she was never reported as missing and was simply labeled as being rebellious. Even in her mid-fifties, whenever she talks to her parents about claiming Joey as her son instead of being her brother she becomes physically ill without consistent medical findings. "Where was God when I needed Him? Where is He now? No relief seems to be in sight." "I told someone what happened to me and they said the same thing. "Leave it alone." And added, "You are well off." "I am thoroughly familiar with anger, blame, caution, defensiveness, rage and withdrawal. Yet I yearn privately for closeness and reassurance. I suppose that's my life."



With **Deidre** the remarks she heard from close friends kept her wound from healing. The hurtful theme of well-meaning comments was, "You are married now. You should be happy." Lately her uneasy feelings reared their disturbing head once more. For, in recent months she developed mixed feelings about men. Just then the basis of her discomfort seemed a little clearer. As she saw life passing her by she remembered telling herself, "I am going to say yes to the first guy who asks me to marry him." And so it happened. Dawson proposed and Deidre accepted. Who could refuse him? He was a good-looking articulate theology major with family connections. His charisma spoke for itself, so Deidre was delighted that she was the chosen one. To her surprise, he changed while echoes of their wedding vows were still alive at the reception. "It was like night and day. He was not like that when we were courting. I can't believe a person can change like that. If only I hadn't vowed to marry the way I

did. If only I had not listened to the church folks I trusted. The premarital counseling did not mean a thing." Her heavy use of the latest facial make up from her favorite store masked her sadness. In addition she developed a variety of articulate explanations in order to hide the depth of her emotional abuse. "I am married. But I am not happy." She blames herself and dares not share her turmoil.

In **Sean's** situation things were no better. He had sacrificed the comforts of a simple life in order to provide a better future for his off springs. Now that the children were grown their love and devotion were not being reciprocated to his satisfaction. They were busy living their own lives, and he did not know how to deal with his conflicting emotions. He had learned to be as inconspicuous as a faded wallflower. After all, no woman would want a man with kids that were not hers. They would wonder why he could not keep a mate. It did not matter he had done an exceptional job raising boys and girls by himself. Companionship was elusive, and he became a professional introvert.

He was busy with church projects, but he had no close friends.

Nancy figured that not having an older sister to replace her deceased mother when she was a little girl don't really hurt that much. But the ache in her grown woman's heart does not go away. She sacrifices to help other people, but they do not return the devotion she expects. She thinks they are ungrateful and as a Christian she is not supposed to have those evil thoughts. "These things don't seem to bother my younger brother. Why was it that my mother had to die? Life is so unfair."

Brandon insists that the obscure conditions of his birth and early rearing happened too far back to bother him. Although he had heard stories from his grandparents, the details were too vague to make any sense. He enjoyed the comforts of home and siblings, but he seemed so different from them. He even thought that he might have been adopted. Every now and

then, though, close relationships are difficult to maintain. Lately, the thought that his real parents might have abandoned him forces him into isolation. Even delving into philosophy is empty. He knows schools of thought and could articulate their positions convincingly. However, the head knowledge provides little heart comfort.



Beatrice. She was a brilliant high school student with her eyes fixed on becoming a physician. But as graduation approached her hopes were dashed. Her acceptance letters came for pursuit of a career in education, not pre-medical studies as she

and many of her friends had expected. Not to be discouraged she became a successful educator and is now retired.

It was heartbreaking to discover that one of her teachers had sabotaged some of her applications. She learned to cover up her hurt with a bitter attitude toward her high school. She laughs on the outside but cries on the inside. Very few people know of her silent anguish.

Healing Demystified - The accounts illustrate various types of abuse experienced by both males and females, young and old. Abuse may be mental, physical, emotional, or spiritual and may be perpetrated by well-meaning adults. The explanations for these types of behavior are complex. However, betrayal of expectations is the one factor that is glaringly present in all of these experiences. Unfortunately, the effects of this type of trauma are so much worse when pleas for help are ignored or go unmet.

Thwarted expectations destroy trust and warp outlook. The very idea of remembering the trauma produces traces of terror and disrupts concentration. Sadly, the passage of time alone is an inadequate healer. Something else is needed. Much more is needed. And even when the memory is vague, unsuspecting situations invite a flashback as though nothing has changed. That's what triggers in everyday conversations do. That's why counseling is important. But what goes on in a counseling session and the healing

process? It seems so mysterious and fearful.

Perhaps an alphabet soup of counseling terms will take some of the mystery and secrecy out of so-called talk therapy. A close look at these terms might reduce your fear of the unknown. Many of your friends have benefited from therapeutic sessions and have kept it a secret due to the stigma of being thought of as crazy. Let's take a look and keep in mind that these explanations are brief for the purpose of this presentation. Some of these terms might even give a label for some of the thoughts and feelings you have had.

Abreaction: The reliving of a traumatic situation in such a way in the counseling session that previously repressed emotions are released. During the process a person may withdraw in fear or scream in terror. **Ambivalence:** Experiencing opposite feelings about the same situation. You may both love and hate the perpetrator.

Belonging: The feeling of being close to a person or being a part of a group that brings comfort.

Betrayal: The state of feeling abandoned, abused, misled, deceived, and of having unmet expectations, realistic or otherwise. At times these feelings are intense enough to disrupt your peace of mind.

Catharsis: Recounting what happened with little reluctance. **Choice:** The power to decide on options, under duress or voluntarily. You may accept or reject an offer. You may grant or fulfill a request. **Collage:** Something made up of fragments usually but not limited to a work of art. One example is that fathering may develop from the attributes of different men who provided the role modeling. **Control:** The ability that is subject to abuse or misuse, to recognize and exercise making a choice. You may make a choice just because you can do so without regard to the wishes of others. **Counter transference:** The thoughts, feelings and expectations evoked in the counselor in relationship to the counselee — may be positive or negative. The counselor may like or dislike the counselee on the basis of a prior experience with someone else.

Denial: Acting as though something does not exist or did not happen. Refusing to accept reality.

Displacement: Placing your feelings about someone on to another person who is not as

threatening as the original offender. A common example takes place when your employer treats you unfairly and you become angry with a fellow worker or your spouse.

Expectations: Desires that are conventionally due to you or that you impose on another person. Sometimes these desires are reasonable and at times they are not. Unmet expectations have a major part in the development of distrust and anger. You want something regardless of the other person's ability to provide it or even without their knowledge or consent.

Forgiveness: Releasing yourself of the emotional chains that continue to bind you to past trauma. It does not in any way imply excusing the offender or that you should forget what happened. It is being at peace irrespective of the other person's attitude.

Freedom: The feeling of letting go of something that has been holding you down or preventing you from doing what you do or do not want to do. You no longer have to be preoccupied with being on guard.

Guilt: Feeling badly about something for which you assume responsibility. By understanding what went on you can then clear up what you caused and what you did not cause. If someone takes advantage of you, you are not responsible for what took place. That is borrowed guilt.

Grooming: Consciously gaining the confidence of a victim, usually a child, in preparation for forthcoming abuse.

Identification with the oppressor: Adopting the attributes of the controller in order to survive and then behaving in the same way. An abused person frequently becomes an abuser also.

Impasse: A situation in which neither person nor the other seems able to move ahead. Progress in therapy appears to have stalled. **Insight:** Developing an understanding. Learning to see a situation from a different point of view.

Paradoxes: Statements that appear to be contrary yet may be true. Smart people do stupid things. **Perception:** The interpretation of what is seen, heard, tasted, felt, or touched. The meaning you apply to what you sensed may be affected by your prior experience. **Power:**

Exercising abilities, which are subject to abuse or misuse, to make decisions for others. It is intended to inflate the ego of one and to deflate the ego of the other.

Recognition: Being able to see what the other person is trying to explain. Owning up to the reality of the situation. **Recovery:** The process of deciding to overcome or to adjust to ill health by coming to grips with what has happened. **Rehearsing:** Repeating all or parts of an incident either mentally or verbally without sustained relief. The emotions return, sometimes unchecked, and interrupts whatever is going on. Telling your story over without the observable benefits of relief. **Remembering:** Recalling what has already happened. Sometimes the memory just pops up and may be triggered by apparently unrelated situations. Attempts to forget an incident are complicated by the intensity of the emotion that accompanies it. **Repetition compulsion:** An overwhelming desire to correct something over and over and it is not working out. This happens when you do not have all of the information or you have not acquired the proper tools to make a difference in the outcome. Alcoholics marry alcoholics and abusers marry abusers. **Repression:** Not the same as suppression. It is a mental process that takes place without your awareness. It is an automatic self-protecting brain activity that removes experiences from your immediate consciousness. Suppression, on the other hand, is actively choosing to put something out of your mind. Memories return under safe conditions. resolving: The process of deciding to understand conflicting issues with the hope of accepting what is appropriate allows you to be no longer preoccupied with what did or did not happen. Reviewing: Not the same as rehearsing. **Reviewing** is remembering and repeating with the intent to learn from the incident. The hurt that is re-experienced, though intense, usually diminishes over time with re-examination. A frequent review question "why?" may lead to other unanswerable queries. An alternate question could be "what can I learn from the experience"? Here your capacity to grow is encouraged. You can learn how to look back at what happened. You can recognize how to spot situations that have the potential to lead you into similar trauma and you can make choices about what is happening. You can learn

to be in control.

Secondary gain: Giving the assumed benefits of a traumatic situation more importance than the hurt, which is usually minimized. Many people stay in an abusive relationship due to the partial security they perceive. **Surrogate:** A substitute who steps in to provide what the original did not or could not supply. A grand mother (or a foster mother) takes on a mothering role to a child who would not otherwise be cared for by the biological mother.

Therapeutic contract: There are two parts. The counselee agrees to be a willing and honest participant and the counselor agrees to provide ethical and competent service while doing no harm. The process of therapy implies honest professional exchange. **Transference:** The thoughts, feelings and expectations evoked in the counselee in relationship to the counselor based on prior encounters—may be positive or negative. The counselee cooperates with the process or disrupts it based on parental relationships. **Triggers:** Apparently unrelated situations that make you remember something else. Words or actions in a regular conversation remind you of the trauma so vividly that they may interrupt what is going on. **Therapy:** The process of a corrective emotional experience between a counselee and a counselor that provides healing in a professional setting. However, regular conversations or sharing may have therapeutic benefit.

Yana: You are not alone mentally physically, emotionally, or spiritually. Not only have others suffered too, but also God is aware and sends supportive people to cross your path.

Conclusion

The road of recovery is your choice to win the battle of the betrayal you experienced. When you embrace opportunities to win the battle you will see the world differently. You will find that your responses to situations on your journey change for the better. You will relate to other people with confidence. Along the way you will become alert to traumatic situations and be able to avoid them without being pre-occupied or overly judgmental.

You will learn how to change your vindictive tendencies into productive actions. You will sense that other people have suffered too and develop empathy for them. You will be relieved from carrying burdens that were not yours in the first place, and be less guarded about relationships.

Some situations may not be resolved. On one hand you may want to clear things up. However, while you want to remember and work through what happened the other person might want to forget. On the other hand, you may prefer to leave things alone while the other person might not want to do so.

What about forgiveness? You will work that out. You have survived. You may have even thrived in spite of the trauma. Now feel what it is like to live. You are familiar with sadness. Now be joyful. Make an effort to balance memories of the past by developing pleasant experiences in the present.

People who are traumatized learn to look at life in unusual and puzzling ways unless something in them changes. This presentation is a very simplified version of a complicated subject. It is an invitation to take charge of your life through various means in order to heal, make mature decisions, and function in spite of past disturbances over which you may have had no control.

Battling betrayal can be a victorious adventure. Your Heavenly Father is always with you. He was present when you were betrayed. Now He may choose to intervene by Himself or send human help. "I will never leave you nor forsake you." Hebrews 13:5. ●

L. Rudy Broomes, M.D. has 42 years of medical experience and practices in Psychiatry. He currently practices in Tuscaloosa Alabama (Scott Edition) 8/12

Even The Angels Must Have Laughed

The story is told of a young afro trini immigrant new in England in the late 1950's. Things were hard with him so he would make sure on Sundays to go to the restaurant and order a large portion of chicken and chips. He would dress both the fries and chicken with ketchup and pepper. Then he would sit down and eat the fries first and take

his time and eat the chicken last and chew up all the bones as he was accustomed doing at home in Trinidad. On this particular Sunday while waiting on his Sunday special he noticed about 12 English Whites came and ordered fish and chips. When he got his meal he did his regular –left his meat for last. While he was chewing up the bones a racist huge white man came up to him and said, "You black man." He looked up and saw venom in his eyes and heard the anger in his voice. The man continued: I see you are eating all the bones up here in England .I wonder what do you give your dogs in the West Indies? In typical Trini style he answered, "Fish and Chips," and continued biting up his bones. ●

Writing Our History Together

BY HEATHER KNIGHT



Through the years of my experience in Seventh-day Adventist higher education administration, I have had more than one opportunity to be the pioneer. I consider it a privilege to be part of the making of Adventist history. And Adventist history continues to be made, as delegates of various union conferences have taken unprecedented actions in recent weeks focused on the topic of ordination to the gospel ministry without regard to gender.

As a member of the executive committee of the Pacific Union Conference, I have enjoyed something of a front seat through these events. I know that much study has been given to just this matter. Not only we at the Pacific Union Conference, but other union executive committees, and other church entities—from local congregations to General Conference-appointed study committees—have prayerfully and conscientiously examined the biblical, historical, theological, and other implications of this very delicate issue. Our church has been doing this for many months, years, and decades. In my case, as a woman who has been blessed by God to have the opportunity to serve in educational leadership roles, I know firsthand that God Himself has called, equipped, and empowered me with spiritual gifts to help in the building up of

His remnant church in multiple areas of ministry. I believe that the same is true for many other women now involved in the work of educational,



pastoral, administrative, and other ministry within the Seventh-day Adventist Church. At the same time, as the leader of an educational institution owned and operated by the Seventh-day Adventist Church, I have had real reservations about participating in any action that could be perceived as undermining our church's unity. In the days and weeks that have followed the Pacific Union Conference's special constituency meeting I continue to believe that my loyalty to God and to the Seventh-day Adventist Church will allow us to achieve a real balance in regard to this important denominational issue. This is no isolated conviction of mine; it is shared by all those with whom I am privileged to work, vote, pray, and believe, at the Pacific Union Conference.

I know that within my church, in local congregations, local conferences, union conferences, and divisions of the General Conference around the world, there continue to be strong personal beliefs and strongly differing convictions on this matter. I know too that we must, for Jesus' sake, go forward together. Our progress together will surely require very specific commitments on the part of everyone concerned. Given the recent actions of the Pacific Union Conference and others, we are all left with the question: where do we go from here as a dynamic global church, entrusted with a precious and powerful message for this historical moment in earth's history?

While I would not presume to have the answer to a situation as complex as this one, I would like to offer a few principles that may help us all as we move through any current or future stage of our united journey to heaven. First of all, in

an era characterized by intense polarization in society at large as well as sometimes in the church, it is important to have voices of civility, clarity, and charity that are consensus builders, and that are adept at helping us all to find common ground even in the face of difficult issues. Furthermore, we must remember that across the globe we are brothers and sisters in Christ. Like any good family—indeed, more so than any other family—the family of God must stay together and work together to achieve the church's critical mission even when we may hold differing views for a time. After all, we are all seeking to do God's will. Only in doing so will we be able to inherit His kingdom together—a kingdom of hope, love, joy, and mutual respect. ●

Heather J. Knight is the first Black female to lead an Adventist college or university in North America. She is President of Pacific Union College in Angwin, California. This article was published September 13, 2012.

GUEST EDITORIAL

Holy Disagreements

BY BILL KNOTT

If two people are always agreeing, one of them is not necessary." My college professor tossed out the line in jest to encourage vigorous discussion in his classroom. But now, 35 years later, I am still blessed by the insight.

To be human is to disagree—at least occasionally, sometimes strongly. The God-given differences in personality and viewpoint between even the happiest spouses and the closest friends ought to make us respectful of the importance of careful disagreement to our lives as disciples. We learn, we stretch—we grow—as believers through the process of disagreeing. Our accustomed ways of seeing the world are challenged—and occasionally, reformed—by the experience and ideas of others.

You say that chocolate is an invention of the devil, meant to tempt us into gluttony. I say that chocolate—in moderation—is a blessing meant to brighten a tasteless day. You point to studies that show that consumption of

fat and sugar are contributing heavily to America's epidemics of diabetes and obesity. I point to the recently published study offering convincing evidence that middle-aged men who consume at least a quarter-cup of chocolate per week have a markedly lower incidence of stroke.¹ And we both appeal to the Word, which asks, "Do you not know that your body is the temple of the Holy Spirit?" (1 Cor. 6:19, NKJV).²

Is one of us fundamentally right and the other inescapably wrong? Or is our disagreement only a further illustration of the fact that we are each created in the image of a Lord who wishes us to employ our whole selves—intellect, personality, emotions, and opinions—in following Him?

Fortunately, the disagreements between believers are usually over more substantial things than chocolate. Though we are loath to admit it, we read the Word through the lens of our own experiences with God; we tell our stories of how grace works with grateful enthusiasm, even as we listen to another's very different story and wonder how it came to be. The most vital facts of the life we are called to live together are the respect we show to those who "know" differently and our mutual surrender to the authority of God's Word that ought to be more important than our own life stories and opinions.

Jesus says that He is present wherever two or three are gathered in His name (Matt 18:20). By definition there will be differences of opinion when two or three gather, even in His name, implying that Jesus also expects at least some disagreements among us. His church is founded, not on unanimity—and certainly not on uniformity—but on the covenant created by divinely given love and goodwill. As we learn to listen to each other, and bow to each other, and pray earnestly for each other, the disagreements that emerge will only serve to sharpen the quality of our thinking and our service to His body, His church.

In the coming weeks this magazine will highlight numerous articles and insights under the banner "Called Together." These interviews, letters, features, and editorials are specifically designed "for such a time as this" (Esther 4:14, NKJV), a

time when the vigor of our disagreements over the appropriateness of ordaining women to gospel ministry and the process to follow in making that decision have threatened our ability to stay in civil conversation with each other.

This journal, now 163 years old, was the vital bulletin board of ideas and visions around which the first generation of Sabbathkeeping Adventists gathered to learn how to talk and live with each other. I'm praying that what we read and ponder here in the days ahead will improve the quality of our conversations and our respect for those who disagree with us. ●

*¹ Neurology, Aug. 29, 2012; www.neurology.org/content/early/2012/08/29/WNL.obo13e31826aacfa.abstract.
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Bill Knott is editor of the Adventist Review. This article was published September 13, 2012*



Get out of Elijah's Cave!

BY MICHAEL SCOTT

The stage is set, the location a mountain ridge. The audience is eager waiting for action. It is a conflict that had to happen sooner or later. Today is that day. That it had reached its zenith, is an understatement. On one side is a king and his high priestess queen, their soldiers and priests all neatly dressed in a variety of kaleidoscopic colours representing the various sections of the king's retainers. The marching band with all manner of instruments is there. The majority of the audience is chanting their favourite chorus and raising their worship level to a frenzied high. According to David Rudder they are raising dust, in the opponents' faces. It is all pomp and circumstance for that group.

The opposite side is no match for the political and religious elite of that era. This opposition is

led by a frail man with a handful of supporters. Amidst the howls, dust, the cacophony of loud harmonic and non-harmonic songs and all the action, this man's face is resolute. He is Elijah on Mt Carmel in ancient Israel. He has challenged king Ahab and his Jezebel queen to a contest on who is the real God of Israel- Baal or Jehovah.

At the end of the saga Ahab and his apostate worship are reduced to history. The real God of the universe had consumed the sacrifice, the water and burnt up the place. (See 1 Kings 18)

Let us fast forward to the next scene. We see an old man running for his life, fleeing as a jet plane and going to his hanger – a cave – crying, trembling as a leaf and hiding. Our focused lens point out the man. He is Elijah, yes the same man of 1 Kings 19. What a contrast, what an anticlimax! It is the epitome of contradiction.

What happened? After reinstating true worship to Israel by the Mt Carmel event, Jezebel Ahab's queen threatened Elijah's life. In short he forgot what God did for him and through him, and he became fearful and fled for his life praying for death. What is unique is he was praying to die but running from someone who threatened his life. He was willing to die but he was afraid to die. It seems that Elijah fled for his life because he perceived that the God of the Mt. Carmel experience was inferior, impotent and He could not face the acid test of Jezebel's wrath. What a weak moment! What frailty? Yet God allowed this experience to be documented in Scripture...Why we ask? To me, it shows that man is finite, strong one minute and frail the next. It shows us it is very easy to be swept off our base of faith and hope. And Elijah is not alone in this human situation. Abraham, the man of faith was and all of us are in the same boat..

No one wants to live in a cave; it is dismal and dark, some are damp and musky. Karst caves have stalagmites, stalactites limestone pillars and ground water. They are dangerous. Caves in Palestine became leper colonies and prison camps. Bats and other nocturnal creatures make caves their habitat. The waste matter, and their smell and the remnants of decaying food, animals and birds make caves less than desirable places to be for long periods. Yet, Elijah sought

refuge and seemed comfortable in that one way sanctuary. He trapped himself and would have been an easy prey for Jezebel. Desperation is dangerous, isn't it? Do we entrap ourselves sometimes in our efforts to be freed?

In the darkness of his habitat – the cave, he reproaches God telling him that he Elijah is alone in all Israel as the defender of the faith. God stopped him right there and told him he had over 7000 who had not bowed a knee to Baal. That band was twenty-three times the size of Gideon's army. More than that, in short, Elijah was telling the God of heaven that He was ungrateful and He did not recognise what his servant had done for Him. What absolute madness! In present day youth jargon-total disrespect. Yet the same God that he challenges feeds him via unconventional means -a raven- a bird of prey brings food for the man of God!

Cave Dwellers Are We?

Twenty five hundred years or so later we have our Elijah's -the cave dwellers among us. We lament the failings of Bible characters from Adam to Peter and with one swipe of our perfection brush we paint Abraham, Jacob, David and Solomon as weaklings. Samson is given a double coat. We claim that they should have done better, for God spoke with them personally. We forget the word repentance for them, but we seek it daily for ourselves. In the end Samson, David, Solomon and the rest fulfilled God's mission. Remember Samson had to lose his eyes to see God's purpose for his life. Yes we forget that.

But are we any different? We have their experiences for our benefit. (2nd Tim: 3:15-16) If we read well we will see both sides of the characters of these individuals, yet we limit ourselves to the negatives.

Let us go a step further

Looking at ourselves, many of us are knocked out at the first challenge we face: our countenances are fallen and our heads are down, not in prayer, but in despair. Fear replaces faith and hope is

crushed by guilt and worry. But guilt can be lethal; that is bad company. In short we forget the ways the Lord led in times past and we try to cling to human effort. Desperation could lead to entrapment, the advice is to get out of the Elijah cave.

Can a vehicle which is shut down tow another shut down vehicle to the repair garage? Even the infant knows that is impossible. Similarly, sinners cannot clean sinners. Only God can clean the dirt called sin. The last documented mortal to claim such power is the head of Romanism and we know that claim is not biblical. Therefore we ought to be wary of new light bearers with all their pronouncements. They are vain platitudes. Critically check their contents. They too are cave dwellers lamenting that they are the protectors of God's truth.

It seems that God's church and Christianity have the magnet to attract extreme characters. Look at the apostles and Judas. Whilst we have those who claim knowledge and spiritual uprightness on all matters and even appear to want to control the God of all good creation, we have those who have a perpetual pity party. They find fault with everything, no love, brethren ill speaking them, watching what they wear and a host of ills and complaints. If they are disturbed for whatever reason they believe that everyone is vexed with them while the fact of the matter is, their perception is wrong. They also believe in enemies by association. My enemy's friend cannot be my friend. Do you remember that? Eventually these perceptions become reality and they distance themselves from the brethren and if unchecked, they become spiritual hermits in Elijah's cave. When their crucibles come, as Napoleon, that is, their Waterloo, they cannot stand.

What Can We Do?

Yet we have to be able to come to grips with the cave dwellers. Those of us who are caged and locked up by the uncertainties of life, we have to be forever remembering what God did for us in the past. We can replay that tape by singing our precious songs of faith and hope and so forth. We can also spend time in reflection on God's mercies, seek comfort in His Word and talk to a close confidant of like faith. With our batteries

Page - 14

recharged, we can then go forth in faith.

Those who believe that the mantle has been passed on to them to be the clean sweepers will always create problems for any organisation. They can cause a great ruffle and cause a great storm even when the waters are pacific. They can waffle a great deal too for their conclusions are not sound. Yet they do not understand that progress by antagonism is not an option.

What we do know is that some mean well and they want the church to reach to the standard that God has set. But their information or data, their logic and reasoning are based on falsehoods that are skewed to appear as truth. Others go to the extreme and try to become the seer of the Lord and for him. Their expositions become extremes for they are void of commonsense and logical advice.

Leaving them alone can cause the organisation to develop Trojan Horses within and among us while they seek sympathisers and disciples. They can become a public nuisance to all - the church, the public and even themselves, for example, open hostility in church ala the bearded brethren of Trinidad style. Some become very bitter and hostile with the brethren.

How should they be handled? To those who feast on questionable resources, it is either you let those who hold office and are cave dwellers be asked to desist from that way or demit office. Try to reason with them individually by showing how the materials they consider factual are doctored, misquoted, placed out of context and written by those who are bitter and have a great hatred for the church because they and the church have parted company for some reason. The anger of the authors of such materials have passed the accepted biblical level.

A different approach may have to be developed for the pity party goers. It may include clinical assistance. When one gets to the bottom, one may realise that corrective measures besides prayer are needed. They are carrying unnecessary baggage. One thing is for sure, these members cannot be allowed to nest and grow disciples. We have to help them get out of the Elijah cave. After all, Elijah did leave the cave and so can we. ●

Under The Microscope

BY MICHAEL SCOTT

We the people of the world owe a great deal to the works of some outstanding men and their contemporaries in their fight against diseases and germs. We refer to Alexander Fleming and his discovery of Penicillin; Joseph Lister and his Antiseptics such as carbolic acid used in surgery; Louis Pasteur and his pasteurisation to kill bacteria in the milk, Edward Jenner and his smallpox vaccines and Robert Koch with his work on the Anthrax Bacteria. These men saved the lives of millions and their work continues to help us all to live longer and healthier lives.

All these researchers had one common instrument in their primitive (by present day standards) laboratories. It was the Microscope. This instrument, invented by Hans and Zaccharias Jenssen in 1590 is a very critical instrument in most natural scientific research, including metallurgy and medicine. In short, no microscope...no authentic research. Remember the microscope allows us the luxury to see minute things which cannot be seen by the naked eye. Remember our blood cells?

Similarly, in life there should be a time in each of us when we should put our family, our business, our school, our church and ourselves under the clarity and magnification of our microscopes. God has given man a conscience and we need to rewind the tapes of our lives daily and regularly. Even Paul encourages us to look inwards deeply, when he advises that we should examine ourselves to see if we are in the faith. (2 Cor. 13: 5).

As individuals, most of us did set goals for 2012. We called them New Year Resolutions. We know what were our secret or public plans for this year. We must know, except there are issues with our mental capacity, where we have reached, or have we started and did we set ourselves too simple or too ambitious goals? Only fools try to comfort themselves with pity parties. Please check your microscopes and make the necessary changes where they can be made or make our failures stepping stones and rise again. Start over if necessary.

Cover story

Governments, businesses, schools and other organizations do set goals and workable objectives with time lines and qualitative and quantitative criteria for their organizations. They even give directives on the methodology and evaluation. A good example is a business plan.

Corporations employ specialists to set goals, achievement strategies and evaluate, measure and make recommendations for the business. All things remaining the same, if followed these policies could lead to the profitability of the organization but the processes may be harsh in that they may upset the norm, be it retooling, product change or right sizing.

.We in the church also operate a business, not for profit maximization, but in helping mankind live healthier and more spirit filled lives. In short, we do not subscribe to the profit ethic but heaven in the future and faithful stewardship on earth.

Our worldwide church has no choice but to use the hierarchical model if we have to speak with one voice or sing on the same line, on the same page in the same hymnal. Yet we must not practice elitism. Equality yes, elitism certainly not. Even with this hierarchical structure, the church has had, continues to have, and will continue to have great difficulty with compliance by many members, both clergy and laity. Some simplify and argue that this problem is the wheat and tares, others say, it's the liberty of democracy. Still others say some are looking for excitement in their lives. But could it be that many Christians including SDA's simply do not understand their role and function within the gospel of Jesus Christ? We can explore this issue of the role of Christians in relationship to the gospel commission in the near future.

In spite of these encumbrances, we generally accept decentralized decisions all the way up from the General Conference in session, the Annual Council and Executive Council to the Divisions, Unions, Conferences, Missions and down to the local church. This is a good model much better than the Congregationalist alternative where one man or a few, for example, a family, controls and benefits from the system.

The church must have checks and balances, goals and objectives that are evaluative, measurable

and attainable in its operational structure. These checks and balances are a necessary protection of the people against the excesses of the leadership and, simultaneously, (at the same time) a limit of the tyranny of democracy by the majority-the membership.

Goals and objectives are guidelines and achievement, desires of an organization within a specific period for example, in five years time from 2012 September, 15th, the church will build a two apartment, two bedroom building on its compound and furnish it with the necessary household appliances for the purpose of housing disaster victims in the community. Notice, the example has stated certain facts: the builder – the church, the building, the location, the purpose and the duration to achieve this desire. This is a general objective and there needs to be decision making on where on the compound; type of structure - concrete or wood; what type of appliances; who is the contractor; etc, etc. It has to be fleshed out. . Could it be used for other functions? What happens if we never have disaster victims does it become a



white elephant?

As we set goals and objectives we must remember that we ought to be relevant: what was good practice in 1980 could be archaic and outdated in 2012. Some examples easily come to mind- the Levitical Priesthood pointed the world/ sinners to Christ but with Jesus' death that system is obsolete. In Moses' day the adulterer was stoned to death whilst in Jesus' time it was go and sin no more. So except we are residents, of the care facility of Cascade's adjacent village our planning will reflect the desires to move

forward and forward only. For example ,under normal circumstances, a vote to cease public evangelism, close down A.Y.Services , abandon the health message and such things as that tells anyone that there is a lack of mental equilibrium with the supporters of that vote.

Questions, questions and more questions

1. What are the goals and objectives of your local church? Is there a document? Do members know about it? What is expected of the member in the pew? Are these attainable? What is the given time to achieve these goals? How are they evaluated and measured? Forgetting all the curriculum jargon what is the acceptable percentage for the objectives to be considered successful? Why do we fail? What can we do to reduce the level of failure? And of course the list goes on.
2. How many churches have had the leadership partner with the membership in the growth and progress of the church? Such a partnership cannot happen in an archaic system and moribund leadership. In 2012 many churches cannot identify one organizational chart where members' participation are a thought or priority.
3. One of the major challenges of the church today is apostasy among members especially the youth. Even Elder Paulsen, while president of the world church, addressed this issue. What is unique, is that many who have left do not attend other faiths. I wonder, how many local leaders have read this article so as to get a handle on that problem?
4. Besides the apostasy issue, the current structure of the weekly Sunday and Wednesday night services have more empty seats than members. In some churches, A.Y. services are a thing of the past and in other churches such services are fighting to stay alive. One thing is certain, the way things are structured they are not working optimally in their present form. At least Bethel SDA in Tobago is using another system for their Sunday night services.

5. What should be our best practice? Should it be a larger bombardment of doctrine? Should it be business as usual? Should it be recycled or reheated food from our deep freezers of old sermons? Certainly not. Any evaluation will certify that our current methods are not that successful. Simplifying the issue as a manifestation of a sin problem by the congregation is not the answer. On the contrary, is incompetent leadership a cause? Where does systematic planning fit into this scheme? I remember a minister's pathetic attempt to introduce his church to systematic planning. He either did not have an idea about this matter or he just made sure he followed instructions from the Conference. It was poor to say the least. Is this type of leadership a classic case of the supremacy of the pastor?

Let Decision Making Be Participatory And Focused

This is very important so let us itemize some of the points on moving the Adventist church forward.

A. Membership participation in the decision making must not be a farce. Instead it must be genuine. We the people, the commonwealth of believers, must be active participants in the decision making process of our organization be it delegated or from the floor. In this time of the world, the day of the know it all minister in the SDA church is buried. The membership of the church has grown intellectually and otherwise so that the supremacy or paramountcy of the minister is an obsolete model of development. Even the Pharaohs of old understood this. It is said that while the Pharaoh was adulated a man always whispered in his ear reminding him that he was not God.

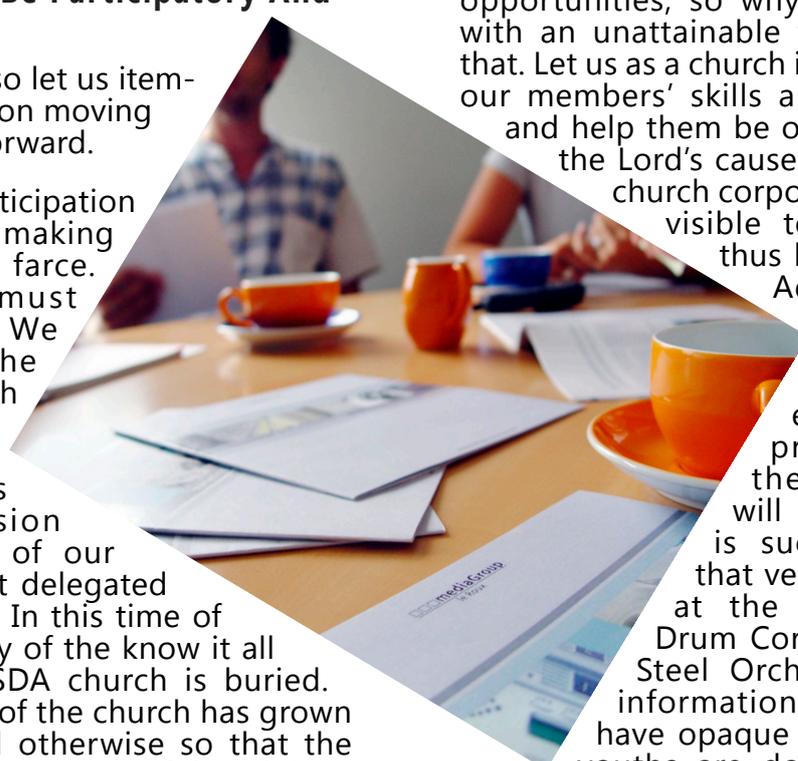
B. Let us try a new paradigm. Bring the member in. Let him be involved genuinely. Once he has a real say, he will be a much better member just as in the business sphere when management and labour sit down and discuss strategies for the benefit of the organization and everyone works toward that goal, that organization grows.

So will your church if such a measure is implemented. What is good is that there are many management models that are in the market place which can be tailored and made suitable for your church. What is even more encouraging is that the church in 2012 has the skilled manpower to do that adjustment and make those models useable locally.

C. Another bug bear is one where people are not adequately placed to magnify their talents. Let singers sing, preachers preach, teachers teach and talented greeters greet the people. Not all who are ordained as elders can deliver an organized, systematic sermon and what is sad is that some of them believe they can do a good job. There are many other spirit filled, gospel and missionary activities that are as equal to the presentation of the Word that they can concentrate on and do, for example the under shepherd or mentoring plan

D. The church has many serving opportunities, so why saddle a person with an unattainable task. Think about that. Let us as a church identify and isolate our members' skills and natural calling and help them be of maximum use to the Lord's cause. This will help the church corporate become more visible to the world and thus hasten the Second Advent! Remember if members feel and know they are an important element of the process, that is, the action, they will see to it that it is successful. We call that vested interest. Look at the La Brea District Drum Corp and the District Steel Orchestra. By way of information, for those who have opaque views of what the youths are doing in these two organizations, it is mission, as equal as the other church activities, high on the mission shopping list.

E. It may be a good starting point to call a different type of Business Meeting where the leaders listen to what the members say they will like to see the church do. Of course they will say many things, workable and maybe non workable. Leaders should keep quiet and let a competent scribe record or tape the ideas. Then select a group from both the administration and the floor and select what that committee



believes can work in a given time frame and return in another Business Meeting and tell the membership what was selected as priority for that time. Let the masses vote that the items and a timetable be studied by the committee and given flesh. This committee reports to the church again and once agreed the board dissects the policies into departments and the work begins.

F. The church described as the human body and invested with sacred skills, gifts or endowments/talents by Paul is very instructive for all of us. Every member must see his/her work as both important and integral to the success of the gospel commission. There are many instances when the church hampers and retards its mission in spite of all its good intentions. It sometimes shoots its self in the foot by mismatching its members relative to their talents. Also it is time that all departments understand that whatever they do it is one mission: the gospel to all the world- the Sabbath School is the church at study for mission, the midday hour is the church at worship for mission, the Welfare and Health departments are the church in public evangelism/mission as is the personal ministries' department. AY time is still Sabbath time operated by the youths in mission and preparing for mission. Women's and men's ministries are as important as family life. We must never operate or function as nine scorpions in a bottle or as crabs in a barrel. Goodness gracious members, it is One Gospel, one faith and one baptism segmented to reduce the burden of a few carrying the whole load. Let us work together. Let me make it absolutely clear that the work of the church is mission, mission, mission! We have to go and do.

Therefore it stands to reason that the officers of the church -the board, that governing body, that planning unit must do just that-PLAN, implement and evaluate the work of the church and let us not continue to have departments pitted against each other. Let us not be as those parents who compete for their children's affection and so send different messages to them. If things remain the same then we will only be going around the mountain and not reaching its peak or be as the British planters in the West Indies between 1623 and 1647- they lived in an era of plenty activity and no achievement. Remember if we continue to do the same things and expect different results, we are not normal. Instead let

our microscopes help us please. ●

Adventist Olympian Testifies To Faith In God

BY ELIZABETH LECHLEITNER

When Seventh-day Adventist long-distance runner Abel Kirui crosses a finish line, he drops to his knees and bows his head, offering a prayer in celebration.

The whole world witnessed his gesture of gratitude this week when the 30-year-old Kenyan won the silver medal in the men's marathon at the 2012 Summer Olympics in London, England. Kirui is also a consecutive repeat winner of the



World Championship Marathon, winning the event in 2011 by the largest ever margin—two minutes and 28 seconds. His personal record of a two-hour-five-minute marathon places him sixth among an elite community of long-distance runners.

In a sport in which athletes often compete for personal gain or national recognition, Kirui says he finds motivation in bringing glory to God.

"Every race is an opportunity. What I tell God is, 'Wherever You place me, I will share You.' So every time I finish a race I say, 'Thank You, God,'" Kirui says.

Raised in rural Kenya in what he affectionately calls a "humble" single-parent home, Kirui says he learned to depend on God early in life. His mother, whom he cites as his biggest spiritual influence, encouraged him to attend church on

Sabbath mornings. Today he says his habit of early-morning prayer is an inheritance from her.

"I remember she would wake up in the wee hours to pray that we would choose whom we are going to serve in life," he says. "Now every morning I get up very early to pray and ask God to give me strength to run."

As a young boy Kirui says he dreamed of a life beyond the local village. "I would see the [airplanes] and I remember thinking, I am going to fly one day, but then I see it is impossible for me. But then I realized that my passport to the world is running," Kirui says.

His first competition wasn't far from home, though. As an elementary school student Kirui placed second in a district championship race just six miles from his village. Later, as a teenager, he remembers idolizing Kenyan long-distance runners such as Paul Tergat, a marathon world-record holder.

At the 2000 Summer Olympics in Sydney, Australia, Kirui watched Ethiopia's Haile Gebrselassie pull ahead of Tergat in the last nanoseconds of the 10,000-meter race. His other fellow countryman, Erick Wainaina, was similarly beaten in the men's marathon.

Soon after, Kirui says he decided that there was room for another career long-distance runner from Kenya and that he would use the spotlight to share his faith in God.

Running wasn't always easy, though. Kirui remembers blacking out from dehydration before the finish line and dealing with injury. He says one race in particular stands out as an example of poor preparation. "I was crawling toward the finish line; the other runners were all passing me."

Now he trains for up to 1,000 kilometers (621 miles) leading up to a marathon. Still, he's often beset by pain—especially, he says, in the last five kilometers (3.1 miles) of a marathon. "How you deal with the pain depends on the state of your mind. Pain is not something that can kill you, so long as you are healthy inside your body. It is like spiritual things," he says. "I ask God to give me the power to overcome."

So far, Kirui says his career hasn't conflicted with his observance of the seventh-day Sabbath. Marathons are largely held on Sundays. "I go to church with my wife and two kids on Sabbath, and then on Sunday morning I go for training," he says. "And anywhere I compete, I go with my Bible and my Sabbath school lesson, and I take time to pray in my room."

Kirui also has big plans to invest in Adventist Church infrastructure in his native Kenya. Already he's helped establish a new church structure. Plans for a church-run school and hospital are on the horizon, he says.

In the meantime Kirui is adjusting to the fame that comes with medaling in high-profile events such as the World Championship Marathon and the Olympics. "People in Nairobi will call out, 'This is Abel Kirui, the guy who was running!'" The first time someone recognized him, Kirui says he was shocked. "I didn't think anyone knew me."

But now, Kirui says he's happy the world is watching. "I want them to know that it is the power of God that keeps me running. All the time, the power of God." ●

*Adventist News Network
—with reporting by Williams Costa, Jr.
Kenyan Abel Kirui took silver in marathon competition in London games (Posted Sept. 13, 2012)*

TELL IT TO THE WORLD



Foods That Fight Cancer

If you want to fill your grocery cart with foods that will help keep cancer far from home, start with these powerful foods:

Colorful Fruits & Vegetables

According to the recent World Cancer Research Fund report, fruits and vegetables are especially protective against cancer of the lung, mouth, esophagus, and stomach. A Swedish study, for example, reported that three or more servings a week of green leafy vegetables significantly reduced the risk of stomach cancer.

Cabbage, cauliflower, brussels sprouts, and broccoli all help protect against colon cancer and other cancers. (Interestingly, broccoli sprouts are reported to contain 10 or more times as much sulforaphane, a cancer-protective substance, as mature broccoli contains.) Additionally, a higher consumption of green leafy vegetables has been shown to significantly decrease the risk of breast cancer and skin cancer.

Fruits rich in the red pigment lycopene (tomatoes, watermelon, guava, papaya) are reported to protect against prostate cancer. Pomegranates also provide protection against prostate cancer, and blueberries have been shown to suppress colon cancer.

The red, blue, and purple anthocyanin pigments in blackberries, strawberries, raspberries, blueberries, plums, cherries, red grapes, and cranberries protect against cancer. The deeper the color of the fruit, the stronger the protection against colon cancer growth.

Carrots and celery contain compounds that have anti-inflammatory, antibiotic, and anticlotting properties. Additionally, falcarinol, isolated from carrots, has been observed to delay the growth of colon tumors.

Quercetin, a major bioflavonoid found in apples, onions, red grapes, and green leafy vegetables, displays unique anticancer properties and has strong antioxidant and anti-inflammatory activity.

Whole Grains & Legumes

A high intake of whole grains provides substantial protection against various cancers, while the regular use of legumes provides a measure of protection against stomach and prostate cancer. There are an array of healthy whole grains, including whole wheat, brown rice, quinoa, oats, flaxseed, bulgur, and spelt. Legumes also offer a wide variety, from black beans to chickpeas, pinto beans to kidney beans.

Soy

Studies conducted in high-soy-consuming Asians showed a significant correlation between increased soy food intake and decreased breast cancer risk. Among female Chinese breast cancer survivors that were followed for four years, soy food consumption was significantly associated with decreased risk of death and recurrence.

Garlic & Onion

Various studies show that garlic can reduce the risk of stomach, prostate, and colon cancer. Risk of prostate cancer, for instance, was 44 percent lower in those using garlic more than once per week. In China, people with the highest intake of garlic, onions, and leeks had a risk of stomach cancer that was 40 percent lower than people with the lowest intake of those foods. In the Iowa Woman's Health Study the highest consumption of garlic was associated with a 32 percent reduced risk of colon cancer.

The antitumor property of garlic is largely because of its diverse content of organic sulfides. The inhibition of tumor growth by garlic seems to be effective only when the tumor size is small. More research is needed to actually determine the quantity of garlic needed to minimize cancer risk.

Studies in Greece have shown a high consumption of onions, garlic, and other allium herbs to be protective against stomach cancer. A Dutch study also revealed that stomach cancer for those consuming at least half an onion a day was about 50 percent lower than that in persons consuming no onions.

Turmeric & Ginger

Turmeric provides a rich yellow color when added

to foods such as rice and tofu dishes, and can also be used to flavor soups. The yellow-orange color of turmeric is because of curcumin, a bright pigment that is a more powerful antioxidant than vitamin E. Curcumin has the ability to suppress the growth of certain cancers, such as stomach, breast, colon, lung, and skin cancers.

Dried ginger root contains a rich package of antioxidants that possess pronounced anti-inflammatory activity that can also inhibit various cancers. Ginger also contains curcumin, which assists in the elimination of cancer-causing substances from the body.

Ginger can be enjoyed in a variety of ways, including in fruit salads, juices, muffins, or other baked goods.

Flax /Linseed

Increasingly flaxseed flour is being used in breads, cereals, and bakery products not only to provide a pleasant nutty flavor but also to increase the nutritional benefits. A teaspoon or two of flaxseed flour can even be sprinkled on your morning cereal.



Animal studies have shown that flaxseed in the diet can reduce the incidence of breast tumors by 40 percent and can reduce tumor size of chemically induced cancers by about 50 percent.

The Parsley Family

The herbs of the parsley family—including cilantro, parsley, fennel, caraway, and dill—are a good source of cancer-preventive properties.

Need ideas on how to incorporate the parsley family into your food prep? Cilantro is a great addition to a tomato and lettuce salad, while ground cumin seed is an important part of flavorful hummus. A sprig of parsley adds color and flavor to any soup or vegetable dish. Fennel finds value in a vegetable dish, while dill successfully flavors cucumbers and potato salads. Caraway seeds can be used to flavor breads, baked goods, and stewed fruits; coriander seeds are great in curry powders and pickles.

Mint

The compounds responsible for the flavors of the mints (basil, oregano, thyme, rosemary, sage, spearmint) are terpenoids, which also suppress the growth of tumors and decrease the number of tumors produced.

Ginseng

In a large study in Korea the incidence of human cancer steadily decreased with the length of time Asian ginseng was used. Those who had taken ginseng for one year had 36 percent less cancer than nonusers, while those who used ginseng for five years or more had 69 percent less cancer. In addition, those who had even used ginseng less than 50 times in their life still managed 45 percent less cancer than nonusers, while those who used ginseng more than 500 times in their life had 72 percent less cancer. In reducing the risk of cancer, ginseng extract and powder were found to be more effective than fresh sliced ginseng or ginseng tea. ●

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MAKE THIS TRY THAT



This recipe is adapted from Allrecipes.com

Roasted Okra

Ingredients

12-18 fresh okra pods, stem end cut off

Pam spray

1 teaspoons kosher salt, or to taste

Directions

1. Preheat an oven to 425 degrees F
2. Arrange the okra slices in one layer on a foil lined cookie sheet
3. Spray with cooking spray and sprinkle with salt
4. Bake in the oven for 10 to 15 minutes

Adapted from the recipe on Allrecipes. Another great recipe found on Pinterest!



3 Bean Soup

Ingredients

- 1 large onion, chopped
- 1 medium green pepper, chopped
- 2 teaspoons olive oil
- 4 garlic cloves, minced
- 1 can (16 ounces) kidney beans, rinsed and drained
- 16 ounces fat-free refried beans
- 15 ounces black beans, rinsed and drained
- 14-1/2 ounces stewed tomatoes, cut up
- 3/4 cup salsa
- 2 teaspoons chili powder
- 1/2 teaspoon pepper
- 1/4 teaspoon ground cumin

Directions

In a large saucepan, saute onion and green pepper in oil until tender. Add garlic; cook 1 minute longer. Add the remaining ingredients. Bring to a boil. Reduce heat; cover and simmer for 10 minutes. Yield: 8 servings.



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