

Lake Union HERALD

FEBRUARY 2007



Kingdom
CULTURE

"Telling the stories of what God is doing in the lives of His people"



Cover photo from "The Conscientious Objector," a documentary on the life of Desmond T. Doss by Terry Benedict

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in this issue...

Our February issue is one that typically deals with some aspect of African American history in the Seventh-day Adventist Church. In this issue we pause to take a look at our present with an eye to our future.

We trust that the insights provided by your featured guests will be informative, insightful, and inspirational as we see God at work in the lives of this new generation of Black leadership.


Gary Burns, Editor



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Who Are These People?

They love God, but they are not “head over heels” about church. Many times they drop their children off for Sabbath school and join them later for what they hope will be a brief and engaging church service. They think the church has too many rules. They are health and fitness conscious, but object to some in the church who have made health a religion unto itself. They are bored with the many “nurturing” programs and see no practical approach to get out the good news about Jesus. They are reluctant to contribute money or personal time to “church work,” but they willingly contribute to Darfur in Africa, or volunteer to work in a soup kitchen for the homeless or hopeless in the community.

They do not wish to hold a church office or form attachments that interfere with their personal pursuits, but will make personal sacrifices to “rough it” on a mission trip. They may return a faithful tithe, but give no “local budget” offerings. They assemble in Internet chatrooms to debate the relevance of church membership yet quickly respond that they are Seventh-day Adventists if asked about church affiliation.

Who are these people? Do they sound familiar? They are the new generation of youth and young adults and I have had the privilege of being closely associated with them. Recently, I had a chance, informal meeting with a group of these wonderful characters. They were huffing and puffing about the restrictive doctrines of this Church that I have been committed to all my life.

At first I wanted to be defensive, even militant, about their objections. Then the Spirit reminded me of my own philosophy: If you have no good reason for what you believe, then stop believing it. So, I asked the question, “Which doctrine do you object to most?”

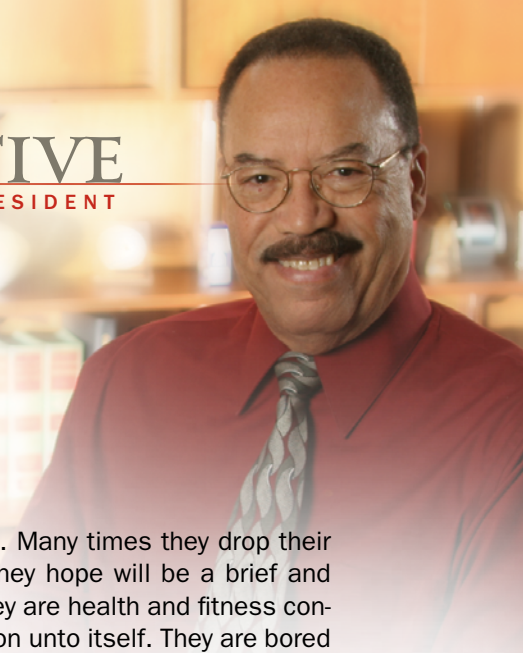
“The Sabbath,” they responded.

Well, now, being an old evangelist and revivalist, I have always believed that the Sabbath is the easiest and most defensible of the doctrines. So, I was a bit taken aback that we started there.

After only a few moments of Bible review, it became evident that they believed the Sabbath, but objected to some of the man-made restrictions and traditions connected to the Sabbath. We reviewed several other doctrinal points and made similar discoveries. It was interesting to note that when we came to the State of the Dead or Soul Sleep doctrine one person took on the rest of the group with a masterful explanation.

The summary of this gentle encounter was that they believe the doctrines of Scripture held by the Seventh-day Adventist Church, but they have serious objections to how some of those beliefs are set forth and administered by the Church. And there appears to be little difference among them regardless of their race or ethnic background.

Make sure that they are included on the boards and councils of your church, but be prepared to listen. They have very relevant input for us. Cut down on the “nurture” and build the “outreach.” Throw out your cherished dogma that has no Biblical foundation. Decrease the criticism and increase the love. They are ours. They are His.



Welcome NEW MEMBERS



Morris and Ruth Lamb (left) worshiped with the Adventist church for more than six years before being baptized. Gene and Georgia Fitzpatrick (right) were the focus of a prayer group prior to deciding to be baptized.

Illinois Morris and Ruth Lamb attended the Quincy Seventh-day Adventist Church for more than six years. Unofficial members of the church family, the Lambs not only attended church but enjoyed the fellowship lunch and other church activities, including the church's radio ministry.

Association with the church began as Morris flipped through the TV channels. One night a minister who preached on Three Angels' Broadcasting Network (3ABN) caught his attention. The next night he surfed to the same channel; the same man preached again. Ruth had to find out what had kept Morris from going to bed for two days in a row, so she watched, too. Doug Batchelor preached about the Sabbath, which eventually led them to the Quincy Church. It was difficult to separate themselves from their former church family, so they continued to attend church on Sunday and came to the Adventist church on Sabbath. They could not make a decision for baptism.

Some of the Quincy members were anxious to see them baptized. They decided to put Morris and Ruth on their prayer list.

Another couple had a similar experience. Georgia Fitzpatrick used to watch "It is Written" television when she was a teenager. One day she saw a sign for the Kahoka Seventh-day Adventist Church, and she asked someone: "Who are those people?"

Uninformed they replied, "Oh, you don't want to go there. They worship the devil on Saturday."

A sister told her that "Seventh-day Adventists are a branch off [another denomination]."

Georgia and her husband Gene Fitzpatrick tried church after church, but none met their hunger for biblical truth.

After attending the Adventist church in Quincy, Gene said, "This church fits. I believe this church has the truth!"

About a year ago, the couple started watching 3ABN.

They also completed Discover Bible lessons and started to share their faith with their family and friends.

At the Wednesday night prayer group, both couples became a matter of prayer. A week after the Fitzpatricks were prayed for they expressed their desire to be baptized. The next week the Lambs were prayed for, and the very next Sabbath they inquired about when the

next baptism would be held.

People are touched through the power of prayer. Now, the Fitzpatricks and Lambs are touching their friends and families for Jesus.

Adrian Amarandei, Quincy Church pastor, and Thelma Howell, Quincy Church clerk, with Rachel Terwillegar, Illinois Conference assistant to the president for communication

Indiana Even though we, as a congregation, don't believe that TV holds much moral content for us, I (Rita McVey) want to tell you how God used this modern technology to bring me to this church. I had been a member of [another denomination] for many years, but had found myself drifting away. My spiritual needs were not being fulfilled. I wanted more in-depth Bible study; so I could have a closer walk with God.

I began to look around at other churches, but they all seemed to lack that "fire" for wanting to learn the Word. All of the adult Sunday schools consisted of the same old "just-knowing-Jesus-on-the-surface" teaching. So I began watching the evangelists that were preaching on Channel 20 in Noblesville, where I live. Needless to say, there was plenty of fire there, but not much truth. Not that I really knew the truth, I was just going by a feeling that I had in my heart.

Finally, one Sunday when I was feeding my mother at the nursing home, I turned on the TV [and expected] to listen to yet another minister tell me how I was going



to go straight to Heaven the minute my last breath left my body. I heard something different. It was the most sincere sounding sermon coming from a minister who I had never seen before [on Channel 20]. Everything he said “felt” right to me. It wasn’t sugar-coated to spare my feelings, and it had the ring of truth. I had to listen to the rest of the sermon. I wondered, *What church [is] this?*

Unfortunately, the TV never announced it. I was frustrated. Then I noticed I had been watching Channel 19 instead of 20. That was a good thing, because that meant the church must be local. Channel 19 is a cable public access channel. I made a mental note to watch Channel 19 the next Sunday at the same time.

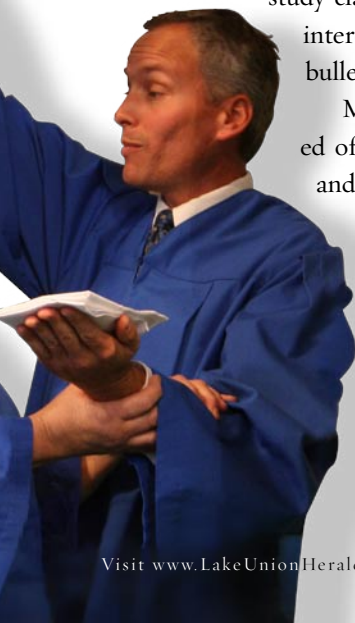
When the following Sunday came around, I was at the nursing home feeding my mother again when the “Sunday” sermon came on. There was that same wonderful pastor giving another soul-searching sermon. This time I found out what church the pastor was speaking from—it was the Seventh-day Adventist Church in Cicero. *Oh no!* I thought. This wasn’t going to work; I had a job on Saturdays! I wondered, *Was I going to have to be satisfied with just listening to the sermons on TV every Sunday afternoon?*

Well, that is what I did for a while, but then I couldn’t stand it any longer. The lessons were too irresistible. I wanted to be a part of this truth-telling faith. So I searched for the phone number in the Yellow Pages, but had no luck. My next move was to go to the Internet (God using technology again). I did find information about the Seventh-day Adventist Church and a phone number.

I was lucky enough to speak with George Dunder, a Cicero member who often answers the church phone during off-hours or for special events. He filled me in about a lot of things that I did not know (like the name of the fellow giving the sermons on TV who turned out to be the senior pastor, Ron Kelly) and informed me that there was a Bible study class on Wednesday nights, if I was interested. He also sent me some church bulletins.

My first Bible study group consisted of Wanda Elliott, Irene Inman, Cal and Donna Ferguson, and Larry McConnell, the Cicero Church Bible worker who was teaching the

Rita McVey was baptized on Oct. 28, 2006. After listening to Ron Kelly, Cicero Church pastor, as his sermon was broadcast on the public access channel, she began a journey that led her to the Seventh-day Adventist Church.



class. I was fascinated from the very beginning. I learned so much that I had never known before. And the learning hasn’t stopped. I am constantly finding out new truths and preparing myself for the Second Coming of Jesus. I also stopped working on the Sabbath.

On Oct. 28, 2006, I was baptized and voted in as a member of this church. And all of it came about because God called me to Him through the power of the television.

Rita McVey, Cicero Seventh-day Adventist Church member

Wisconsin Dolores Shudarek worked as a hospital chaplain for 30 years, bringing comfort, love, and thoughtful words to the patients she encountered. During those years, her heart felt the tug of the Holy Spirit leading her in a quest for more truth. As Dolores reviewed the beliefs she had been taught, she had a growing compulsion to discover something more satisfying and meaningful—the real thing. In order to reach this goal, she resigned from her work as a hospital chaplain, and began to attend various churches. Still not satisfied with what she was told or taught, her search continued.

Providentially, Dolores received an announcement to the “Adventures in Prophecy” meetings being conducted in Stevens Point, Wisconsin, by Ric Swaningson, Wisconsin Conference evangelist. After Dolores attended her first meeting, she felt that what she heard from the speaker and read from her Bible was just what she had been looking for. She fell in love with the Bible messages and the assurance and “clear ring of rightness” they brought to her.

Earlier in life, Dolores had written numerous poems. Her new experience with Jesus Christ caused the joys of writing poetry to return. When she visited the Wisconsin Camp Meeting and told her conversion story to the audience, Nancy Morauske and the evangelist took the words from a poem about her new Christian walk and composed them into a new song, “The Delores Song...I Am Sealed.”



Dolores Shudarek, a former hospital chaplain and nun, was baptized at the Wisconsin Camp Meeting.

Ric Swaningson, Wisconsin Conference evangelist, with Bruce Babienco, Lake Union Herald correspondent

Note: Read the words to “The Delores Song...I Am Sealed” online at www.lakeunionherald.org.

Little Hands and Big Hearts

BY OLGA DATIL



Operation Christmas Child is a yearly mission project coordinated by Samaritan's Purse, a non-profit organization headed by Franklin Graham, son of Billy and Ruth Graham. Its mission is to deliver as many Christmas presents as possible to children all around the world who are "refugees of civil war, survivors of a natural disaster, or victims of extreme poverty..."

For the past six years, each Hinsdale Adventist Academy (HAA) first-grade class of has taken on the great task of inspecting all the Operation Christmas Child shoe boxes turned in by HAA students, parents, and faculty members before the boxes are picked up and taken to the local Operation Christmas Child Collection Center. This year was no different.



Lael cut out identification labels to affix to the shoe boxes.



Joseph taped a gender and age label to the shoe box, so it would be delivered to the appropriate recipient.

On Friday, Nov. 17, 2006, the first-grade students inspected more than 75 Operation Christmas Child shoe boxes. They looked for items not allowed like liquids, war items, used items, medicines, vitamins, food, etc. They replaced the items taken out with objects (crayons, colored pencils, construction paper, activity pads, toothbrushes, toothpaste, Play-Doh, yo-yos, train whistles, harmonicas, mind-teaser puzzles, rubber balls, stuffed animals, combs, hard candy, etc.) donated

by a parent or grandparent, as well as items purchased from their donations.



Hinsdale Adventist Academy first graders checked Operation Christmas Child shoe boxes to be sure they were acceptable for shipping.

The students also stuffed boxes that were less than full.

Two Hinsdale Church members make it their job to pick up the boxes from HAA every year and deliver them to the local Operation Christmas Child Collection Center. When they came to pick up the boxes this year, they were very happy to see 86 shoe boxes for Operation Christmas Child. The first graders were thrilled to help carry all 86 boxes to the helpers' vehicle.

It was hard work, and the students were very tired by the end of the day, but they had a great time. I was very proud of all the hard work they did to help make Christmas special for boys and girls around the world.

Olga Datil is the first grade teacher at Hinsdale Adventist Academy.



Privileged to Serve in India

BY NORBERT SCHWER

Pooja was barely 12 years old, of slight build with a shy, engaging smile belying her despair. Harboring great expectations, she and her parents had walked hours from their family home, down steep paths to our makeshift clinic, to see the “Christian” doctor. Born with a crippled leg, she patiently stood in line before sliding onto our chair and meekly, almost apologetically, offering her story. Her lower leg had been pinned, grafted, and finally plated on three different occasions, yet was still badly curved and an inch shorter than it should have been. Additionally, the plate used during her last surgery had made an ugly reappearance on her lower shin.

Obviously a perfect set-up for chronic bone infection, we all agreed she should be bussed to the hospital to have the plate and surrounding infection removed followed by more corrective surgery later.

Two days later, after a futile search for Pooja, we learned her family had gone home because some uninformed bystander told them the promised surgery wasn’t “free” after all. By phone they finally agreed to return once more, but only under the condition that everything would be done in a single intervention, which regrettably was impossible.

There were others: a man with lung cancer, a woman with lymphoma, children with contractures, cleft lips, congenital deformities, and some deaf and mute, to mention just a few—enough to keep a faith-healer busy for a while. Alas, none of us had the gift.

We (12 professionals from around the U.S.), after a very long trip, had arrived in Delhi, India, shortly after midnight and were looking forward to a comfortable ride and some sleep. Instead we got “terror at night,” because our driver, unaccustomed to driving at night, struggled to stay awake even more than we did and managed to “drift off” several times.

Surviving our first exciting ride, basically an endless game of “chicken,” we were warmly welcomed at the Shimla Hospital. After a bit of recuperation, we reloaded our stuff into



The mission team to India included: Back row (from left) Raymond Mayor, Donald Fahrbach, Alice Fahrbach, Ronald Ihrig, Kristen (Maranatha team member), Tim Hoagan, Ewald Kissinger, Swami (Maranatha team member), Tom & Tina (Maranatha team members), Lola Kissinger, Marina Kissinger, Marti Riggins, David Feltman, James Hippler; Front row (from left) Norbert Schwer and Vinish Wilson.

a smaller bus and traveled north another ten hours to Sainj, a small town surrounded by the Himalayas.

We were privileged to see almost 1,500 patients for their various medical and surgical needs, and more than 400 regarding their eye problems. About 50 cataract extractions and 30 surgeries were accomplished.

We dispensed free medication worth thousands of dollars and distributed toys and clothing, as well as direly needed school supplies.

Meanwhile, some of us descended with enthusiasm upon the community school and later the hospital’s laundry and a patient room to provide much-needed face-lifts.

After much hard work and a bit of shopping, we packed once more, said “good-bye” to our friends in Shimla, and committed ourselves to the would-be roads. After completing a couple of days of sightseeing, we returned to the airport to catch our plane home.

Our hearts are filled with gratitude for the work we were privileged to do and for being part of such a supportive Church family. As always, God blessed beyond measure!

Norbert Schwer is a surgeon and a member of the Stevensville Church in Michigan. He organizes three mission trips each year. Read more about the mission team’s exciting experience in the February issue online at www.lakeunionherald.org.





FAMILY TIES



Global Families

BY SUSAN E. MURRAY

"How good and pleasant it is when brothers live together in unity!" (Psalm 133:1 NIV)

We live in an age of continuous change and ever-increasing interdependence as nations become integrated into a global political and economic system. What happens to families in Darfur should be a concern to our members in Decatur, Douglas, Dundee, and Detroit. What happens in Asia should be of concern in Alto, Allegan, Acme, and Alpena—and elsewhere around the Lake Union.

United States citizens are often accused of being ignorant of and insensitive to the customs and lifestyles of other cultures. Even in our own country, one of the most diverse in the world, we tend to surround ourselves with those like us and often know little about others.

In addition to the challenges of changes in family living arrangements, gender roles, and life-cycle changes, families around the world also face pressing issues that profoundly affect their ability to rear their children, care for the elderly, and maintain healthy, intimate relationships.

News reports and televised programs give glimpses into the plight of many who are living in war zones and suffering from poverty and migration challenges. But it is salient to consider the individuals and their families.

Armed conflicts have gone on for decades with devastating consequences for families. Widowhood, divorce and separation, unmarried women having children, and men leaving all contribute to female-headed households. The women rear families alone while their husbands fight.

One study found that three-fourths of female-headed households in parts of Sri Lanka came about because of ethnic violence. The burdens are immense as these women shoulder heavy economic and emotional trials. When their loved ones mysteriously disappear, it is very difficult to accept that not only their husbands, but their fathers and sons may be dead as well. Some women slip into serious mental illness and desperately wish to end their lives.

Children are deeply affected, witnessing horrific events. Many grieving mothers cannot nurture or support their chil-

dren as needed. Poverty negatively affects every aspect of family daily life and functioning. The year 2006 ended the First United Nations Decade for the Eradication of Poverty. Yet, more than one billion people live in poverty around the world. The numbers should have been dramatically reduced, yet have steadily increased in disproportionate dimensions in most developing countries.

In Asia, women leave their families for a more promising life in the garment industry and end up earning low wages or unemployed. A century of migration to South Africa has deeply affected family life, resulting in declining farm production, abandonment of many wives and children, and an increase in female-headed households. Whatever form migration takes, it clearly has a significant impact on family life.

How can families survive under these conditions? How can they ever have a healthy level of functioning? We know that even under the most extreme conditions families do survive. But is there more we can do?

Today, we are challenged to think globally, to understand more about international economy, to comprehend government systems, and closer to home, to work and study side by side with immigrants from far-flung cultures. If we choose to, we can see that we are interconnected to families around the world. We are all a part of the Body of Christ, and our cultures and ethnic differences should not lessen the reality that we are part of the same family.

Susan Murray is an associate professor of family studies who teaches behavioral science and social work at Andrews University. She is a certified family life educator and a licensed marriage and family therapist.

HEALTHY CHOICES

What people think, believe,
and feel directly impacts
their immune system.

RELIGION Is Good for Your Health

BY WINSTON J. CRAIG

Individuals who have a meaningful religious experience and attend church regularly are reported to have fewer health problems. In addition, they are more likely to recover faster from an illness, have better surgical outcomes, spend less time in the hospital, and have a lower blood pressure than those with no religious inclination. Furthermore, a belief that the body is the temple of God will encourage a person to develop a healthier lifestyle.

Religious belief can also affect health outcomes. In heart patients, E.L. Morris observed that those who scored the lowest on a spiritual well-being questionnaire experienced the most progression of coronary blockage over four years, while those with the highest scores of spiritual well-being had the most regression of heart disease. In patients recently diagnosed with HIV infection, an increased level of spirituality of the patient predicted a slower progression of the disease.

Religious belief, prayer, and meditation may also be important strategies that help people cope with a medical illness or handle a major stress in their life, rather than turning to negative health behaviors. Religious belief provides a person with an optimistic worldview, infusing purpose and meaning into difficult life situations.

In a recent review of 850 studies on the relationship between religion and mental health, the majority of the studies revealed that higher levels of religious involvement were positively associated with indicators of better mental health and psychological well-being, such as satisfaction with life, happiness, positive outlook, and higher morale, along with reduced likelihood of depression. The positive impact of religious involvement on mental health was seen to be more robust among those under stressful circumstances, such as persons with a disability or medical illness.



In a study involving 838 hospitalized older patients, the religious activities, attitudes, and spiritual experiences of the patients were associated with better psychological health, cognitive functioning, physical functioning, less severe illness, and greater social support. The social support enables one to be more resilient in adversity and better cope with life's problems.

Frequent attendance at religious services has been shown repeatedly to increase the chance of survival in the elderly. Religious attendance at least once a week was associated with a 23 percent reduced likelihood of dying during a 28-year period. Overall, those who regularly attend church live seven to eight years longer than those who never attend.

In a 16-year study comparing the survival of 4,000 Israeli inhabitants who were members of either religious kibbutzim or matched secular kibbutzim, it was found that the likelihood of dying was almost twice the level among the members of the secular communities compared to that of the religious communities.

Scientists are discovering that what people think, believe, and feel may have a direct impact on neuroendocrine and immune function. These two systems play an important role in fighting disease and speeding recovery from illness.

Winston Craig, Ph.D., R.D., is a professor of nutrition at Andrews University.



EXTREME GRACE

“Conni Mambos” in Moçambique

BY DICK DUERKSEN

Drive two hours from Maputo to Machumbutana, and you will know what it is to love that country and its people. Sit with a small group in a reed church, listen to them sing as though with angels, hear them pray for Christ’s return, and you will be humbled by their fervor. Watch them adore their children, and you will know that the future of Christianity in Moçambique is secure.

A week in Moçambique engraved several other truths deep into my soul. One is that the world’s most grace-filled words may be “Thank You.”

To “honor” others is to treat them as individuals of utmost value. For me, that includes discovering how to say “Thank You” in the language of those I have come to visit. Many emotions can

be expressed with sign and body language, but a special energy fills the air when a sunburned American says “Conni Mambo” to the market’s tomato saleswoman who has just allowed me to take her photo. That’s when “camera faces” slip away and natural smiles prevail. It’s also when all of the other saleswomen hustle over to peer at the digital image, proclaim her “Miss Moçambique,” and then shyly pose beside their carefully-arranged veggies.

The result was the same whenever I said “Conni Mambo.” People relaxed, smiled, and invited me into their lives. I found “Conni Mambo” rather like a respectful rubbing of Aladdin’s lamp.

But, there are at least two words for “Thank You” in Moçambique. “Conni Mambo” is the phonetic spelling of a much more complex word in the Rongo language, a word best translated “I am in your debt.”

In Portuguese, “Thank You” is pronounced, “Obrigado,” a word heavy with relationship expectations. “Obrigado”



says clearly, “You have done something special for me and I am obligated to you.”

In either language, “Thank You” assumes a relationship, an interaction that allows time for people to recognize each other, talk about the weather or the kids or the price of mangoes, while enabling the spark of

“honor” to light the conversation.

There are several appropriate responses to a Moçambiquan “Conni Mambo” or “Obrigado.” A bright smile or musical laugh will do, but usually the music includes words like, “Es Nada.” That means “It is nothing,” and is the giver’s way of acknowledging the honor you have offered while also forgiving the debt, canceling the obligation, and letting you off the hook.

However, there is another possible response—accept the obligation and open the door of relationships wider, inviting the other to “come in and share my life.” That’s the response our team received at the Maputo airport as we thanked our hosts for giving us a marvelous week in their country. Our heartfelt “Conni Mambos” were met with laughter and embraces. No one said, “Es nada.” All said, “Return soon, please!”

“Obrigado.”

Dick Duerksen is the “storyteller” for Maranatha Volunteers International. Readers may contact Dick at dduerksen@maranatha.org.

Photo by Dick Duerksen



Give Me That Old Time Religion

BY GARY BURNS

Charles Tillman was the first to publish the spiritual, “Give Me That Old Time Religion,” after hearing African-Americans sing it at an 1889 camp meeting in Lexington, South Carolina.¹ My first recollection of singing this song was as a young boy, feet dangling over the edge of the front pew where I watched Leroy’s moves on the Hammond organ while Uncle Walt (Walter L. Wright) led the little Germantown

Church congregation with fervor through at least a dozen verses. A sense of joy and comfort accompanied the stability of that song’s message—a song I don’t hear sung very often any more.

I have ventured to ask people from time to time what that song means and received a variety of responses. Older participants in my informal survey usually longingly recall a time when church was very comfortable and predictable. Their immediate smile reveals a longing for the good ol’ days the lyrics conjure up in their minds. Invariably they launch into a back-in-my-days litany. The younger ones shrug their shoulders and give a speculative reference to stuffy, boring church services.

But occasionally, I get a theological discourse about what that song really means—usually climbing the mountain of laws and standards while condemning the slippery slope of conformity and compromise.

But rarely do I hear anyone talk about the real old-time religion of the church of the book of Acts. I remember one verse we used to sing, “It was good for Paul and Silas...” Now what kind of religion did Paul and Silas have? Well, it was the kind of religion that would land you in jail. But also the kind of religion that burst forth with singing and praise while backs were shredded, and wrists and ankles were raw and bleeding.

It was the kind of religion that broke down barriers and entered new domains, embraced new concepts and ideas,

and brought together different cultures, customs, generations, and genders. It was a religion that forged new methods and employed unconventional people to carry the gospel message.

It was earth-shattering religion that was on the move and could not be stopped. It was a religion attacked by conventional leadership and persecuted by the State. It was fueled by the energy and enthusiasm of people whose lives had been transformed, and they were willing to sacrifice all for the cause—including their very lives.

It was a religion that looks a lot like what the small group of teenagers and young adults had in New England when they stepped out of traditional churches to embrace their discovery of the soon-returning Savior as described in the prophetic books of Daniel and Revelation. They were young people who endured hardship and denied personal comfort to scrape up enough money to print what they learned, so that others could share in their joy.

Next time you hear or sing, “Give Me That Old Time Religion,” take a good look at this new generation around you. They just may remind you of those pioneers of faith from the book of Acts and from the villages and towns of New England 150 years ago.

Gary Burns is the Lake Union Conference communication director.

1. Source: www.cyberhymnal.org



SHARING *our* HOPE

TRUE SUCCESS

BY ARLENE LEAVITT

Success has been defined “to accomplish what is attempted or intended.” Great Lakes Adventist Academy (GLAA) seniors, Brock Willey and Brooke Durst, disagree. As vibrant, young Christians, they believe a more accurate definition of true success is “to accomplish what is attempted with God’s help and to do what He intended.”

In September 2006, GLAA held its third consecutive evangelistic series, presented this year at the Cedar Springs Middle School in Cedar Springs, Michigan. Opening attendance records show 21 guests and approximately 25 supporting church members. Some guests arrived 30 minutes before the seminar began! Excitement ran high as Mickey Mallory, Cedar Lake Church pastor, and the GLAA student evangelism team prepared for the first presentation.



From left: Members of the evangelistic team included (back row) Chet Clayton, Mickey Mallory, Brock Willey, (front row) Brooke Durst, and Michelle Roderick.

Brock and Brooke took turns preaching and found that every night turned into a blessing. Each presentation required a lot of work. Brock said, “A few nights when I spoke I wasn’t too sure about my topic, but when I stood up to speak I felt like I’d been studying that topic for weeks. God put the words directly in my mouth.” Both Brock and Brooke agreed “He never let us down.”

Brock recalls, “Time after time, I wanted to quit. My grades were suffering. Sometimes it seemed Satan was winning the battle. There were always problems. But God had other plans. And through Him, lives were changed—including mine.”

Brooke added, “My faith has been strengthened, and I’ve learned to depend on God, even when I wanted to give up. If for no one else, Brock and I have been blessed. Fortunately though, we weren’t the only ones touched by God’s grace.”

Michelle Roderick, senior, shared health talks, and Chet Clayton, junior, video recorded each presentation. “I really enjoyed sharing about even common health topics, which

hopefully inspired them,” said Michelle. Many GLAA students were actively involved giving special music, greeting, and reaching out to the guests.

With the help of Three Angels Fellowship, thousands of invitations were mailed to Cedar Springs-area residents. Hundreds of books and pamphlets were circulated throughout the community. Several good connections were made, and during the six-week campaign approximately 35 guests

attended. Supporting Three Angels Fellowship members visited guests in their homes. These visits ended in beautiful friendships. Ultimately, three people made their decision for baptism.

Every time a new truth was presented, the guests seemed happy and thrilled to receive it. Brooke said, “I loved being the speaker because I was able to see the joy of Jesus on their faces for an entire hour!”

Brock and Brooke agree that with God’s help they succeeded in Cedar Springs. God continues to open doors. Baptismal candidates are worshiping God, and people are enthusiastic about what Jesus has done for them. We firmly believe the GLAA young people have accomplished what they attempted and have done what God intended. Though it might seem like the work is over, it has actually only just begun. The Holy Spirit continues to touch lives.

“This will be an event I’ll remember for all eternity!” said Brooke.

Arlene Leavitt is the assistant alumni/development director for Great Lakes Adventist Academy.





MI PRIMERA CAMPAÑA EVANGELÍSTICA

POR CARMELO MERCADO

Recuerdo muy bien la primera vez que prediqué en una campaña evangelística. Había decidido tomar un año libre de mis estudios y dedicarlo a trabajar para el Señor en Bolivia. Cuando acepté el llamado de ir a ese lugar los planes eran que yo le ayudaría a un médico en una clínica rodante en el altiplano. Pero antes de que yo fuera se cerró la clínica y me pidieron que fuera a pastorear una iglesia en la provincia tropical de Beni. A pesar de no tener ninguna preparación pastoral pero seguro que el Señor estaba en control de todo, seguí adelante con mis planes de ir.

La experiencia fue maravillosa. Lo que más me impactó fue cuando di una campaña evangelística. El pastor que me supervisaba me ayudó muchísimo en mi preparación, y luego comencé la campaña.

Al principio todo iba de acuerdo a lo que habíamos planeado. Pero una noche llegó una tormenta con lluvia y viento que cortó la luz en todo el pueblo. A pesar del mal tiempo fui al templo para ver si llegaba alguien. Esperé un buen rato en la iglesia

sin que nadie llegara. Y cuando ya estaba por irme oí que alguien golpeaba en la puerta. Cuando abrí, vi a un joven de unos quince años llamado Olaf. Olaf me preguntó: “¿Pastor, acaso no hay reunión esta noche?”

Le contesté: “Olaf, no hay nadie aquí para escuchar la predicación”.

Olaf me respondió: “Bueno, yo estoy aquí”.

Al decirme eso vi el gran deseo que tenía Olaf de saber más de la palabra de Dios. Así que con la luz de una sola vela y una Biblia en la mano le prediqué las buenas nuevas de salvación. Recuerdo como si fuera hoy que cuando terminé el estudio le pregunté a Olaf: “¿Quieres darle tu corazón a Jesús?” Sin decir una palabra Olaf se acercó, se arrodilló frente a mí y elevó una oración de entrega. Cuando terminamos la campaña no solamente bautizamos



Los frutos de nuestra campaña en Bolivia

a Olaf sino también a más de quince personas.

Este año el departamento hispano de la Unión desea ayudar a otros jóvenes para que también tengan la experiencia de proclamar las buenas nuevas de Jesús. Nuestros planes son los siguientes:

1. Encontrar a jóvenes voluntarios que den una campaña evangelística de una semana en Lima, Perú. Las fechas son del 15 al 24 de junio de este año.

2. Para los que se decidan a participar, la Unión proveerá, en el mes de abril, el entrenamiento y los recursos básicos para dar una campaña.

3. La Asociación Sur Centro de Perú está dispuesta a ofrecer hospedaje, comida y transporte a las reuniones a los que vayan.

4. Lo que se pide es que cada joven reúna el dinero para su pasaje en avión y que al regresar dé una campaña en una iglesia en nuestra propia Unión del Lago.

Los directores de las cinco federaciones de jóvenes han prometido su apoyo y participación en esta experiencia. Si usted desea ir o necesita más información acerca de este evento le invito a que se dirija al pastor José Torres. Su correo electrónico es jose.i.torres@gmail.com.

Carmelo Mercado es el vicepresidente general de la Unión del Lago.

A NEW GENERATION

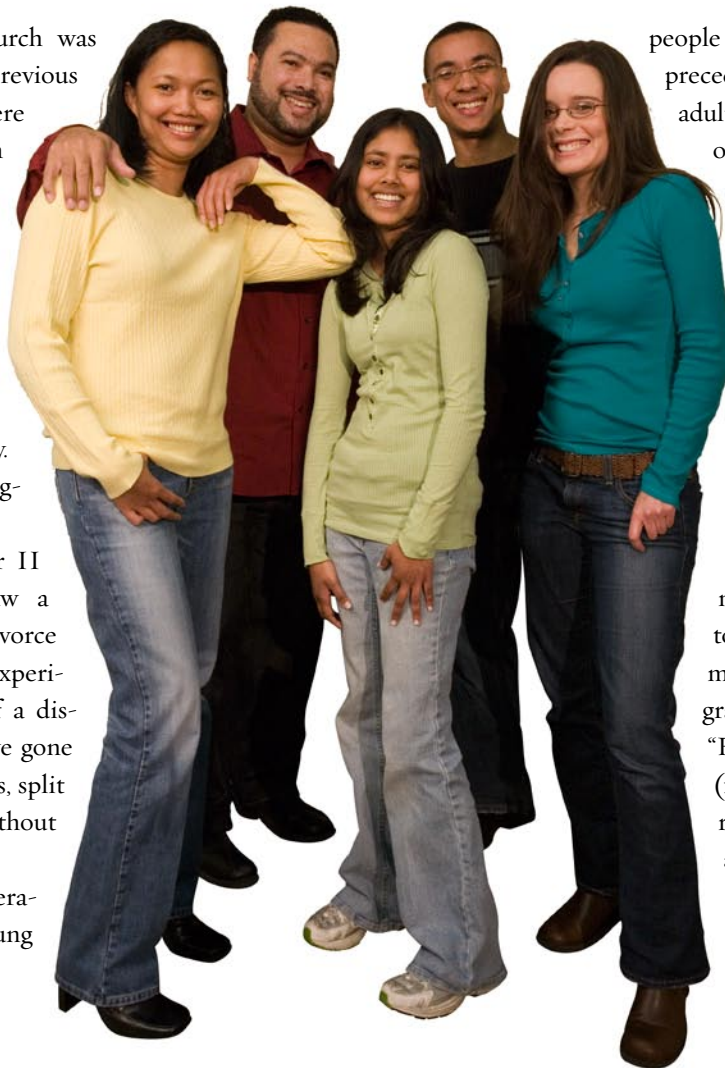
BY TIMOTHY NIXON

When I was growing up, my parents never visited another church. Their church was the Bethel Seventh-day Adventist Church, and no matter who the guest speaker was at another church across town, Bethel was their church, and that's where they were every Sabbath. They were a part of the Builder generation, shaped by the social, economic, and political issues of The Great Depression and war era that gave them this kind of stability. Subsequently, they were strong on service, loyalty to institutions, and authority figures. They had very few options for sources of information. Their orientation was a stable environment with clear limits to choices, having set priorities and routines. That social orientation has an effect on your spiritual orientation and how you relate to the church.

The institutional church was formed by and around previous generations which were much more stable, much more predictable, and with specifically defined roles—none of which really fit the orientation that this generation has today as to how they inter-relate and inter-act in society. The church has to recognize that.

The post-World War II Boomer generation saw a dramatic rise in the divorce rate. Their children experienced the instability of a disrupted family. They have gone through changing figures, split homes, and homes without parents present.

The next two generations resulted in young



people who have experienced unprecedented instability with the adults in their lives. The notion of a young person giving unconditional trust to adults is no longer there. So when an adult comes into their experience, even if it is a pastor, they're not willing to trust that person, until that person proves that they won't leave as well. You have to earn their trust.

At the same time, they are very close to each other. The new family for young adults today is their friends. The most popular television program of the past decade was "Friends," a show about a group (family) of young friends. You rarely saw their parents, and adults were barely peripheral characters. These friends were the primary characters

with primary relationships, and they developed their own little network of relationships that they based their lives around.

Another factor that formed the orientation of this generation is that they grew up during major stages of technological advancement—advances in travel, the Internet, cable and satellite television. Information is available to them in all kinds of ways.

They have so many choices and options, so they do a lot of multi-tasking, sometimes watching or doing two or three things at the same time. This impacts how they relate to spirituality and how they relate to institutions and the church.

It's a growing challenge, and what you hear from a number of our elders is "I can't recognize my church any more," or "I don't understand the young people any more."

We have not taken a lot of time to really examine the changes that have taken place and how they have impacted each generation. We don't recognize that every generation relates to the church differently. I think if we're honest we'll recognize that those in leadership now had some of the same arguments from the preceding generation when they came into leadership—"You're changing the church as I knew it."

Every generation has this problem—a tug of war, wanting things to remain as they created it. "You can't change what I built."

LEADERSHIP

When Israel came to the borders of Canaan, God told Moses, "You are not going into the Promised Land with this new generation." Instead, He chose Joshua. And of course, the entire generation that came out of Egypt with Moses died in the wilderness, and Joshua took the next generation into the Promised Land.

Every generation has the responsibility of winning its generation. That's a biblical reality. And they have to be given the room to determine how they will do that.



"What confirms the genuineness of unity is what happens in the context of diversity. If you're seeking uniformity, you don't need the Spirit of God. But you need the Spirit of God to create unity in the context of diversity."

Everything is in God's hands—not our hands. It's not what's going to happen to my church; this is God's church! He knew long before the changes that happened in society would happen. He knows the end from the beginning.

We have to learn how to be good mentors and understand how to transition power to the next generation. The only way we can have a real substantive impact is to see leadership as stewardship. It's not mine to own; it's a trust given to me. I will only have it for a certain period of time, and the best thing I can do is prepare the next generation to assume leadership.

The outreach program in Benton Harbor was inspired by Dwight Nelson's preaching series on developing the heart of Christ and having a compassion for the poor—for those on the edges of life. Andrews University students were under conviction and said, "We can't just stay here on campus; we've got to reach out to the Benton Harbor community." And of course this is the community that many of our older members keep at a distance. It is almost entirely an African-American community. You know what I'm saying? But the students had this sense of wanting to do something.

This has really impacted me. The students who initiated the program were predominantly Anglo students—not entirely, but predominantly. As time went

on, African-American, Hispanic, and other ethnic groups joined them. But that racial difference in no way impacted their effectiveness in reaching the community. It confirmed that true, Christ-centered leadership is never bound by race or culture. When you truly invest yourself in the lives of people, when you exemplify the love of Christ, it breaks down all human barriers.

The students really made a commitment. They developed a mentoring system for new leaders to assume leadership positions when the old leadership graduated. They established a strong community connection, so that when we conducted an evangelistic series we were very favorably received. We had a great deal of respect in the community,

and we baptized about 36 or 37 people. It was a five-week meeting, and out of that, a church started—again initiated by students.

LESSONS TO LEARN

There are some lessons for us to learn from this, and they're hard lessons for us to learn.

Most who read this article are probably from a generation where a young person was seen and not heard; the adults ran things. "When we ask you to do something, you do it."

We can't continue to operate this way. Young people today are so much more independent. They do much of their learning outside general organized systems. They approach situations with a lot more informational experience and with a greater desire to do something. They see religion and spirituality as an experiential event—not an event to watch or enjoy as a spectator, but to engage as they become involved in it. That's something we need to look at, not only in outreach but in worship and how we do a lot of things. Today's young person wants to be involved and experience it in order to appreciate it. We need to see that as a value to foster.

We need to learn to entrust young people and young adults with the ability to lead—in ministry. We can continue to mentor and counsel, but it must be a cooperative effort.

MULTICULTURALISM

This generation grew up in a more integrated society, as opposed to transitioning from a segregated society to an integrated society. This generation doesn't have the baggage of how it used to be. What strikes me is that the secular society seems to be doing more in a positive way to remove old stereotypes about different groups of people. I see that as something that modern culture has done. I don't necessarily see that as something the church has done. I think the church has potentially been the beneficiary. My feeling has always been that the church lags behind society when it relates to social-cultural issues. We're always lagging behind.

Just before the Christmas break, a young man spoke to me about the separation. "Why? Why? Why are we...? Why do we have...? Why do we do...? What's the history...?" I gave him a DVD of the history of regional conferences, so he could have a historical context. He looked at it, and said, "I understand all that, but we're supposed to be God's people," and he was as sincere as can be—as genuine as can be—and raised some very legitimate issues. I hear these arguments a lot.

I'm not getting as much of it as I would like to see from some of my Anglo students. I think they appreciate multiculturalism a lot more, but I would like to see them be more forthright about challenging it, or question why we don't reach out to other ethnic groups as we should.

In my view, the church is at a very tenuous place just because of its makeup. When membership is more than 90 percent non-White and non-North American, we have to recognize that somehow, in order for the church to reflect its membership, we have to be changing.

I have been pleasantly surprised at the diversity in leadership as elected by our students at Andrews. It's a good sign to see students think outside their own cultural group or their own ethnic group to select student leaders. I have encountered some very impressive young adult leaders who show a spiritual maturity in recognizing the value and depth of people beyond their own race.

Individuals who come to Andrews as visitors, people from the public sector, people who speak at our assemblies—some of them prominent members of the community—ask me about our campus. The thing they are always interested in is Andrews' diversity. What that tells me is that people are looking for an institution—a church—that really is embracing the notion of universality and brotherhood. Even if they don't live that way in their own sphere, they look for that somewhere. And it seems like at the same time we're sort of running away from it. We have it, and we don't want it.

I have tremendous hopes for this generation. I am concerned with how they will deal with the obstacles they encounter when they really challenge those in power. There are those who want to maintain the way things are, those motivated by fears of not wanting change and not knowing where things are going, and those who feel they must know out of some sense of wanting to protect the future of the church.

It's very easy to just fall into the system as it is. It's unusual to have this kind of intentionality like we do in this setting—the college and university setting. I tell students, "You know, this is not the real world. This is nice, but it's not the real world. This is really not where life is going to be lived for you. It's going to be lived when you leave here, and at that point you're going to confront the real realities of the real issues."

That's the challenge, and that's why you need to have conviction that God oversees the church. At very strategic times, He moves to allow things to happen that changes the course of the church when we least expect it. So you have to

do all that you can do, and leave the rest in God's hands.

FUSION

At Andrews, we noticed there were five or six vespers going on simultaneously every Friday night, along with the vespers provided by the university. We felt the campus needed one Friday night vespers each month when all the vesper programs came together. *United Vespers* evolved into *Fusion*; we became more intentional in sharing, highlighting various cultural expressions of music and worship, and learning things about each other in the worship experience.

Now it's a kaleidoscope or mosaic. I've tried to keep before the leadership to continue to remember that's the goal and not become comfortable in one kind of set routine. This is true with any initiative when you try to cross ethnic barriers. You have to be intentional. It does not happen naturally. The natural inclination is to do what makes us comfortable and to stay in our comfort zone. We have to constantly remember what we're trying to achieve; this is not the regular vespers. That's why it's called *Fusion*. That's why we're doing this.

The format includes various styles and forms of presentation with drama and various styles of music as well. I'm encouraging leaders now to do one *Fusion* cappella—with no instruments. I'm trying to show them that the greatest instrument is the human voice. I want to change how they think about expression and worship and to teach them to appreciate the voice unaided by any instruments or accompaniment. I suggested they just sing hymns one night. I want them to recognize that there's a richness in music, and that we need to always be searching beyond ourselves and beyond the comfort of doing what we're used to.

I begin to appreciate you more when I sing your songs. And when you begin to sing mine, you get a sense of the depth of the experience.

KINGDOM CULTURE

I seek to understand what it means to embrace Kingdom Culture—the only culture worthy for us to relinquish our cultures. It is not worthy of me to ask you to relinquish your culture, become like me, and embrace African-American music. Nor is it worthy of you to say I must relinquish my culture and embrace your culture. But Kingdom Culture is something that every other culture must be willing to relinquish to embrace. So what does this mean?

I've studied this concept a lot, because this semester our preaching focus at New Life (a worship service in the Semi-

nary Chapel) is about worship. We're going to look at worship and what it means.

I see Genesis 11 as very interesting. Earlier, God commanded Noah to spread out and replenish the planet when he left the ark. He said, "Don't stay in one place. Don't try to coalesce. Don't try to maintain one particularity about yourselves." The challenge came when the Tower of Babel builders said they weren't going to spread out. They wanted to maintain one language, one culture, and build one city and a tower. They wanted to make a name for themselves. God deliberately dispersed them by confusing their languages.

This says to me that God wants diversity. He's not looking for us to all worship the same way; that's not His style. And yet, at the same time, a spirituality comes out of the book of Acts when He speaks through the Spirit and brings these diverse groups of people together through the Holy Spirit.

What confirms the genuineness of unity is what happens in the context of diversity. If you're seeking uniformity, you don't need the Spirit of God. But you need the Spirit of God to create unity in the context of diversity. So when I'm talking about Kingdom Culture, at the very least, it certainly means for us to gain a deep sense of appreciation for what every cultural and ethnic group has to offer and how they express their worship to God.

Worship, in some ways, is a very personal thing. How I show my appreciation to God can be very unique to me as well as unique to the cultural group that I'm a part of. In that context, what's important to remember is that the devotion is not to myself but to God—He is the center of it. And the devotion is not to the denomination—the devotion is to God. Jesus is not a Seventh-day Adventist.

And yet, at the same time, I embrace the idea of the Remnant and want to be a part of it. Remnant suggests that you are the last part from the original, and the original church is the Acts 2 church. So the question is "What were the characteristics that identified that Acts 2 church?"

Christ-Centered

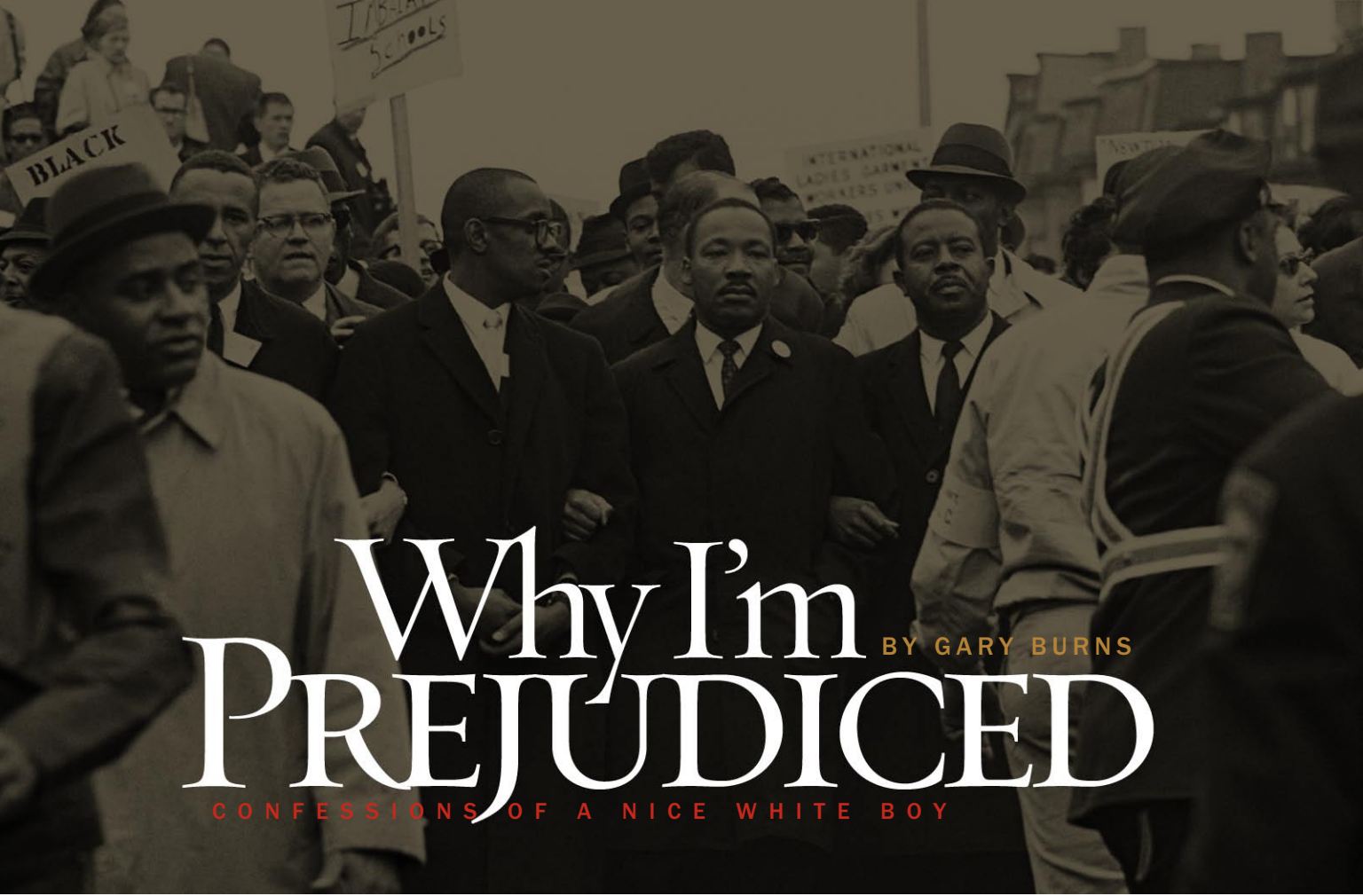
Compassionate Community

Missionary Motivated

Spiritually Gifted

I see this new generation embracing those very characteristics.

Tim Nixon is a pastor at Pioneer Memorial Church and a chaplain at Andrews University.



Why I'm PREJUDICED

BY GARY BURNS

CONFESSIONS OF A NICE WHITE BOY

I'm not sure exactly when I discovered I was prejudiced, but it came as a shock. In fact, my prejudices continue to show up at the most inopportune times. And I'm always shocked. "Where did that come from?" Well, I guess some of it may be in my DNA—you know, "the children unto the third and fourth generation..." but some came from my environment.

INNOCENCE

My earliest recollection was in 1957. I was riding on a bus with my mother through our town—Bremerton, Washington. I had been praying for a baby sister, and there was evidence that my prayers were being answered. I anxiously awaited the delivery and wondered what my new baby sister would be like.

A woman with the most beautiful baby I had ever seen sat in the seat behind us. I remember turning around on my knees to get a better look. Yep, that was the most beautiful baby I had ever seen. And with all the enthusiasm of an expectant five-year-old, I blurted out for everyone on the bus to hear, "Mommy, I want a baby sister just like that one."

Both mothers were embarrassed, and the rest of the passengers were quite amused. I didn't understand. I had no

point of reference. I learned the mother and baby were Negroes, and what I had requested just wasn't going to happen.

IGNORANCE

The next thing I recall, in my sequence of influences, were two ceramic figures hanging on the wall of Grandma Burns' kitchen. Every time I sat at her kitchen table, I couldn't keep my eyes from looking up at two of the blackest little children, with the whitest teeth, eating the reddest watermelon I had ever seen. I learned that they were little n----- children.

They looked a little bit like the man I had seen on TV who sang on his knees, and said, "Mammy." I also recalled those nice people who cooked and danced for Shirley Temple.

When I was eight years old, Dad decided to quit work at the Naval shipyard to get a college education. So we moved

near the college where Grandma Burns lived. I enjoyed stopping at her house on the way home from school for a treat. She always had candy, but I also enjoyed eating from her tin of mixed nuts. My favorites were n----- toes.

Sometime, before we moved to California where Dad finished his physical therapy degree, I vaguely remember seeing a Negro family at church. I believe that was my first discovery that there were Adventist Negroes.

My fascination with news images began with the assassination of John F. Kennedy, U.S. president. School was dismissed that afternoon, and I was glued to the “tube” the rest of the day.

Sometimes, the news brought images of a man named King. We saw hundreds of Negroes walking across bridges and through towns. And there were some very angry White people yelling at them while angry sheriffs and policemen tried to stop them. But that happened a long ways away.

INVOLVED

The summer my dad finished school the news showed part of Los Angeles on fire. It was only about 45 minutes away. So, after church, we climbed in the station wagon and drove to Watts, a section in south Los Angeles, to see what was going on. We followed the black smoke to an awful neighborhood where we saw soldiers with rifles and tanks rolling down streets of broken and burning buildings. I couldn't believe what I was saw. We passed a man who threw something through a store window and then ran away with a TV set. I didn't understand, and my parents couldn't answer my questions. We drove home in silence.

Two months later we moved to Ohio because dad had accepted a position at Kettering Hospital. We were the first of our family to leave the West Coast. Mom had nine brothers and sisters and lots of nieces and nephews. We had always been together for holidays and camp meeting, too. She cried most of the way.

We arrived on a Friday afternoon in October and found a cheap motel on Dixie Highway. Sunday morning Dad turned the TV on, and the people on the screen were Black. We were curious. We had never heard such sweet music before. The man in the chair had the biggest, most welcoming smile. He talked about Jesus and how He was coming soon.

As the program ended, we learned we had been watching “At Home with Brother James.” He invited viewers to visit the Dale Wright Memorial Church.

The following Sabbath afternoon, Dad took us on drive to

get familiar with this new part of the country. We crossed the river and passed farm after farm. As we drove down Conservancy Road, we were surprised to see the house we had seen on TV. It was the home of “Brother James.” We wondered if we were close to the church.

Just down the road we saw the sign at the base of a gravel drive that led to the little church on the hill. Dad hesitated, then turned up the drive to an empty parking lot. We were about to leave when Dale Jr. came out and introduced himself. We told him we were just out for a drive and recognized the house from the TV. He seemed pleased. He said we were welcome to stick around because a youth program was going to begin in just a little while. We did.

Our lives were dramatically changed. We found family—Grandma and Grandpa Wright, Uncle Harold (Brother James) and Aunt Eleanor; Paul and Bessie, William, Audrey, Eileen, and of course, Uncle Walt and Aunt Jackie. They loved us, embraced us, fed us, and made us feel welcome and at home.

INFORMED

When the riots broke out in Dayton the following summer, we gained a new perspective and context from our new family. While worshiping together, we shared the tears of grief the Sabbath after Dr. Martin Luther King Jr. was assassinated. We were beginning to understand.

We learned new ways to express our faith and began to celebrate the Sabbath—to celebrate the fact that we had made it through another week. We looked forward to the meetings at the little church where we were spiritually refreshed and challenged.

It was the beginning of the learning process. Learning what it feels like to be called n----- and n----- lover. Learning that your friends can't go Ingathering or prayer walking with you in certain parts of town. Learning that your classmate's new house was attacked with rotten eggs the night before because she wasn't welcome in the neighborhood. Learning that yours is the first White family your friend has ever stayed with.

The more I learn, the more I listen. The more I experience, the more I question, and the more I realize that I have so much more to learn about people, about race, and about culture—Kingdom culture.

So, that's why I'm prejudiced. Why are you?

Gary Burns is the Lake Union Conference communication director.



My Daddy Told Me So

WHAT DADDY TAUGHT ME
ABOUT RACE AND CULTURE

BY WALTER L. WRIGHT

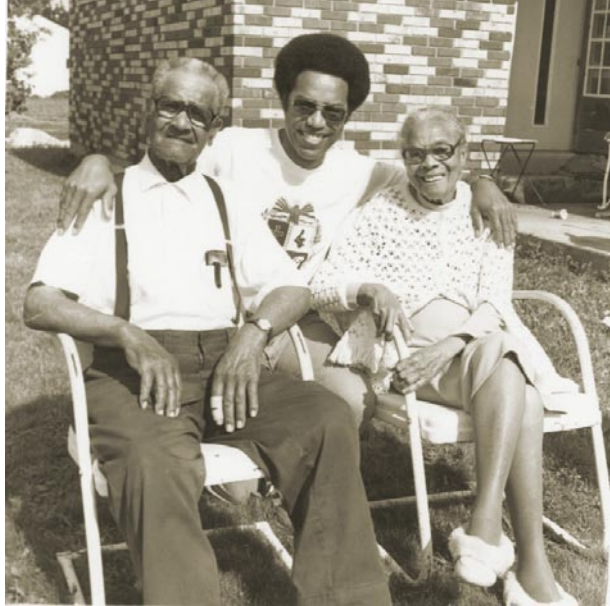
Daddy worked as a hired domestic for most of my life. That is, he was a chef, butler, and landscape gardener for various rich white folk in a very exclusive area of Dayton, Ohio, called Oakwood. As such, he had an intimate view of his employers. He cooked meals, served at big social parties, and manicured the lawns of some of the most influential people in Montgomery County. He also learned to take a lot of guff from the more cruel and insensitive of these employers.

It is amazing to me that Daddy was not an out-and-out bigot and that he did not teach racism to his children. On the contrary, he and Momma were very adamant about fair play and giving each person you meet the benefit of the doubt. And they developed this philosophy during the 20s, 30s, and 40s in a very racist America.

We were not allowed to speak disparagingly of any race or nationality. We were very much aware of the struggle for equality for Colored people, because we met it every day. You consciously thought first about entering a store or other business establishment operated by white owners in those days. There was the ever-present fear of rejection. Will I be served and treated with respect—or will I be turned away and publicly humiliated?

It was so much a part of growing up in America that it followed me into adulthood. I can remember writing to a campground in Colorado in the early 1960s to determine if I and my little family would be welcomed or rejected. I wanted to protect my wife and three little boys from embarrassment or something worse. The owners of Chief Hosa Camp in Golden wrote back a beautifully assuring invitation to “come on out.” We vacationed there for the next three years.

In 1976, when Jackie and I went house hunting in Bridgeton, Pennsylvania, we had lots of fear and trepidation. I remember sitting in the waiting room to interview for a condominium. Jackie nervously turned to me and said, “Walter, they are not going to accept Black people in here.”



This picture of Walter Wright with Daddy and Momma was taken in 1975.

And then we noticed some promotional pictures on the wall. Bless your soul, there was a Black man and his wife having a barbecue in their back yard. I said, “Well, they’ve got at least two here—why not us?” We bought the house and lived there for four years until reassigned to Columbus, Ohio.

The point is, we were still intimidated by the racism of our childhood, way [back] in 1976. Where did we get our self-esteem in the midst of such a dehumanizing system? We got it from very durable, proud parents.

Every so often, my daddy would come home from serving a party or some other social function in disgust. His shoulders would sag, his chin would be set, and his face—normally wreathed in smiles—would contort. Then out would come those bitter words tinged with the disappointment of another broken trust, another delayed dream. “If his face is white, he’s dirty,” he would say. Momma would comfort him, and we kids would give them room and privacy.

We were not allowed to hear those discussions between a hurting father and the noble woman who stood by his side. They did not want us corrupted by their temporary disillusionment. Since I was the “baby” of the family, I could sometimes wander into these private moments that Momma and Daddy shared. I would hear her remind him that not all White folks were deceptive and treacherous. This puzzled me, because Momma was usually the one who complained to Daddy about some unreasonable demand that had been made on him or some humiliation to which he had been subjected.

During those times Daddy would defend the “folks,” and he could always end the discussion with, “Willie, I’ve got to make a living, and this is the only thing they will hire a Col-

ored man to do who only has an 11th-grade education.”

Yes, every so often, Daddy’s cup would boil over, but the general trend of his life was fairness, optimism, and true grit. In the bad times he and Momma seemed to be the perfect match for each other. When either of them got off the track of what they believed and espoused, the other would gently nudge that spouse back to high ground, where they could please God and be a good example to their children.

How did Daddy bounce back from the brink of bigotry and racism under such conditions? Well, Momma helped him, but they both had something going that would be well for all to copy. They believed in the Golden Rule. More than that, they believed in the Holy Scriptures. “But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you” (Matt. 5:44). The words of Jesus are so comforting when we face injustice and unkindness.

Daddy learned, long before he died, that if your face is white it does not necessarily mean that you are dirty. It simply means that, like all the rest of us, you are imperfect and in desperate need of a Savior.

The 45th verse in Matthew 5 continues: “That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.” That’s one thing Daddy really wanted. His fervent desire was to be a child of the King. I thank God that Daddy taught us children correctly, even before he was able to live up to it himself.

Walter L. Wright is the Lake Union Conference president. This story is an excerpt from his recently published book, *My Daddy Told Me So*.



Employees Reflect on Message of Racial Harmony

“Nonviolence is the answer to the crucial political and moral question of our time—the need for man to overcome oppression and violence without resorting to violence and oppression”
Martin Luther King Jr., Nobel Peace Prize Acceptance Speech (1964).

During a celebration of the noted civil rights leader’s birthday in January, employees at Adventist Midwest Health took time to reflect on Martin Luther King Jr.’s message of racial harmony. Leeroy Coleman, pastor of Goshen Seventh-day Adventist Church in Chicago and Bolingbrook Seventh-day Adventist Church in Bolingbrook, Ill., presented readings from King’s lesser-known speeches.

“This is a good opportunity to remember how important Dr. King’s legacy is. It reminds us how we need to support each other, and that all races and cultures are equal,” Coleman said.

When considering reflections for the day, John Rapp, regional vice president of ministries and missions for Adventist Midwest Health, said he wanted to honor King. King received the Nobel Peace Prize for his role in leading non-violent resistance to end racial prejudice in the United States. He was posthumously awarded the Presidential Medal of Freedom by Jimmy Carter in 1977, the Congressional Gold Medal in 2004, and in 1986 Martin Luther King Day was established in his honor.

“We recognized Martin Luther King’s birthday on all our campuses because of the significant influence he had on human rights, not just in the United States, but worldwide,” Rapp said. “His short life was a prophetic life in that God used him as a spokesperson for justice and peace. How appropriate to celebrate the values and recognize the one who proclaimed those values, which are so central to the Kingdom of God.”



During a celebration of Martin Luther King Jr.’s birthday in January, employees at Adventist Midwest Health took time to reflect on King’s message of racial harmony. Leeroy Coleman presented readings from King’s lesser-known speeches.

It is also important because King’s message reflects one of the five core values of Adventist Midwest Health—inclusiveness, Rapp added. “Inclusiveness was at the heartbeat of the movement that King led. Inclusiveness directly impacts the care we provide as health care professionals,” he said.

King was unique because his message was one of peace and nonviolent resistance. This message is particularly important to health care professionals, Coleman said.

“Your responsibility in practicing the healing professions is to look out for others. Your role is similar to Dr. King’s role in the sense that you care for patients and their families. You are here to serve.”

As pastor of Dexter Avenue Baptist Church in Montgomery, Ala., King spent his life in service to the Lord. After leading the successful Montgomery Bus Boycott, which ended racial

segregation on public transportation, King continued to organize and lead marches for African Americans’ right to vote, desegregation, labor rights, and other basic civil rights. Many of these rights were enacted into United States law with the passage of the Civil Rights Act of 1964 and the Voting Rights Act of 1965.

“I just want to do God’s will. And [H]e’s allowed me to go up to the mountain! And I’ve looked over, and I’ve seen the Promised Land,” King said in his “I’ve been to the Mountaintop” speech, which he delivered on April 3, 1968.

On April 4, King was killed, but his legacy lives on, Coleman said. “His dream was—is—so big that it continues today,” he added. “It is only right to pay tribute to Dr. King.”

Victoria Tedeschi, public relations specialist for Adventist Midwest Health

Aeronautics Receives New Flight Simulators

The Aeronautics Department recently welcomed the arrival of two new flight simulators. Andrews University is the first institution to receive this particular brand of simulator. They came from a factory in central France which is hoping to begin manufacturing and distributing in the United States.

The simulators will be helpful to aviation students, particularly during inclement weather, when it is not possible to teach advanced flight. "Simulators will give us the ability to teach in an advanced cockpit in all conditions," said Allan Payne, department chair.

With the new equipment, flight instructors can teach many techniques, including takeoffs, landings, private maneuvers, instrumental flying, and commercial maneuvers. Though students are required to spend four-fifths of commercial flying in an actual airplane, they may amass up to 50 hours in a simulator. This reduces flying expenses, especially since it cuts down on fuel consumption and insurance costs. The computer can create emergency situations, like smoke in the cockpit, to help students assess and fly in hazardous situations.

The final step is to solidify the simulators' place in the department



Steve Horne, a flight instructor, and Mashito Nakamine, a student, stand near the new flight simulators.

and community. Retired construction and steelworkers as well as contractors from the Berrien Springs community are collaborating with sponsorship from Fiskars Construction to help set up the building that will hold the simulators. With the new building in place, groups from the community, such as the Rotary Club or the Experimental Aircraft Association, can meet there. It can also serve as a base for rescue operation exercises. The new building will allow Aeronautics to serve the community, as well as provide an enhanced academic program for its students.

Bonnie McLean, University Relations
student news writer

Focus Magazine Wins Award

Focus, Andrews University's quarterly alumni magazine, recently received a Silver Pride of CASE V award for Best Alumni/Institution Magazine, 1,001–2,999 FTE, competing against other colleges and universities in Wisconsin, Michigan, Indiana, Illinois, Minnesota, and Ohio. The award was announced at the 32nd Annual CASE (Council for Advancement and Support of Education) District V Conference held in Chicago, Ill., Dec. 10–12, 2006.

During the past two years, *Focus* has undergone a redesign, including a shift to full color for the entire magazine. Ivan Davis, *Focus* editor since early 2002, considers the mission of *Focus* "to create and nurture a positive relationship between the university and its alumni constituency and friends, through an informative and entertaining publi-

cation." This is accomplished through well-written feature articles, campus and alumni news coverage, and the playful "Campus Cache." Celebrating *Focus*' 40th anniversary in winter 2005, Davis has built on a legacy of editors who brought the magazine from a thin, black and white newsletter to its current, colorful 40-plus page layout.



Sarah Lee

Focus magazine received a Silver Pride of CASE V award at recent conference. From left: Rebecca May, director of University Relations; Keith Williams, CASE V board member; Pat Spangler, assistant editor of *Focus* and assistant director of University Relations; and Sarah Panetta, CASE V board member

Focus is published out of the University Relations office and is sent to Andrews' almost 30,000 alumni around the world. Pat Spangler, assistant director of University Relations, serves as the magazine's assistant editor, and Matt Hamel of Visionary Multimedia is the design consultant.

"It's exciting to see *Focus* receive this kind of recognition," noted Davis. "There are many people who work tirelessly to make the magazine a success, and it's a great honor to have those efforts recognized."

Beverly Stout, University Relations
media relations coordinator

[LOCAL CHURCH NEWS]

Detroit Better Living Center Provides Community Thanksgiving Meal

On Thanksgiving Day in 2006, the Detroit Better Living Center (BLC) hosted its first free Thanksgiving meal for the surrounding community, partnering with area Adventist churches to provide more than 200 meals. Approximately 50 people came to the BLC between 12 noon and 3 p.m. to enjoy music, fellowship, and turkey and dressing with all the trimmings. Close to 30 volunteers from the Burns, City Temple, Conant Gardens, Highland Park, Ecorse, Sharon (Inkster), and Ypsilanti churches donated menu items, and prepared and served meals to community residents. The remaining meals were packaged for homeless, shut-ins, and provided for visitors to take home or share.



Yvonne Jones, Burns Church Adventist Community Services leader, caught the vision of how the Better Living Center and Detroit-area churches could partner to bless their community.

It was a vision that became a reality for Ray Young. Since becoming the new director in July 2006, it was his goal that the BLC, owned and operated by the Lake Region Conference, would become a central hub for Detroit-area churches to provide services for the under-served in the surrounding community. Young contacted Yvonne Jones, community service leader at the



The brand new sign at the Better Living Center promoted the upcoming community Thanksgiving meal.

Burns Church, to ask for her help in setting up a Thanksgiving meal. Jones did better than that! After talking with her team, they consented to move their traditional Thanksgiving community meal to the BLC site.

An early November planning session brought together community service leaders, health team leaders, and pastors from Detroit-area churches to hear the vision and plans for the BLC and how they could become partners in the effort. It was at that time that other churches were invited to support the community Thanksgiving meal project.

They responded with

wholehearted enthusiasm.

What transpired was the foundation of a collaborative partnership between the churches and the BLC. On a warmer-than-usual Thanksgiving day, the atmosphere of excitement was palpable as volunteers scurried about completing tasks in preparation for the arrival of community guests. Maurice Rogers from the Ecorse Church



A guest offers thanks to the One who provides for all.



From left: Judy Cain and Roosevelt Alleyne from the Burns Church worked hard to serve a hearty meal.

brought left-over gift bags of personal care items, hats, and gloves from the Yorba Hotel where Pathfinder TLTs (Teen Leaders in Training) served breakfast that morning to the community.



Ray Young

Maurice Rogers (right) from the Ecorse Church, shared a Thanksgiving meal beyond the borders of the Better Living Center.



Maurice Rogers

Ray Young (left), Better Living Center director, helped give hot meals to people on the street.

"I love to do this work. I figure if I could pass out drugs, I can now pass out tracts. Every chance I get, I'm passing out literature," Rogers said. He knows what it is like to be out there. A former drug addict, he gave his life to Jesus and has been dealing Christ instead of crack ever since.

The program began with the Burns Church *Praise Team* leading a number of praise and thanksgiving songs. When invited to offer a testimony of thanksgiving, one woman expressed her thanks for God's goodness in a song. It was a moving experience to see as the *Praise Team* affirmed her gratitude by adding their voices in the background.

Community residents came from far and near. One woman who lived in Macomb, Mich., considerably farther away, was paying her bill at the gas company when someone told her about

a Thanksgiving meal that was provided every year at the Burns Church. When she arrived about 12 noon, a van was waiting to transport her to the BLC. With family in different cities, she appreciated having a home-cooked meal in a family atmosphere.

Another gentleman said he received one of the fliers. A Detroit resident for more than 30 years, he knew about the BLC and had taken advantage of the health clinic in the past. With family away from home, he was grateful for the company and the full-course Thanksgiving meal.

A few volunteers took several take-outs in one of the church vans to give to people hanging out in the streets. Stops were made by several liquor stores where people eagerly accepted the hot food with smiles of gratitude.

For many, food for the body was a priority. But they were also interested in food for the soul. Community guests were asked to complete a survey to share their suggestions about services the BLC could provide to meet their needs. Many indicated an interest in Bible studies.



Ray Young

Eight young people decided to be baptized during the "Most Amazing Prophecies" satellite evangelistic series with speaker Doug Batchelor.

The Thanksgiving community feast was one in a line-up of several fall events to give greater visibility to the programs offered at the BLC. In September, the BLC carried the "Most Amazing Prophecies" satellite evangelism series with Doug Batchelor, from which eight declared their desire for baptism.



Mr. Stewart, a 30-year Detroit resident, was one of the guests.

A children's fun event with Christian clown, Columbus Bones, from the City Temple Church, and other activities gave an option to traditional Halloween trick or treating. A special children's puppet program was held Christmas Eve which featured Go-Tell Productions, an Ypsilanti-based Christian puppet ministry.

Staple programming at the BLC includes seasonal programs like Vacation Bible School, a summer lunch program, computer classes, and the Senior Café, a program funded by a North American Division Adventist Community Services (ACS) grant to engage community seniors in a variety of activities, including crafts, chair exercises, and Bible studies. Future plans include reviving the dental clinic, offering substance abuse counseling, and development of a mobile health van ministry headed by Steve Veres, ACS community health program director for the North American Division.

Thanksgiving is an opportunity for more than giving thanks and enjoying the fellowship of friends and family. For the Detroit-area churches and the BLC, it's one more opportunity to tell others that Jesus loves and cares about them. Giving of one's time is a great way to give thanks.

For more information about the Detroit BLC and how you may help, contact Ray Young at 313-341-8609.

Debbie Young, Lake Region Conference communication correspondent

Adventist Pioneer Recognized

Michigan—On Sabbath, Oct. 7, 2006, Stanley W. Cottrell, a pastor and tour director at Historic Adventist Village, was guest speaker at the Burlington Church. At the worship service, Dennis Todd and Robert Ritzenthaler presented notebooks to Cottrell for Historic Adventist Village with articles on the history of the Burlington and Wright Churches. The notebooks are the first prepared by these two Adventist history enthusiasts who will eventually provide a collection of notebooks with the history of Michigan Seventh-day Adventist Churches in Allegan, Jackson, Otsego, and possibly others. Each notebook will include a brochure for a self-guided tour of these historic places.

Following a fellowship dinner, Cottrell shared some Adventist history with the congregation. The group then traveled less than a mile from the church to a cemetery for a special ceremony to place a “Footsteps of Adventist Pioneers” flag marker at the grave of Adventist pioneer Ellet J. Waggoner.

Ellet J. Waggoner was born in Baraboo, Wis., attended Battle Creek College in the earliest years of the institution, and obtained a medical degree from Bellevue Medical College, New York City. For a few years, he served on the staff of Battle Creek Sanitarium. However, since his heart was in evangelism, he left the practice of medicine and entered the ministry. In 1884, Ellet J. Waggoner worked at Pacific Press as assistant editor of *Signs of the Times* under the tutelage of his father, J.H. Waggoner, the editor-in-chief. Two years later he and A.T. Jones became editors of the paper. This post Ellet J. Waggoner held till May 1891.

In 1888, Ellet J. Waggoner and Jones gave a memorable series of sermons on righteousness by faith at the General Conference Session in Minneapolis, Minn., and specialized in preaching on that subject for several

years thereafter.

In the spring of 1892, Ellet J. Waggoner arrived in England with his family to become the editor of *Present Truth*. In the winter of 1899–1900, he and W.W. Prescott conducted a training school for workers in England. Ellet J. Waggoner was the first president of the South England Conference (1902). In the summer of 1902, he returned to the United States. Afterward Ellet J. Waggoner was briefly on the staff of Emmanuel Missionary College.

Because of domestic difficulties that led to divorce and remarriage, Ellet J. Waggoner became separated from denominational employment some time after his return from England. The last six years of his life were spent teaching at Battle Creek College (the later school of that name), under John Harvey Kellogg’s management.

Ellet J. Waggoner was born in 1855 and died in 1916.

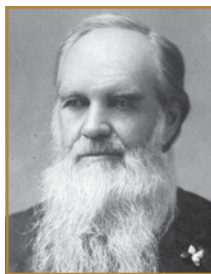
Ellet J. Waggoner’s father J.H. Waggoner was a more prominent pioneer of the Seventh-day Adventist Church. Although he attended school for only six months, he was indefatigable in private study becoming a preacher, teacher, and writer.



A sign was placed at the gravesite of Ellet J. Waggoner, Adventist pioneer. From left: Stanley Cottrell, Adventist Historic Village president, and Dennis Todd and Robert Ritzenthaler, Burlington Church members



Ellet J. Waggoner



J.H. Waggoner

In 1857, J.H. Waggoner came to Burlington from Jackson to hold a 21-day evangelistic tent meeting with retired sea captain Joseph Bates. In spite of storms and having their horse and wagon stolen, they completed their series and continued westward. This was before the name Seventh-day Adventist was chosen for the group of believers that “keep the commandments of God and have the testimony of Jesus Christ” (Rev. 12:17). The name would not come until 1863 when J.H. Waggoner and two other committee members recommended it at the first General Conference Session in Battle Creek.

The Burlington Church was organized by J.H. Waggoner on Oct. 8, 1862. The building was erected in 1876 and has been used continuously by Seventh-day Adventists since its dedication by Uriah Smith on Dec. 31, 1876.

In the late 1870s, J.H. Waggoner moved from a home in Burlington, now owned by Winona Fiebelkorn, to Oakland, Calif., to become only the second editor of the *Signs of the Times* magazine.

In 1889, while establishing the new work of the church in Europe, he died at the age of 69.

Bill and Rene Tassie, Burlington Church correspondents, and Stanley W. Cottrell, Historic Adventist Village tour director

Rhineland Church and School Give Thanksgiving to Community

Wisconsin—The Rhineland Seventh-day Adventist Church members and students from the Rhineland Elementary School went collecting again this year. This is the 13th year that I have been involved, and I know it has been a yearly initiative well before I became involved. Church members collect every year in October.

The children in the school, along with a few faithful adults, go door to door in the community asking for non-perishable food donations. If the people are not home or are not prepared, we leave a bag with them or on their front door with a note on it indicating when we will come back to collect the bag. They just leave the bag on their front porch where we can see it from the road. If we see a bag, we stop and pick it up; if not, we keep going. We don't want to pressure anyone, but we do want to give those a chance who want to help. It is a good feeling to be able to help others. We never know when we may need help, too.

The items we collect, along with fresh produce and all the trimmings for a Thanksgiving dinner, are included in baskets made for those less fortunate in the community. Social Services provides a list of names,



Rhineland Elementary School students learned the joy of helping others at Thanksgiving when they collected items for food baskets. Front row (from left): Charlotte Kohley, Carmen Ibarra, Rio Ibarra, Alyssa Dean, Jessica Condado; Middle row (from left): Amy Blotnicki, Kira Peters, Brandon Blotnicki; Back row (from left): Joshua Condado, Andrews Toms

and they send out letters to the people telling them they have a basket of food waiting for them at the church on a certain day. We sort the donated food items into boxes according to the number of members in each family, add the fresh food items (bread, rolls, margarine, eggs, turkey, carrots, onions, celery, potatoes, pies, etc.), and then distribute the boxes a couple of days before Thanksgiving. We make 15–24 baskets each Thanksgiving. This year we made 18 baskets.

We are very blessed to have Trigs

Foods in our community. They have helped us every year, and we are so grateful. Trigs Foods donates the food collection bags we use, and they help us with the food we buy. Rhineland is growing, but the small-town feeling is still here—in the people kind enough to share, and with the grocery store doing what they can to help the people here.



Back row (from left): Joshua Condado, Kira Peters, Brandon Blotnicki, Amy Blotnicki; Front row (from left): Carmen Ibarra, Jessica Condado, Rio Ibarra

The kids from the school saw what compassion is all about, and they gave of themselves to help, even in freezing, rainy weather. Brandon Blotnicki, one of the students, says he feels blessed just being able to help. He thinks it is a good feeling he wants to have more often. Charlotte Kohley, their teacher, allows students to go out collecting two to three days during the week, then she lets them help sort the food items, pack the boxes, and carry them out to the peoples' cars. She calls this community service and thinks kids will learn as much from this as their regular school work.

Donna Peters, Rhineland Church correspondent



This year, members of the Rhineland Seventh-day Adventist Church and School prepared food baskets for 18 families.

Sabbath School Class Brings Christmas Around the World

Indiana—During the 2006 Christmas season, the Cicero Church Primary Sabbath school class provided 13 loaves of bread for hungry families in Tanzania, hot lunches for school children in Madagascar, ten chickens for a family in China, five pairs of flip flops for children living near volcanoes, two blankets for disaster victims, 44 hot meals for the elderly in Kyrgyzstan,

care for one month for five abandoned babies in Russia, and more. How did they do this when they live in Indiana? They purchased these items from the *The Original Really Useful Gift Catalog* at Adventist Development & Relief Agency International (ADRA).

Those familiar with the annual catalog know that ADRA lists more than 100 projects to help our fellow human beings around the world. The projects range from 25¢ to several thousand dollars. The Primary Sabbath school class focused on projects that cost less than \$10. The children were encour-

aged to bring some of their own money or find jobs to earn extra money. Then they chose which project they wanted to sponsor.

Eunice Gomez, who provided a hot meal for two infants in Bangladesh and a pair of flip-flops for a child who lives near a volcano, made the first donation. Gomez hung an ornament on the classroom



Eunice Gomez provided a hot meal for two infants in Bangladesh and a pair of flip-flops for a child who lives near a volcano. She purchased these items from *The Original Really Useful Gift Catalog* at ADRA's website.

tree. The ornament indicated what her donation was and which projects she sponsored.

It was heartwarming to see our children take an interest in others less fortunate than themselves. One generous church member designated an amount of money for the children to put toward the project of their choice. This outreach project continued through the last Sabbath of 2006. Ten separate projects totaling \$91 were selected by the children.

Visit ADRA's website at www.adra.org to donate through *The Original Really Useful Gift Catalog*.

Allan and Mary Ann Smith, Primary Sabbath school class leaders



Mary Ann (back) and Allan Smith (not pictured) helped the Primary Sabbath school class discover the joy of helping others. The children raised \$91 to purchase items for needy persons from *The Original Really Useful Gift Catalog*. From left (front): Chad Trubey, Rion Dell, Eunice Gomez, Rebekka Stephens, and Claire Slauderbeck

[UNION NEWS]

Lake Union Supports Adventist World Aviation Ministry

Long years of study, training, hard work, and fund raising found Clifton Brooks, Adventist World Aviation (AWA)—Philippines pilot; Andy Klein, mechanic; and Don Starlin, president, looking at an overwhelming \$80,000 still to raise before a plane could be completed and shipped to the Philippines.

As the men agonized over what was already a shoestring budget for starting an aviation program from scratch, they

debated whether or not to eliminate the tools/equipment line item and hoped they could conduct maintenance with whatever tools they could beg or borrow in the Philippines. That would, however, only reduce the bottom line by \$10,000 and jeopardize proper maintenance.

Realizing this was a God-sized problem and concerned that discouragement could cause the loss of the Philippines crew, Don suggested they turn the problem over to God. It was, after all, He who had called them to



The airplane receives fuel for its journey on the Palawan island.

build an air support system for frontier missionaries intent on reaching the remaining 100 language groups—mainly mountain tribes—in the Philippines



The airplane made possible meetings in a remote area of the Philippines, which resulted in 69 baptisms.

who still lacked the presence of even one Bible-based church.

The men knelt and poured their hearts out in prayer. Only God had the solution.



Box Load

On Sabbath, June 28, 2003, as Don greeted the congregation following the church service, a couple handed him an envelope and shared with him their passion for the Philippines. They had fallen so much in love with the Filipinos they met a number of years ago that the Delton (Mich.) Church adopted a school on one of the 7,107 islands.

On Monday morning, Don dialed the number on the Rorabecks' business card to thank them for their timely contribution. Herb Rorabeck answered and exclaimed, "God is so good! He sent a customer to my tool business yesterday. The customer purchased enough machinery that I cleared in commission more than twice what we gave for missions on Sabbath!"

"Praise the Lord!" Don responded.

Sensing God's hand in the relationship, Don related AWA's need for

tools. Don asked Herb if customers traded in tools that could be donated or discounted for the mission project.

Herb responded, "I have three large buildings and 40-foot semi-trailers full of tools. You bring your list and I will give you whatever I have!"

On July 3, Brooks, Klein, Starlin, and Richard Rorabeck went to see the "tool man." They walked through his inventory and selected what they needed for the project! All three AWA representatives considered it one of the most exciting days of their lives. They drove away with a pickup truck and tandem axle trailer full of tools and equipment. When tallied, 90 percent of the items on the project tools/equipment list were in hand!

God continued to bless the project. Work on the plane progressed through the summer and into the

fall, and was accomplished using tools donated by God's tool man.

During the past three years, the mission plane has proven to be a tremendous blessing. Its presence saved the North Philippine Union education director's life after he was crushed by a van he was working under. It has transported malaria patients, flown air support for missionaries working with the Palawan Adventist Mission, Palawan Adventist Hospital, Adventist Frontier Missions (AFM), Philippine Frontier Missions, The Quiet Hour, Laymen's Ministries, and others. Eight airdrops of food and medicines kept AFM missionaries in Kamantian alive when everyone was too sick with malaria to hike out over the mountains for supplies.

The airplane facilitated the proclamation of the Three Angels' Messages for the first time in the remote Cagayan islands in the Sulu Sea, which



Andy Klein, Don Starlin, and Cliff Brooks unloaded tools donated by "God's Tool Man."

resulted in the establishment of two new churches in a region historically dominated by witchcraft. A school building constructed for a Tagbanua tribal village this year on Palawan produced an invitation for religious instruction of the children and a church!



PP Cliff talking adult meeting

Many Lake Union members played a role in launching and supporting this strategic ministry. Among the many shining examples of those dedicated to foreign missions are the Rorabecks. In the grand plan of salvation, they are humble co-stars in "God's Tool Time."

For more information and video featuring the project, visit www.flyawa.org. Those interested in donating tools, equipment, HAM Radio gear, time, or other resources to open up the final frontiers, contact Adventist World Aviation at 269-473-0135.

Adventist World Aviation press release

Lake Union Native Ministry Summit Update

The response to the announcement about the Lake Union Native Ministry Summit, Mar. 9–11, 2007, at Camp Wagner in Cassopolis, Mich., has been overwhelming. It appears we have a number of Native American members throughout our union as well as others who feel God is calling them to support a Native Ministry initiative.

We are looking forward to our time together at Camp Wagner. We intend for this weekend to be a time for sharing, praying, and seeking God's will and direction for a ministry to Native Americans within the Lake Union. We want to learn from each other, discover creative possibilities, seek healing and restoration, and enjoy fellowship.

The cost is \$50 per person, double occupancy, which includes motel-type accommodations and all meals. The newly-constructed motel units have individual heat controls and private in-room bathrooms.

Registration will begin at 3:00 p.m. on Friday, Mar. 9, 2007. Supper will be served at 6:00 p.m., and the first meeting will begin at 7:30 p.m. Sabbath

will include a full schedule of worship, testimonies, Bible study, discussion groups, and time for fresh air and reflection.

On Sunday, there will be a prayer breakfast, and we hope to form the Lake Union Native Ministry Council. The Council will be responsible for the direction of Native Ministry in the Lake Union and will advise project initiatives and funding.

Pastors are asked to help identify participants for the Native Summit and are encouraged to join them for the weekend. There are some special subsidies available if needed.

Camp Wagner is centrally located in southwest Michigan. The camp is managed by the Lake Region Conference, and the friendly staff makes it a lovely setting for retreats.

Meals will be served by the camp staff in the newly-remodeled dining hall. The hall also includes a very comfortable worship/meeting area. Special guests will be Deb

Claymore, Dakota Conference Native Ministry coordinator, and Fred Rogers, Carolina Conference Native Ministry coordinator.

The week-end's agenda includes planning the trip to South Dakota for the combined Native Camp Meeting. Plans are to charter a coach to transport the Lake Union group to South Dakota for a mini-tour of the Black Hills and surrounding points of interest, arriving at Flag Mountain Camp in time for the Native Camp Meeting. Details and registration information for the camp meeting will be posted on the Web following the Native Summit.

Registration forms for the Native Summit are available on the Web at <http://7thdirection.org>, or by calling the Lake Union Office of Native Ministry at 269-473-8242.



Deb Claymore, Dakota Conference Native Ministry coordinator will be the key facilitator at the Lake Union Native Ministry Summit.



Mary Bukowiec, Mt. Pleasant (Mich.) Church, will share her personal testimony and creative ideas for outreach.

Gary Burns is the Lake Union Conference Native Ministry director.

Lake Union President Authors Devotional Book

Many of *Lake Union Herald* readers have come to appreciate the personable writing style of our union president, Walter L. Wright. We often receive

positive comments about his storytelling both in the pulpit and in his written editorials and features.

At the encouragement of his wife, Jackie, and other friends

and family members, he began a seven-year process of writing down lessons he had learned from his father, Nathan Monroe Wright. He completed this labor of love last fall, and it has been published by Hart Books under the title, *My Daddy Told Me So*.

The book is organized into 30 easy-read vignettes about the life of the Wright family, and it covers a wide variety of good family values you can pass on to your children. Although it is written by a son, reflecting on his father's example and counsel, it is loved and appreciated by mothers and daughters as well. Its appeal and relevance transcends age and gender.

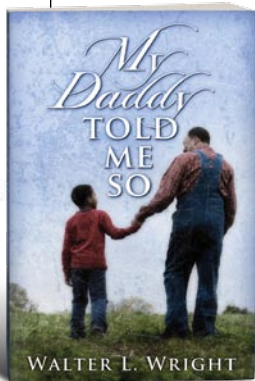
Each chapter contains an interesting and insightful story, the value the story illustrates, and concludes with

a verse from Scripture that gives its biblical foundation. An example of one chapter may be found on page 16 of our feature section in this issue.

My Daddy Told Me So is a great devotional book for family worship, although the children in one family reported their disappointment that it only lasted one month. Parents report having difficulty putting the book down, and have said they often wind up finishing the book in one sitting.

The book, distributed by Review and Herald Publishing Association, is available at your local Adventist Book Center or may be ordered online at www.adventistbookcenter.com.

Gary Burns, Lake Union Conference communication director



Within the Lake Union, the officiating pastor or church communication leader is responsible for submission of information to this column. Forms are available in print format, or they can be filled out and submitted directly online. Milepost forms are available at www.lakeunionherald.org. Conference addresses and phone numbers are in the masthead on page 39.

Weddings

May A. Okul and Leon Earl Jr. were married Oct. 29, 2006, in Flint, Mich. The ceremony was performed by Pastor Melvin Santos.

May is the daughter of Pamela and the late Ezekiel Okul of Kitale, Kenya, and Leon is the son of the late Leon Sr. of Flint, and Miracle and Milton White of Flint.

The Earls are making their home in Flint.

Sara E. Crescente and Jeffrey W. Fish were married Oct. 8, 2006, in Hinsdale, Ill. The ceremony was performed by Pastors Howard and Roberta Fish.

Sara is the daughter of John and the late Shirley Crescente of River Grove, Ill., and Joann McGrath of Silversprings, Nev., and Jeff is the son of Milton and Ruth Fish of Sidney, Mont.

The Fishes are making their home in Willowbrook, Ill.

Jennifer L. Pereault and John C. Mead were married Sept. 17, 2006, in Burton, Mich. The ceremony was performed by Pastor Melvin Santos.

Jennifer is the daughter of Kurt and Mary Pereault of Corunna, Mich., and John is the son of Dennis Mead of Owosso, Mich., and the late Marcy Burton of Mt. Pleasant, Mich.

The Meads are making their home in Owosso.

Anniversaries



Edward and Elizabeth "Betty" Wery celebrated their 50th wedding anniversary on Oct. 28, 2006, with a dinner reception, hosted by their children, held at the Four Seasons Resort in Pembine, Wis. They have been members of the Wilson (Mich.) Church for over 49 years.

Edward Wery and Elizabeth Borden were married Oct. 28, 1956, in Hyde, Mich., by Richard Yecke. Edward has been in the construction business for 50 years. Elizabeth worked for the Robinson Furniture Factory for 23 years.

The Wery family includes Debra and Steve Besson of Escanaba, Mich.; Steve and Deb-

orah Wery and Ron and Teri Wery of Carney, Mich.; Gary and Margaret Wery of Gladstone, Mich.; eight grandchildren; and four great-grandchildren

Obituaries

CARRON, Mary C. (Janssen), age 92; born May 19, 1914, in Norway, Mich.; died Oct. 26, 2006, in Powers, Mich. She was a member of the Escanaba (Mich.) Church.

Survivors include her daughters, Barbara Pourpore, Ruth-Dani Macy, and Betty Sutherland; six grandchildren; 14 great-grandchildren; and three great-great-grandchildren.

Funeral services were conducted by Pastor Brandon Korter, and interment was in Norway Cemetery.

COOK, Helen (Turk) Fiddler, age 77; born Jan. 16, 1929, in Morenci, Mich.; died Oct. 19, 2006, in Cornell, Mich. She was a member of the Escanaba (Mich.) Church.

Survivors include her husband, Buford; son, Bruce Fiddler; and daughter, Lori Fiddler.

No services were held, with private inurnment.

FIKE, Blanche M. (Hynek), age 93; born Apr. 2, 1913, in Hillsboro, Wis.; died Sept. 17, 2006, in Wycocena, Wis. She was a member of the Portage (Wis.) Church.

Survivors include her sons, Gordon and Richard; daughters, Dorothy Russell, Mary J. Maier, Betty J. Fike, and Bonnie J. Sanford; 13 grandchildren; and five great-grandchildren.

Funeral services were conducted by Pastor Charles Byrd, and interment was in Oak Grove Cemetery, Portage.

HAASE, Helen H. (Katcher), age 100; born Aug. 18, 1906, in Newark, N.J.; died Oct. 30, 2006, in Hendersonville, N.C. She was a member of the Pioneer Memorial Church, Berrien Springs, Mich.

Survivors include her daughter, Marilyn Bauer; and sister, Elsie Tyson.

Memorial services were conducted by Pastor Dwight K. Nelson, and inurnment was in Rose Hill Cemetery, Berrien Springs.

HABENICHT, Bethel E. (Glidden), age 84; born Feb. 12, 1922, in Bad Axe, Mich.; died Oct. 12, 2006, in Berrien Springs, Mich. She was a member of the Pioneer Memorial Church, Berrien Springs.

Survivors include her daughters, Merry Beth Knoll and Cheeri Lee Roberts; sister,

Leona Running; seven grandchildren; and one great-grandchild.

Funeral services were conducted by Pastors Edwin Buck and Arne Swanson, and interment was in Rose Hill Cemetery, Berrien Springs.

KOCH, Erna M. (Kyle), age 82; born May 30, 1924, in Lodi, Calif.; died Nov. 6, 2006, in St. Joseph, Mich. She was a member of the Pioneer Memorial Church, Berrien Springs, Mich.

Survivors include her husband, Gunter W.; son, Gerald W.; daughter, Ruth J. Koch; and two grandchildren.

Funeral services were conducted by Pastors Arne Swanson and Edwin Buck, and interment was in North Shore Memory Gardens Cemetery, Coloma, Mich.

LEMON, Frank W., age 93; born Dec. 22, 1912, in Tomah, Wis.; died Sept. 18, 2006, in Chippewa Falls, Wis. He was a member of the Chippewa Falls Church.

Survivors include his wife, Diavola (Aude); son, Vern; daughters, Viola Keith and Nila Coelho; brother, Glenn; 19 grandchildren; 53 great-grandchildren; and 18 great-great-grandchildren.

Memorial services were conducted by Pastor Brian Carlton, and inurnment was in Hillcrest Cemetery, Cleveland, Tenn.

LYLE, Beverly A., age 61; born Sept. 19, 1945, in El Paso, Texas; died Oct. 24, 2006, in Big Rapids, Mich. She was a member of the Big Rapids Church.

Survivors include her mother, Hazel (Johnson) Lyle; and brother, Lance B. Lyle.

Memorial services were conducted by Pastor David Gotshall, with private inurnment.

MATACIO, Maxine S. (Hunt), age 85; born May 12, 1921, in Eagle Grove, Iowa; died Oct. 16, 2006, in St. Joseph, Mich. She was a member of the Pioneer Memorial Church, Berrien Springs, Mich.

Survivors include her sons, Douglas and Timothy; daughter, Lauren Matacio; brother, Roger Hunt; sisters, Rosalie Mellor, Phyllis Howell, and Bonnie Thompson; and four grandchildren.

Funeral services were conducted by Pastor Arne Swanson, and interment was in Rose Hill Cemetery, Berrien Springs.

MATACIO, Paul M., age 84; born Aug. 7, 1922, in Milwaukee, Wis.; died Oct. 13, 2006, in Berrien Center, Mich. He was a member of the Pioneer Memorial Church, Berrien Springs, Mich.

Survivors include his wife, Maxine S. (Hunt); sons, Douglas C. and Timothy P.; daughter, Lauren Matacio; sister, Mary Beyer; and four grandchildren.

Funeral services were conducted by Pastor Arne Swanson, and interment was in Rose Hill Cemetery, Berrien Springs.

POOLE, Merlin C., age 63; born Dec. 2, 1942, in Portsmouth, Ohio; died Oct. 22, 2006, in St. Joseph, Mich. He was a member of the Pioneer Memorial Church, Berrien Springs, Mich.

Survivors include his wife, Wanda L. (Wightman); son, Don C.; daughters, Shanna L. Leak and Jodi L. Iwankiw; mother, Alice E. (Snyder); brother, Glenn G.; and two grandchildren.

Funeral services were conducted by Pastor Dwight K. Nelson, and interment was in Rose Hill Cemetery, Berrien Springs.

SEILER, Ralph C., age 71; born Aug. 5, 1935, in Sturgeon Bay, Wis.; died Nov. 7, 2006, in Merrill, Wis. He was a member of the Shepherd's House Church, Wausau, Wis.

Survivors include his wife, Diane (Krueger); son, Todd; daughters, Lori Schlais and Lisa Anderson; sister, Lenore Sennott; and five grandchildren.

Funeral services were conducted by Pastor William Bossert, and interment was in Merrill Cemetery.

SMITH, Lola N. (Ferguson), age 81; born July 19, 1925, in Stewartson, Ill.; died Oct. 5, 2006, in St. Joseph, Mich. She was a member of the Pioneer Memorial Church, Berrien Springs, Mich.

Survivors include her sons, Gordon, Larry, Stanley, and Martin; daughter, Chana Smith; brothers, Doyle and Dallas Huffmaster; and six grandchildren.

Memorial services were conducted by Pastor Esther Knott, and inurnment was in Rose Hill Cemetery, Berrien Springs.

STONE, Joseph J., age 94; born Apr. 1, 1912, in Chicago, Ill.; died Oct. 15, 2006, in Niles, Mich. He was a member of the Village Church, Berrien Springs, Mich.

Survivors include his son, Rick; daughter, Bonnie Howe; brother, Frank Zdun; two grandchildren; and two great-grandchildren.

Funeral services were conducted by Pastor Chris Noffke, and interment was in Rose Hill Cemetery, Berrien Springs.

WARD, Florence M. (Bunkleman), age 91; born Feb. 27, 1915, in Seymour, Wis.; died Nov. 5, 2006, in Green Bay, Wis. She was a member of the Green Bay Church.

Survivors include her sons, James and Donald; sister, Marian Katch; 14 grandchildren; 40 great-grandchildren; and 12 great-great-grandchildren.

Funeral services were conducted by Pastor Delmar Austin, and interment was in Elm Lawn Cemetery, Maple Grove, Wis.

Classifieds

All ads must be sent to your local conference for approval. No phoned ads will be accepted. Allow at least eight weeks for publication. Fifty words maximum. No limit of insertions. Rates: \$26 per insertion for Lake Union church members; \$36 per insertion for all others. A form is available at www.lakeunionherald.org for printing out and filling in your ad. Ads must be prepaid. Make money order check payable to the Lake Union Conference. There will be no refunds for cancellations. The *Lake Union Herald* cannot be responsible for advertisements appearing in its columns, and reserves the right to edit ads in accordance with editorial policies. The *Lake Union Herald* does not accept responsibility for typographical errors.

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MICHIGAN CONFERENCE DONATIONS— Donate your car, truck, boat, or RV to the Michigan Conference. Free pick up, tax deduction (if you itemize). To arrange pick-up, call 800-975-1822. Title is needed.

SINGLE AND OVER 40? The only interracial group exclusively for all singles over 40. Stay home and meet new friends in the U.S.A. with a pen pal monthly newsletter of members and album. For information, send self-addressed, stamped envelope to ASO-40 and Ebony Choice Singles Over 40, 2747 Nonpareil, Sutherlin, OR 97479.

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Vacation Opportunities

OGDEN ADVENTIST TOURS 2007: Russian River Cruise from St. Petersburg to Moscow, June 20-July 5; pre-cruise options: Helsinki, June 10-15, Baltics, June 14-21. Japan Tour, Oct. 14-Nov. 2, will include Tokyo, Mt. Fuji, Japan Alps, Hiroshima, Kyoto. For information, contact Merlene Ogden at 269-471-3781 or ogden@andrews.edu; or Judy Zimmerman at 269-471-7004 or zim41634@aol.com.

Miscellaneous

FREE VOCAL MUSIC CONCERTS WITH PERSONAL LIFE EXPERIENCES. A voice instructor from Andrews University with his wife and sister will give free Sat. evening vocal music concerts with testimonies. Two music CDs and a DVD music video are available. For more information, contact Vladimir Slavujevic at 269-473-2826; e-mail slavujev@andrews.edu; or visit website www.andrews.edu/MUSIC/slavujevic.html.

WANTED TO BUY: Used Adventist books, song books, cook books, school books. Used Adventist books for sale. If interested, contact John at 269-781-6379.

FREE MISSION AVIATION STORIES!! Contact Adventist World Aviation for a free quarterly newsletter. Write Adventist World Aviation, Box 251, Berrien Springs, MI 49103; e-mail info@flyawa.org; or register online at www.flyawa.org.

MINI HYDRO-THERAPY WEEKEND SEMINAR IN OUR HOME. Learn how to do Russian steam bath, hot foot bath, hot and cold compresses, many uses of charcoal, and much more. Worship in Pioneer Memorial Church on Sabbath. Limit six people. Cost of \$150

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Human Resources

SOUTHWESTERN ADVENTIST UNIVERSITY'S Mathematics and Physical Sciences department announces search for a mathematician to fill position opening beginning July 2007. Must have Ph.D. in mathematics, commitment to undergraduate Adventist education, including advising, committee assignments. Teaching experience desirable. Required documentation includes

cover letter, transcripts, résumé or CV, and three letters of reference or contact information. Search will continue until position is filled. For information, contact Mitch Menzmer, Mathematics and Physical Sciences Department, Southwestern Adventist University, P.O. Box 567, Keene, TX 76059; phone 817-202-6210; or e-mail menzmer@swau.edu.

AMAZING FACTS, a worldwide multimedia Christian ministry, has many exciting career opportunities available in such fields as publishing, media, and more. If you believe God has called you to work for this growing, dynamic organization, visit our website at <http://www.amazingfacts.org/jobs>, or call the Human Resources department at 916-434-3880 to inquire about specific openings.

WHITE MEMORIAL MISSIONARY COLLEGE, a distance education, not-for-profit, liberal arts college emphasizing health professions, is seeking a Respiratory Care Program director as well as a Chief Financial Officer. *All faculty work from home.* For more details, visit website www.wmmc.info.

DO YOU LOVE HORSES? Andrews University Agriculture department is seeking people with horse experience to provide advice and information for the new program we are developing in Equine Science. For more information, contact Katherine Koudele by e-mail at koudelej@andrews.edu, or by phone at 800-287-8502.

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UNION COLLEGE seeks Chemistry professor, 2007-08. Ph.D./ABD preferred; strong commitment to

integrating Adventist faith, teaching and scholarship, essential. Budget approval expected. Submit vita to Dr. Don Abbey, Division of Science, Union College, 4800 South 48th St., Lincoln, NE 68506; or e-mail doabbey@ucollege.edu.

UNION COLLEGE seeks Psychology professor, 2007-08, as expected additional hire. Tenure-track. Strong preference for Ph.D. or ABD, with specialty in clinical practice. Send vita to Dr. Joseph R. Allison, Chair, Division of Human Development, 3800 South 48th St., Lincoln, NE 68506; or e-mail joalison@ucollege.edu.

PORTLAND (ORE.) ADVENTIST COMMUNITY SERVICES is seeking a full-time executive director. This position is responsible for social service agency leadership and operations, supervises paid staff of six and 200 volunteers; reports to the governing board. The successful candidate will have education and/or experience supporting social service not-for-profit management, social

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Announcements

Churches, schools, conferences, institutions, and organizations may submit announcements to the *Lake Union Herald* through their local conference communication directors. An easy way to do this is to visit the *Lake Union Herald* website at www.lakeunionherald.org and submit the announcement online. Readers may verify dates and times of programs with the respective sources, as these events are subject to change.

Indiana

Indiana Youth Rally 2007, with guest speaker Pat Murphy, a chaplain from Andrews University, is **Feb. 16-17**. First program is at 7:30 p.m. Fri. evening at the Indiana Academy Chapel in Cicero. For free lodging at IA Fri. night, you must contact the IA dean of men at 317-984-3575 to make housing reservations. Sabbath program begins at 10:00 a.m. at Indianapolis Junior Academy. Lunch will be provided. For additional information, visit www.trcamp.org, or call 317-844-6201.

Chapel West Church will host its annual Women's Day program on **Feb. 24** at 9:15 a.m. This year's speaker, Patricia Garey, will present as her topic, "Beautiful Woman (Reclaiming a Sense of Loveliness)." Garey is an executive career consultant and author residing in Hannibal, Mo. She is a dynamic and engaging motivational speaker focused on helping individuals achieve their full potential. Lunch will be provided. Please bring a friend; it's a wonderful opportunity to establish a relationship with a new friend or co-worker. Reservations must be made in advance by calling Rosemary at 317-791-1093, or by e-mailing RosemaryRyan10@aol.com. Come join us and rediscover your own God-given personal loveliness.

Sabbath Celebration and Musical Festival will be **Mar. 10** at Indiana Academy in Cicero. Worship hour speaker will be Roscoe J. Howard III, secretary for the North American Division. The annual music festival concert with students in grades 6-10 will be featured in the afternoon. Afternoon programming begins at 2:00 p.m. For further information about the music festival, contact Andrew Lay, IA music director, at 317-984-3575. For information regarding Sabbath Celebration, call

Sheri DeWitt at 317-844-6201.

Teen Caving Event: Explore the underground wonders of southern Indiana with knowledgeable guides, plus enjoy fellowship and spiritual programming throughout the weekend. Event to be held at Timber Ridge Camp **Mar. 23-25**. To register, go to www.trcamp.org, or contact the Indiana Conference Youth department at 317-844-6201.

Lake Union

Offerings:

- Feb 3** Local Church Budget
 - Feb 10** Adventist Television Ministries
 - Feb 17** Local Church Budget
 - Feb 24** Local Conference Advance
- Special Days:**
- Feb 3-24** Black History Month
 - Feb 10-17** Christian Home and Marriage Week
 - Feb 24** Health Ministries Sabbath

Florida's 16th Annual Lake Union Academies Alumni Reunion will be held **Mar. 3**, beginning at 9:30 a.m. at Forest Lake Academy. Alumni and friends of all Lake Union academies are invited to attend. A potluck will follow. Please bring your own plates and eating utensils. For more information, contact the alumni directors at the Lake Union academies.

Lake Union Conference Women's Ministries invites women who have a hurt-

ful past to experience healing through Jesus at the *Hope for Hurting Hearts* retreat hosted in the Illinois Conference at Camp Akita in Gilson, Ill., **Apr. 20-22**. Guest speakers are Juanita Mayer and Roberta Fish. For more information and to register, call Cathy Sanchez at 618-218-4335, or e-mail cathysanchez@mychoice.net.

North American Division

La Sierra University Homecoming 2007, "A Time to Remember," will be held **Mar. 9-11**. Special invitation to the honor classes of 1927, '37, '47,

'57, '67, '77, and '82. Sabbath church guest speaker: Jan Paulsen, president of the General Conference of Seventh-day Adventists. Pre-register for all of the weekend activities at <https://www.lasierraconnect.net/NetCommunity/SSLPage.aspx?&pid=198&srcid=225>.

The North Pacific Union Conference office has moved to their new office at 5709 N. 20th St., Ridgefield, WA 98642. Their main phone number is 360-857-7000; fax number is 360-857-7001.

Native Ministry Summit
The Seventh Direction
 March 9-11, 2007
 Camp Wagner, Cassopolis, MI

Debra Claymore, Native Ministry coordinator for the Dakota Conference, will be the featured speaker. Visit www.7thDirection.org to register.

Sunset Calendar

	Feb 2	Feb 9	Feb 16	Feb 23	Mar 2	Mar 9
Berrien Springs, Mich.	5:59	6:08	6:17	6:27	6:37	6:45
Chicago, Ill.	5:04	5:13	5:22	5:31	5:43	5:50
Detroit, Mich.	5:45	5:54	6:03	6:12	6:23	6:32
Indianapolis, Ind.	6:03	6:11	6:20	6:28	6:38	6:46
La Crosse, Wis.	5:14	5:24	5:34	5:43	5:55	6:04
Lansing, Mich.	5:50	5:59	6:08	6:17	6:29	6:38
Madison, Wis.	5:08	5:18	5:27	5:37	5:49	5:57
Springfield, Ill.	5:17	5:25	5:34	5:41	5:52	5:59



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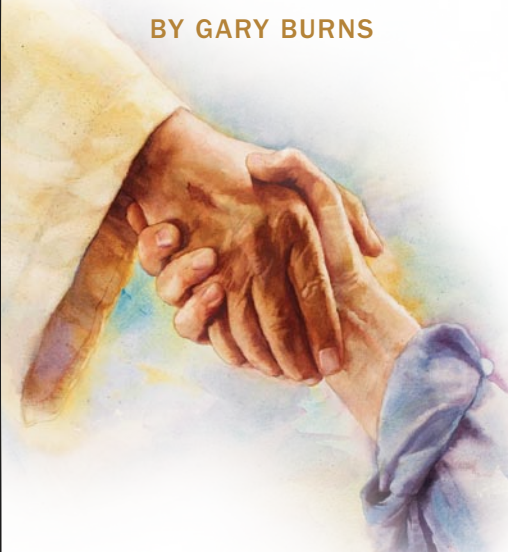
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PARTNERSHIP with GOD

Out of Their Comfort Zone

BY GARY BURNS



I met Bonny when I volunteered for the Special Olympics at the Berrien Springs High School. The love and attention she gave every child was noticeable. I learned she was the wife of my friend, Garren Dent, at the Village Hardware store. As I reflect on the lives of this couple, I can't help but notice how they live in partnership with God.

After converting the upstairs of the hardware store to a beautiful loft apartment called the "Upper Room," they made it available to returning missionaries and those in transition—I being the first when returning from North Dakota to accept this position at the Lake Union.

Most recently, Bonny and Garren, along with their three children, accepted the challenge initiated by some of Bonny's students at Andrews University to embrace the community

of Benton Harbor. Each Sabbath, they make their way to the heart of a community that is aching for love. At first, they were taken aback by the unfamiliar and raw environment, and were concerned about its influence on their children. But they concluded they would rather expose their children to the ravages of sin, while partnering with God to meet people's needs, than sit comfortably and sheltered while not lifting a finger.

Both Bonny and Garren will tell you they have received far more than they could ever give. And they have grown to love and care for people who they now know as friends, rather than a demographic statistic. I expect one day they'll hear, "Enter now into the joy of your reward."

Gary Burns is the Lake Union Conference communication director.

A SECOND CHANCE

BY KALISSA JARDINE

July 3, 1998, was a difficult day for my family. We received word that my Uncle Kenny fell asleep at the wheel, and his car was T-boned by a pick-up truck. Hospital doctors decided Kenny should be flown to a hospital in Phoenix, Arizona. They told my family that things weren't looking good and encouraged them to get there as soon as possible. Kenny had his whole life ahead of him. We wondered, *How could God allow this to happen?*

Kenny's parents were Adventist Christians; he was taught early on of Jesus' love and kindness. Kenny attended Adventist schools, but after graduation he went off on his own. He left the church and turned to alcohol.

Would Kenny be in the Kingdom if he died? This nagging question filled our thoughts constantly as we prayed for God to perform a miracle. My mom and grandma flew immediately to Phoenix. On the way, they made plans for the funeral that seemed inevitable.

At the hospital, the reality of Kenny's situation hit them hard. Both watched as Kenny's breathing was controlled by a respirator. A doctor explained his injuries to them. Kenny had a ruptured aorta; 99 percent of people with a ruptured aorta die.

The two women made arrangements for Kenny to be anointed. They prayed as long and hard as they ever had in their entire lives while they waited for a local pastor to arrive. They pleaded with God to give Kenny a second chance at life.

The pastor finally arrived, and they solemnly surrounded Kenny's bed for the simple service. Kenny, who had been so full of life such a short time ago, seemed about to die. Tears flowed as they watched the oil dribble on Kenny's head.

They believed with all their hearts that Jesus could perform a miracle for Kenny.

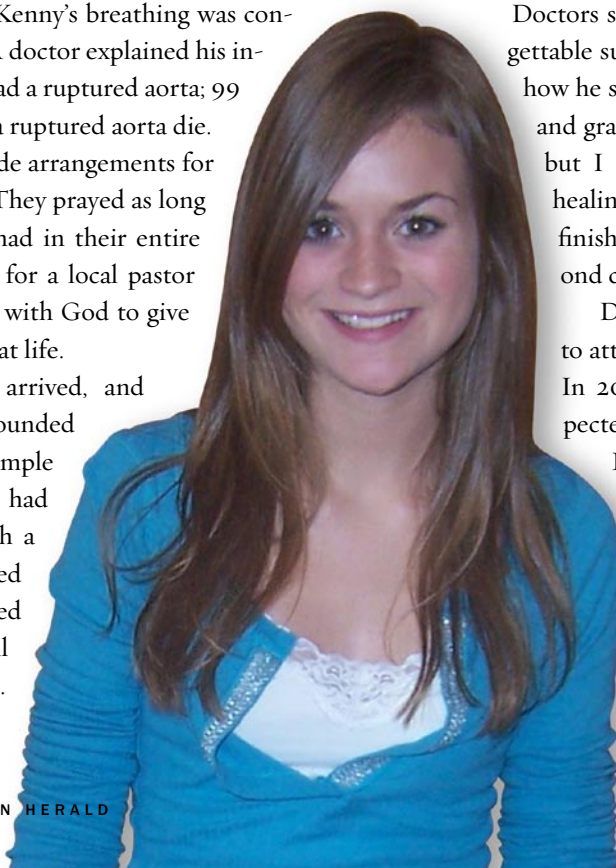
About halfway through the pastor's prayer, the respirator beeped. My mother's heart beat faster and faster as the machine continued to beep. A nurse entered and checked the machine. She told them Kenny had started taking breaths on his own. They had never seen anything like this, and the nurse shook her head in disbelief while the three prayer warriors cried tears of joy and thanked God profusely. God had sent a miracle.

Doctors say Kenny should have died that unforgettable summer day. They still don't understand how he survived, but I have a theory: Jesus' love and grace. Kenny had turned his back on God, but I strongly believe it was through Jesus' healing hand that he survived. God wasn't finished with Kenny, and He gave him a second chance to get right with Him.

During the next two years, Kenny began to attend church, and he started his life over. In 2001, Kenny had a brain seizure unexpectedly while sleeping, and he passed away.

Even though I still miss him, I'm comforted knowing that I'll see his face in Heaven.

Kalissa Jardine is a sophomore at Andrews Academy. She attends the Pioneer Memorial Church in Berrien Springs, Michigan. Kalissa will receive a \$100 scholarship since her article was selected for publication.



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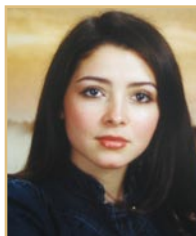
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Indexed in the Seventh-day Adventist Periodical Index

Alina Ancheta describes herself as a bookworm who loves to read. Alina is a junior at Union Grove Christian School. She is a good student, and her passion is for music. "God has blessed me with this talent, and I love to minister."



Alina Ancheta

Alina has been involved in her school's music program since her freshman year—three years in choir and in Ensemble. "You must apply to be part of Ensemble. It is an elite program where they seek individuals who can best blend with others. I got in as a freshman, and that is very rare. I got to go to the choir competitions with the Wisconsin Association of Christian Schools. It was an honor, and it was fun!"

Alina is outgoing and social. She also loves all-American muscle cars. "I hope one day to own a '69 Dodge Charger," she said.

Alina is a member of the Raymond Seventh-day Adventist Church. "I love my church family. There are lots of youth in Raymond, and I feel embraced and loved," Alina expressed. She is part of the praise team at Raymond and sings for Christmas programs and special music. She even helps clean the church.

"When you go to a Baptist school, you are in the minority. I know the Bible. I can follow God's Word as He says. I am proud to be an Adventist girl."

Allen Hazlett is a senior at Union Grove Christian School. He is an Honor Roll student. Allen is in the Drama Club at school as well as being on the basketball and soccer teams. After graduating, he intends to attend college "near to home" and is planning to major in computer science.



Allen Hazlett

Allen has served as president of the Racine Seventh-day Adventist Church S.W.A.T. team (Servants With A Testimony). "I can't remember a time when I was not part of the Racine Church. My church has been family to me," reports

Allen. As a junior deacon, he assists with the offering and the maintenance of the church, but also sets up PowerPoint presentations for the church service and helps with anything pertaining to computers. Allen also takes his turn operating the P.A. system and "cueing up" music for praise or special performances.

Allen sees bright times for the Adventist Church: "I see the Church starting to grow all around the world. We have the Truth, and we can tell others. They need to know and want to know, and that's what we're here for."

These students were selected and profiled by faculty members at their school. To recommend outstanding students for recognition, speak with your pastor or a faculty member. Visit www.lakeunionherald.org for selection criteria.

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