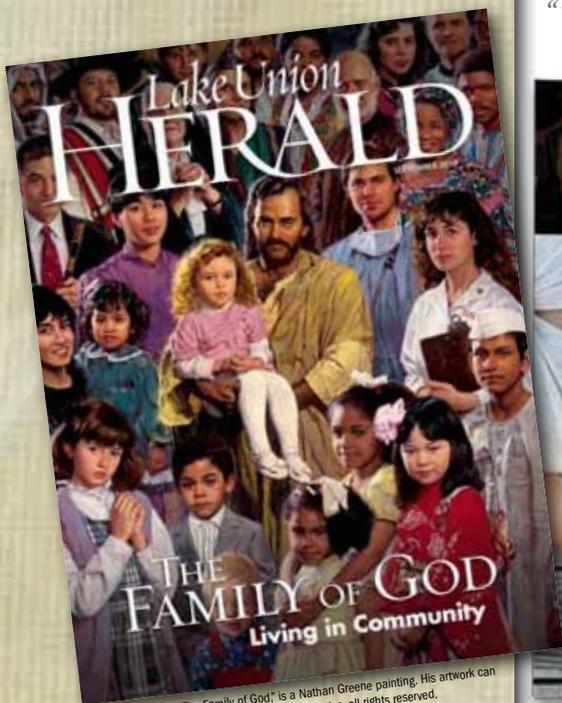


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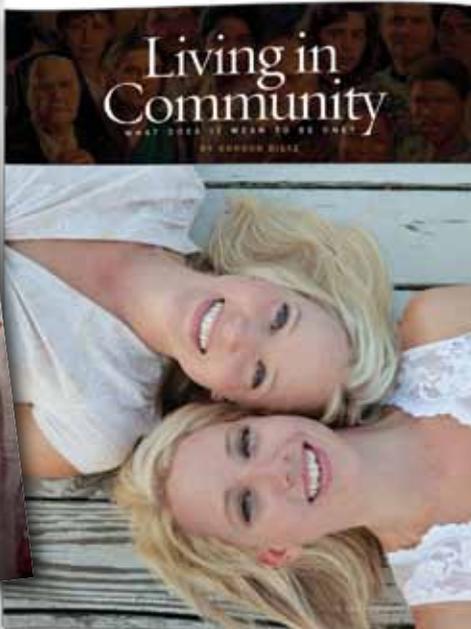
SEPTEMBER 2010

THE
FAMILY OF GOD
Living in Community

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



This month's cover, "The Family of God," is a Nathan Greene painting. His artwork can be seen at www.NathanGreene.com. © Hart Classics, all rights reserved.



I have twin daughters. They are identical twins and were born 11 minutes apart. They spent nine months sharing the same environment of the womb. They lived in the same home for 20 years. They went to the same school and took the same classes for 14 years. They have the same occupation, were married in a double wedding and each have 11-year-old girls, nine-year-old boys and five-year-old girls. They are alike in almost every way. It is not hard for them to dwell together in unity. Living in community and being one comes naturally to them.

Our church was born in the United States of America. It grew up in the same culture. It developed its organization in the same social context. It grew its theology in the same religious soil.

We started as a homogeneous church of like-minded people. If we had one strong opinion, and we didn't, or there we could argue from the same platform of cultural and social expectations.

We now have a multi-ethnic, multi-cultural, multi-linguistic, multicultural church. We came to community with a world of different experiences. What is the glue that will hold us together in worldwide unity?

The brother who became the pastor of our church, My wife asked me to give a talk together. I had a list of 100 questions. I could not find the glue that would glue us together. I had to choose which glue would work best for the job. What is the glue that will hold our multicultural church together? How will we live together in community? We are together in unity in speaking the same language, using the same food to bring to the same place. The glue isn't glue. It's faith. It's our commonality. With what we hold in common, we can find our differences. We can identify with each other for more people than our differences with each other. We can be different together while we maintain our bonding in our commonality of having faith in each other.

The struggle for identification has always been a struggle for every struggle to live in community. The great age of civilization has been generally of community where large groups of people were able to live together in community. The struggle for identification has always been a struggle for every struggle to live in community. The great age of civilization has been generally of community where large groups of people were able to live together in community. The struggle for identification has always been a struggle for every struggle to live in community. The great age of civilization has been generally of community where large groups of people were able to live together in community.

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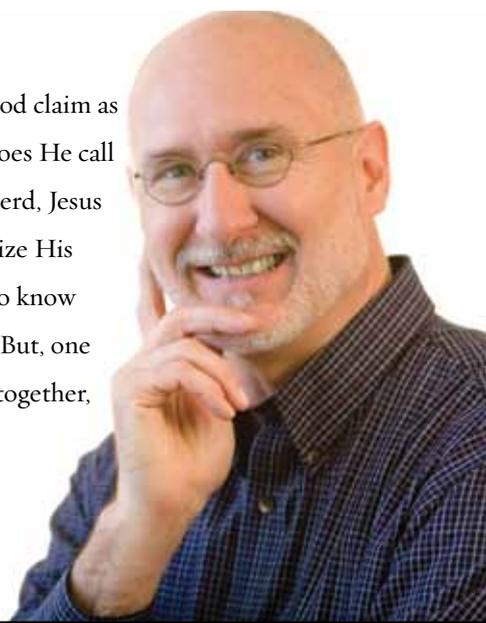
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In this issue...

Who are the people of God? Who does God claim as His? From God's throne-perspective, who does He call His own? In His parable of the Good Shepherd, Jesus identified His sheep as the ones who recognize His voice. He said that there are many sheep who know His voice, and they may not be in your fold. But, one day, the Shepherd will have all of His sheep together, in one fold—and soon!


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The *Lake Union Herald* (ISSN 0194-908X) is published monthly by the Lake Union Conference, P.O. Box 287, Berrien Springs, MI 49103-0287. Periodicals postage paid at Berrien Springs, MI, and additional mailing offices. Yearly subscription price is \$9.00. Vol. 102, No. 9. POSTMASTER: Send all address changes to: *Lake Union Herald*, P.O. Box 287, Berrien Springs, MI 49103-0287.



God's Storehouse

WHAT I LEARNED FROM THE USE OF TITHE COMMISSION

Tithing has always been simple to me—return to the Lord ten percent of my increase. Our church leadership, however, faces continuing and complex challenges in a global economy impacted by advances in technology. World currency values are constantly changing while some governments place a freeze on domestic currency leaving their country. Communication technologies have also dramatically expanded opportunities to do evangelism.

In order to ensure that the sacred work of handling tithe funds remains biblical and spiritually on target, our General Conference leadership set up the Use of Tithe Commission. For several years, I have been privileged to serve on this 59-member group of administrators, pastors, theologians and laypersons from around the world. We met once each year coinciding with the General Conference Executive Committee in order to minimize travel expenses.

Our task was to: 1) Review and analyze current practices and policies on the use of tithe, and identify the challenges arising from those practices and policies; 2) Restudy the biblical record of the use of tithe and the supplemental writings of Ellen G. White, including a review of previous documents and materials on the use of tithe; and 3) Make recommendations for any changes in the policies and guidelines of the use of tithe, based on the outcomes of our study.

At the first meeting we focused on the realities of funding ministry, identifying where practice is good and where challenges exist. During at least two meetings, we reviewed several papers on the practice and principles laid down in Scripture and supported by the supplementary works of Ellen G. White. I and others were exceptionally grateful for this approach of study as it laid the foundation to our task of re-examining the policy and the practice to give direction for the careful handling of God's sacred tithe funds in the future.

While the Commission's report has not yet made its way to the appropriate body for approval, I came away with several encouraging reaffirmations and observations.

- Tithe is holy unto the Lord. It is His—not mine or ours.
- Tithe is to be used for the support of the Gospel ministry.
- There is clear biblical evidence of the principle of an earthly storehouse, and the Church's practice of identifying the local conference as the storehouse is supported from practices by the children of Israel.
- It was Ellen White's practice to always channel her tithe through the Church. Occasionally, she requested that some of those funds go to assist specially challenged areas that had insufficient tithe support.
- The prolific success of the Seventh-day Adventist Church in reaching so much of the world with our message is due in part to our approach of the financially larger and stronger helping the smaller and weaker.
- There is a strong and ever-increasing level of accountability within the Church to insure that the sacred handling of tithes and offerings is properly directed to the right location for the intended purpose.

Barbara and I have always had confidence in the principles that direct the ways our Church handles tithes and offerings. The more we know, the greater our confidence. So where do tithe funds go and what are they used for? I'll share more next month.



Few Are Chosen

BY WILLIE OBANDO

As a kid, in third grade, I can distinctly remember a missionary telling about people dying for God. I questioned, “Why are they sacrificing?”

One thing I remember the missionary saying was, “Many are called, few are chosen” (see Matthew 22:14). Somehow I knew I was called to serve. I said, “I can be a good missionary.”

Immediately after graduating from elementary, I joined the Seminary in high school. After high school, I joined a missionary group that served the South Philippines—the same congregation of the missionary I heard in the chapel as a boy.

At first my parents let me join the Seminary because they thought it was just a passing phase. In college, they wanted me to pursue other things. My dad was furious with my choice to be a missionary.

During that time, I read the story of St. Francis and his experience when God told him he had a mission. I learned another scripture: “For what shall it profit a man, if he shall gain the whole world, and lose his own soul?” (Mark 8:36 KJV)

I gave up everything I owned and took a missionary’s vow of poverty. I would say that was the happiest part of my life, because I didn’t have any money. I wasn’t worrying about anything, and yet I was happy.

I studied in the South Philippines. In the morning, we were college students; and in the afternoon, we were farmers. On the weekends we served the mission. It was a Muslim area. It was great. I had Muslim friends, and they taught me a lot.

We were there not just to evangelize but to teach personal hygiene like brushing teeth, showering, how to avoid cholera from dirty water and things like that. By reaching out to the community, they would ask about our God and about our services.

Unfortunately, there was a major war in the South Philippines, and all of us from Manila had to be shipped back. While I was in Manila my father left the family temporarily. My mom said, “You are the oldest and you’re the only one I can lean on, so you have to leave the Seminary.” So that’s when I took over the family business. But that burning desire to become a priest never left, even after the business grew and we came to the states.

To be honest, after a certain time, I had some hurt feelings. I still carried that scripture with me and thought, *Well, maybe I’m one of those not chosen.*

I said, “God, I was offering all my life. I was ready, and I know I’m going to be a good missionary. Why didn’t You choose me?” So for years after that I carried that big burden.

When we moved from the Philippines and came to the States, I found some evangelical friends who were doing Bible studies from house to house. They taught me that everything must be Bible based. If it is in the Bible, it must be true. This was all new to me, but it was like God was talking directly to me. “I need you back, you still have a mission.”

I learned God has a plan for you, but not your plan. So that’s when I began to come to terms. It was at one moment in a Bible study that I just cried and cried and cried, and I said, “I’m sorry, Lord, I thought this is what You wanted of me.”

The Holy Spirit was right there, I could feel it. I said, “You know, Willie, you still have a lot to go. You’ve got to learn to be humble. You know, you thought that you were the best and you were giving it to God.” Just like a kid, I said, “If you don’t want it, then I’ll take it back.” That was my attitude. Then I said, “Okay, Lord, just lead me the way.”

I was very active; in fact, I was always leading if there were

any activities. I am one of those who probably you'd say has ADD. You know, a guy who cannot stand still. In addition to working for a major company in the computer department for ten years, I also became a professional photographer for 20 years. I also learned to fly. After ten years at the company, I went into marketing and then finance and estate planning, after which I ended up teaching at a seminary. I even started my own insurance agency.

I still had this passion to go back and serve as a priest, until my wife and I got married. Then I gave up everything. But I still had this burning desire in me.

My wife and I had difficulty with miscarriages. On the third one in the fifth month the doctor said, "We've got to have an abortion because the fetus is dying; and if we don't take it out, the mother will die, too."

That was my meltdown. My knees buckled; I was crying, I was praying. In the middle of the night I was praying; and she woke up and said to me, "Where's your God now?" I knew that wasn't her, the voice was really different.

I prayed the prayer of Abraham, and said, "God right now, send angels, send angels."

And the response was, "Where's your God now?"

"I don't know," I said. "Thy will be done. God, Thy will be done on Earth as it is in Heaven." And that was it.

There was just the two of us. I felt surrounded. I felt somebody hug me. Then my wife said, "Call the doctor. It's coming out right now." As soon as I pressed the emergency button, the fetus came out and I was able to catch it. Then all of a sudden the room became different; like a delivery room, lights came falling down. But I could not forget the peace that came into me. That is one thing that will be the greatest gift of all. "I've got you." And all I have to do is surrender, and say "Thy will be done. I'll follow Your lead and I'll listen to Your voice."

Well, did you think that was a happy ending? No, we had two other miscarriages. Then on the sixth try we were expecting a boy. He was supposed to be born on July 4, but on June 15 we were in distress again.

I said, "Oh no, Lord, I cannot go through this again." I had prayed, "God give me a son and I will raise him up as a man of God." He was born on the eve of Father's Day. My wife, being Chinese, called her friends and they suggested the name "Ying-Tau." It means "Answered Prayer."

I'm so proud, he's nine years old now—a very talented young man. He began reading at age five. When we were in the pediatrician's office, he said, "Dada, what's the digestive system?" referring to the chart on the wall. Explaining the digestive system to him started my journey toward wellness and being healthy. We just launched a workshop called "Living Healthy and Holy," based on Romans 12:1.

In December 2008, I was laid off as a business banker along with 59 other managers. When they announced it, some were disappointed, some were angry. They said to me, "Why are you so happy? Why are you smiling?" And I said, "God opened doors for me. He must have something really big for me." And that's when I thought, *You know what? This is a great time to finish my "Living Healthy and Holy."* That's when I started being a full-time pastor.



I knew some of the members of the Fil-Am Seventh-day Adventist Church, and a couple of them invited me to Mark Finley's meetings. They knew I was interested in prophecy. When I came to register, I said, "Wow, what a church! They were so welcoming."

On the night Mark Finley presented the Sabbath, I was really overwhelmed. I said, "How come nobody told us? It's like why didn't we even make one plus one equals two?" That night I debated and struggled, but when Mark Finley called for baptism, I said, "I have to make a stand."

My senior pastor was in the Philippines at the time, so I was taking care of the flock. When I gave them my farewell message, I said, "Remember me as somebody who obeyed the commandments and leave it at that."

Right now I'm pretty much still unemployed. As a financial professional, we always look at risks and balancing. But this time I said, "You know what? I give it all! That's it, Lord. I know this path. Thy will be done." In fact, on the day that I made the decision I just kept on singing, "God will make a way, and it will be okay." I keep repeating that song, "God will make a way, Where there seems to be no way."¹

That's my song now. That's my philosophy—100 percent dependent on God.

Willie Obando is a member of the Hinsdale Fil-Am Church in Illinois.

1. Moen, D. (2003). *God Will Make a Way. On God Will Make a Way: The Best of Don Moen*. [CD] Mobile, AL: Integrity Music.



Called to Rescue

BY ELIEL CRUZ

April 25, 2009—it was a planned effort, an attempt by thousands of people to rescue abducted child soldiers. Invisible Children hosted yet another rally, this one named “THE RESCUE.”

After the rallies “Night Commuting” and “Displace Me” took place with huge success, a third rally was organized to raise global awareness of one of the most neglected humanitarian crises of our time. The longest running war in Africa has been effecting millions of people with the death toll of more than 1.8 million people, and still steadily climbing. It has become an urgent matter that must be dealt with.

THE RESCUE was taking place in a hundred different cities all around the world. I was stationed in Chattanooga, Tennessee, about 15 minutes from Southern Adventist University. A couple of friends and I came to the event together to keep each other company. We soon realized that was not necessary.

As people came to THE RESCUE, it was obvious this was going to be a very diverse group of people. People of all ages, religions, ethnicities and genders gathered for a common goal. We all put aside any and all differences and joined together to use our voices as one, together making a statement: This generation will not stand for this injustice.

As soon as the event started, I was surprised how much prayer was going on. People gathered in clusters and sang songs of praise, prayed and fellowshiped. It was as if collec-



People of all ages, religions, ethnicities and genders gathered for a common goal. ... The overall ambiance gave me the feeling that God was at work there.

tively we understood that although our efforts were going to make a difference, it was going to take something much bigger to make that difference. The overall ambiance gave me the feeling that God was at work there.

This event inspired me to take action. I want to use my God-given abilities and talents to help out my brothers and sisters in Christ who are in dire need. Jesus once said, “I tell you the truth, whatever you did not do for one of the least of these, you did not do for me” (Matthew 25:45). I have taken this scripture to heart. Fueled by the Lord’s word, I passionately continued my efforts with this organization. Now, at Andrews University, I took an active role in the humanitarian club, “ACTION,” organizing an event,

“REVO AU,” in support of Invisible Children (www.invisiblechildren.com). It proves to me the power the Holy Spirit has to move me toward a certain path. When Christ is at the center of your passion, you will excel to heights you never even dreamed of.

For more information on how I have continued my calling, look at Andrews.edu/go/revo.

Eliel Cruz is a student at Andrews University where he is vice president of events for the humanitarian club, “ACTION.”



Sandy and the Sabbath

BY SAMANTHA SNIVELY

The opportunity to share one's faith can present itself at any moment, as Brittany Sherwin recently learned. Last school year Brittany, along with 26 other students, took an Intro to Missions course taught by Glenn Russell, assistant professor of religion at Andrews University. After spending time in the classroom exploring the theology and practice of missions, the students completed course requirements by traveling to Lebanon for an intensive short-term mission, May 5–28.

Their first week was spent at Bouchrieh Adventist Secondary School, and the group spent their second week at Middle East University. The Friendship Team, as they were called, presented two programs a day for students at the school. The mornings were devoted to skits and programs for the elementary students, and the afternoon programs drew their content from Lee Strobel's book, *The*



Brittany Sherwin (right) believes God orchestrated her encounter with Sandy (left), so she could share her faith with Sandy.

Case for Christ. In between the programs, the Friendship Team spent recesses playing and talking with the students. Over the course of the week, Brittany became acquainted with Sandy, an eleventh grader.

Brittany and several other students were asked to attend a Bible study on the topic of the Sabbath. To her surprise, Brittany learned that although Bouchrieh is an Adventist institution, only five percent of the students are Adventists, with the Sabbath being a major point of difference between their Christian denominations.

At the Bible study, Sandy sat next to Brittany and asked questions about many Seventh-day Adventist beliefs. "It seemed that there was something more she wanted to talk about," said Brittany, so she spent recess with Sandy answering questions. When the bell rang to send the students back to class, Sandy told her, "I have so many questions. ... I wish you were going to be here another week. I want to talk to you about so many things."

Sandy's teacher gave permission for her to spend class time talking to Brittany; she asked Brittany questions about many of the fundamental beliefs and explanations of Bible verses. "The whole time," says Brittany, "I was praying God would help me say the right thing." In the end, Sandy asked to correspond with Brittany about their respective beliefs, and the girls prayed they would

continue studying the Bible and keep their own faith.

"It was an amazing experience and I definitely could not have been prepared for it," says Brittany. "I've shared my faith some at camp, but this was the most intense ever." When the girls finished talking, they realized they had missed lunch—but Brittany wasn't hungry. Like John 4:32–34, which reads, "My food is to do the will of Him who sent me and to finish his work," she had been so filled with the spiritual nourishment of sharing her faith that she didn't need physical food!

"By spending time with God each day and having that connection with Him, God was able to use me to share my faith," says Brittany. "He orchestrated the whole thing."

Brittany plans to go to the Philippines as a student missionary this fall.

Samantha Snively is a student news writer at the Office of Integrated Marketing & Communication at Andrews University.

I Can't Believe My Child Just Said That!

BY SUSAN E. MURRAY

Out of the mouth of babes you may have heard statements like these, “You stupid dummy!”; “You dirty dog!”; or “Jacob is a crybaby!” Perhaps your child has even used words never spoken in your house or within your hearing. You might be wondering, *What is going on here?*

Children learn swear words and name-calling in the same way they learn other aspects of language—by hearing it used around them. For the most part, young children don't understand the literal meanings of swear words, but they do quickly realize from adult reactions that they have power. When trying to stop this behavior, parents and teachers often unwittingly reinforce a child's behavior.

If your child uses swear words or is name-calling, I invite you to consider the following:

- Experimenting with new words is normal.
- Children are generally good recorders but are often poor interpreters, repeating words or phrases they hear without knowing the meaning. Also, some slang words are derivatives of swear words. As adults, we understand where these words originate, but a child hasn't learned the connections yet.

For example, a child-care provider noticed a child who used swear words only when role-playing at the preschool gas station. She discovered that a gas station attendant the child knew swore all the time, and so she evidently generalized this experience and believed that all gas station attendants swear.

- Ask yourself if your child is bored or frustrated. Consider that he or she may be unchallenged by an activity and is choosing to create his or her own diversions. Or is this the best way he or she knows how to get your attention?

- Remember that the goal is to eliminate the offensive language, not label your child as “bad” or “sinful.”



- At a time when your child is not using “naughty language,” take him or her aside and in simple terms talk about it. Tell your child why you believe the words are not acceptable. Explore and practice with him or her what can be done or said differently.

- Notice when your child tends to talk this way. Is it after being with older children, or upon coming home from school, a day-care setting or someone

else's home? Talk about your concerns to other adults who interact with your child. If necessary, consider altering your child's environment if you can.

- If more than one child is involved, first focus on caring for the needs of the child who has been called a name or has been sworn at. Ignore the negative behavior of the name caller initially. It will not be helpful to shame the offensive child, especially in front of others.

- Resist making a direct connection between your child's choice of words and his or her love for Jesus, or Jesus' love for your child.

Remember, a major goal in parenting is to help your child become responsible for his or her behavior and to respect others. This is a long journey. God sets standards before you, and then lovingly and patiently He works with you as you learn. Surely we can offer the same patience to our children.

Susan E. 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.

Thirst is not an accurate indicator of need.

A Precious Commodity

BY WINSTON J. CRAIG

Bottled water may not always be best.

Typically, we don't drink enough water. Insufficient water can make you feel sluggish, cause bad breath and headaches, diminish alertness and increase the risk of heat exhaustion. Keeping well hydrated especially when fighting a cold or the flu is very important. To prevent dehydration, we need about one to two quarts of water per day. The precise amount depends on the level of activity, ambient temperature and other factors.

Many people underestimate the amount of water they lose during physical activities, and experience fatigue if the water loss is not appropriately replaced. Experiments show that we need about 30 percent more water than what our thirst tells us.

Although water covers 71 percent of the Earth's surface, clean drinking water is becoming a rare commodity. Due to pollution of our oceans, rivers, lakes and ponds, access to safe drinking water has become a high priority. Water pollution can come from a number of sources. Bacteria (such as *E. coli*), viruses and parasites (such as *Cryptosporidium*) can contaminate drinking water.

Chlorine is an efficient disinfectant for killing disease-causing bacteria and viruses in drinking water. However, chlorine combines with organic matter in water to produce hundreds of disinfection byproducts (DBP). A number of these DBP are toxic at high doses, and constant exposure to high levels from drinking water may elevate the risk of bladder cancer.

Older pipes and plumbing can release lead into water, and hot tap water can contain high levels of dissolved lead. Lead can damage the brain and nervous system of children, and cause high blood pressure, fatigue and mental decline in adults. Women with higher lead levels had cognitive test scores comparable to women who were three years older.



Atrazine is a pesticide commonly found in drinking water. It is used to kill weeds in cornfields and widely used on lawns and golf courses. Some studies show that women exposed to higher levels of atrazine in drinking water are more likely to have lower-birth-weight babies or babies with birth defects. Perchlorate, a by-product of bleach, is commonly found in groundwater. In large amounts it blocks the action of the thyroid gland.

Water may require purification for human consumption. A certified activated carbon filter can remove lead, DBP, atrazine and other contaminants as well as eliminate the taste and smell of chlorine. Water can also be effectively purified by distillation or treatment by reverse osmosis.

Is bottled water any better than tap water? It depends. Bottled water is not as carefully regulated as tap water, and may contain undesirable levels of bacteria and minerals. Bottled water labeled as drinking water is often just tap water treated to remove any bad odors and off-taste. However, purified water has impurities removed by distillation. Phthalate, used to soften plastic bottles, can leach from the plastic into the water. Phthalates may cause reproductive difficulties and other health problems. Bottled water commonly comes in plastic, which often ends up in landfills.

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



EXTREME GRACE

A Safe Place for Growing

BY DICK DUERKSEN

“**W**hat attracts people to become Adventists?” When I put the question to Pastor Omar in Solo Dios, Mexico, the answer was quick and clear.

“Some would want me to say ‘The Truth,’ but all churches read from the Bible and say they have truth. We do not fight over whose truth is greater; instead, Adventists show the truth by how we live as Christian friends—not just by what we say. We are God’s truth in our villages, and our family is growing rapidly! People like to be loved.”

Sebastian left his wife and daughter with his parents in Jetja, Mexico, and crossed the Arizona border, “to earn money for my family,” he says. On the fourth day of his eight-day desert walk, he came across the remains of a group of others like himself.

“I saw their decomposing bodies, their white skeletons,” he remembers, “and for the first time in my life I prayed. I prayed without knowing how to pray. I just called out for God to find me and save me so I wouldn’t end up like them!”

Sebastian made his way to Oregon where he moved into an apartment with several other farm workers.

“When we arrived there was another man there,” says Sebastian, “a man with a Bible and a warm heart. He saw my clothes, and the next day brought me all new clothes. He showed me that I was part of his family.”

Sebastian’s new friend is an Adventist layman whose mission is to bring farm workers to Jesus. Soon Sebastian was baptized, and he returned home and told his family the Good News.

“We are very proud of Sebastian,” says his father. “When he came home he was not the same son we watched leave for America. He is a new person. His love for Jesus has



In Oregon, Sebastian met an Adventist layman whose mission is to bring farm workers to Jesus.



Accepting the Gospel in prison changed Max so much that they let him out early.

changed our whole family and is changing our town into people who love God together.”

“Father’s right,” Sebastian says. “Nothing in Jetja will ever be the same. And nothing in me will be the same either.”

Someone dropped a stack of Watchtower magazines in the Mexican prison where Maximino was serving a 14-year term. He threw them in the trash ... but later sat down and read one that someone had left on the cell table. “Five hours later I felt like God had given me a new suit of clothes,” Max says. A cell mate offered Max a Bible. “I don’t want anything to do with it, but since you’ve gone Christian you’ll need it to find what you

believe.”

“But I don’t know where to start,” Max said. So the unbelieving, disinterested prisoner taught Max how to read the Bible.

Accepting the Gospel changed Max so much that they let him out early. He went home to his family in San Pedro and told them about God. That’s where the story gets complicated—including Adventist radio evangelists, baptism and Maranatha volunteers. Max married his wife, gave Bible studies to his kids and neighbors, and started a Seventh-day Adventist church in San Pedro.

“I’m not perfect,” Max says, “but Jesus is growing me up!”

God’s family is like that. A safe place for growing.

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



Dear God...

BY DON JACOBSEN

Dear God,
I was thinking today about my friend, Reggie, and an event at the San Francisco General Conference Session a number of years back... Reggie told me he was walking down the street toward the Session hall, and ahead of him 20 or 30 feet was Kata Ragoso, one of our church leaders from the Solomon Islands.

Kata was dressed in a way that (at least in that era) caused people to look as he walked by. He was tall, wore a big, bushy Afro, a suit coat and tie, and a plaid kilt-like skirt instead of trousers. And he was barefoot.

Reggie stopped at the corner to wait for a red light and a businessman stopped next to him. Noticing the tall man with the strange wardrobe crossing the street ahead of them, the businessman said, half out loud, "Who in the world is that?"

"Oh, that?" replied Reggie without hesitation, "that's my brother."

Reggie was right, of course. And since Kata and I both have You as our Father, he is my brother, too. In fact, the Book says You made from one man every nation of men... (and women),¹ so I am a blood relative of every person on planet Earth. The Adam and Eve story makes that pretty clear, too, I guess.

Then why is it so hard—sometimes—for me to feel toward some folks the way I know a brother should feel? Why do I—sometimes—allow color

or customs or creed or clothes to take the edge off my desire to be caring?

Stories like the one Reggie told me make me ask myself hard questions. Questions like how much I value those who are different from me ... both in my church and out. *Do people have to think like me before I can truly love them? If their theology is different from mine do I have the right to criticize? If they prefer a different version or a different protein source or a different grasp of grace do I have the right to write them out of the Family Will?* It seems almost blasphemous to even ask that question.

So, God, right now I feel the need to ask Your forgiveness. Forgive me for not treating the family as You do. Forgive me for sometimes making it seem to others as though it's hard to get in. Forgive me for the times when I create a spirit where it isn't fun to stay in. Forgive me for missing a brother's cry for help. Forgive me for the spiritual arrogance that shows up in me—sometimes as a critical spirit.

And then I need You to always remind me to be a "welcomer" to the family, to see everyone I meet—everyone—as a candidate for immortal honors. I know my brother, Jesus, sees me that way; I want to be just like Him.

Thank you.

Your friend.

Don Jacobsen is the former president of Adventist World Radio. He writes from Hiawassee, Georgia.

1. See Acts 17:26.



Unexpected Witness

BY JUDY L. SHULL

Nineteen-year-old freshman Rachael Love was ready for an adventure. Rachael grew up with her backyard touching Viv and Ginny Shull's yard. One summer day Viv asked Rachael if she would like to go on a Maranatha mission trip with the Grand Rapids Central Church. Team members would build a church in a rural, ranching community in Corozal, Mexico.

Rachael's parents agreed to the trip, and that fall Rachael met the other volunteers. Rachael learned that everyone on the trip was a member of the Adventist Church but her. She also learned all the meals were vegetarian. This worried her a little, so she began to be a vegetarian.

The group boarded a plane in Houston, Texas. In Villahermosa, Mexico, Rachael witnessed a miracle when they were met by Maranatha's Peruvian employee, Maria. For six months the Mexican government denied Maria's visa; suddenly, the day before, Maria was allowed in the country.

The volunteers needed to gather food and building supplies. While the mission team leaders looked for a way to transport the team, Maria told them about Carlos, a man she had just met who was looking for work. Carlos owned two tourist vans, and he was eager to work with the team. Another miracle?

The team discovered Carlos was also a trained chef; he loved cooking on the new camp stove and provided three-course meals at their remote construction site.

Amazing solutions to challenges continued during the project. Rachael also witnessed prayers answered in unexpected ways as the walls of the house of worship rose course by course.

One evening it was Rachael's turn to lead worship. Quietly, Rachael shared the reason she came on the trip. She wanted a closer relationship with Jesus. After worship,



Rachael Love (left) is baptized by David Shin, pastor of the East Lansing Church. She worked at Camp Au Sable during the summer and showed others how wonderful life is when you let Jesus lead the way.

Viv asked if she would like Bible studies when they returned home. Rachael replied with a big smile and a big "Yes!"

As Rachael enjoyed the Sabbath celebration in the completed church, she reflected on the countless answers to prayers she experienced since beginning the adventure. Rachael was positive there must be something to prayer.

After returning to Michigan, Viv and Rachael met once or twice a week for the promised Bible studies. Their first study

included a trip to the Adventist Book Center where Rachael selected a new Bible for herself.

On May 15, a Maranatha Corozal mission trip reunion took place at the East Lansing Church. Many of the trip volunteers joined Rachael, her parents and younger sister as Rachael made a public commitment to follow Jesus. Watching Rachael's baptism brought tears of joy flowing down many faces.

The volunteers went to Mexico to help their brothers and sisters in faith strengthen their witness. No one dreamed that the team's witness in Mexico would influence a young volunteer to want to know more about Jesus and within a few months become a Seventh-day Adventist.

Rachael recently went on another mission trip—this time to Camp Au Sable youth camp where she showed others how wonderful life is when you let Jesus lead the way.

Judy Shull teaches seventh grade at Grand Rapids Junior Academy in Michigan.





LA RECOMPENSA DIVINA A UN PUEBLO DE FE

POR CARMELO MERCADO

“Cuando se suscite una iglesia, levántense los miembros y edifiquen. Bajo la dirección de un predicador guiado por el consejo de sus compañeros en el ministerio, trabajen los recién convertidos con sus propias manos, diciendo: ‘Necesitamos una capilla, y la tendremos.’ Dios pide a su pueblo que hagamos alegremente esfuerzos unidos a su causa. Hágase esto, y pronto se oirá la voz de acción de gracias: ‘Ved lo que hizo el Señor’” (Obreros evangélicos, p. 447).

Este mes de septiembre tenemos un informe inspirador de un proyecto de templo que fue escrito por Dulce Mendoza y Sandra Salazar Lozano, ambas de la Iglesia del Norte, en la ciudad de Milwaukee, estado de Wisconsin.

La congregación de la Iglesia del Norte en Milwaukee ha visto la dirección de Dios en una forma maravillosa. Después de haber usado por varios años como templo un salón con capacidad para 80 personas, la congregación de aproximadamente 120 personas decidió que era necesario buscar otro lugar porque ya no cabía en ese pequeño e improvisado santuario. Se



La iglesia del Norte de Milwaukee

estudiaron varias opciones, y finalmente se decidió comprar una iglesia vieja pero que tenía capacidad para 450 personas. Se pensó que los cuartos del sótano se podrían acondicionar para clases de niños.

Después de haber obtenido la iglesia, las autoridades de la ciudad prohibieron el uso del sótano para salones de clases, y se pensó entonces en la posibilidad de edificar salones en el terreno adyacente a la nueva iglesia. Sin embargo, el problema mayor era el gran costo del proyecto. La congregación está compuesta en su mayoría por miembros de limitados recursos económicos, y aunque había quedado un pequeño fondo después de comprar la iglesia, ese ahorro cubría solamente la tercera parte del costo total del proyecto para el nuevo edificio de salones de clases, baños y salón social.

La congregación, con mucha oración y buena disposición, decidió comenzar el proyecto por fe. No se pudo emplear a un contratista, así que el pastor de la iglesia, Edgar Mendoza, dirigió la construcción con la ayuda de varios miembros de la iglesia. Hubo grandes promesas de sacrificio, ventas de comida,

y sobre todo hermanos varones dispuestos a donar su tiempo y esfuerzo para hacer el trabajo. Por dos años, cada domingo y en las tardes después del trabajo, había un grupo de miembros trabajando, y un grupo de hermanas cocinando para el almuerzo de los trabajadores. Durante ese tiempo no hubo domingos libres, ni días de campo, ni tiempo personal para disponer

los domingos. Se trabajó a través de las cuatro estaciones del año a pesar del frío intenso y la nieve en el invierno y el calor agobiador en el verano. En las semanas finales, los miembros de iglesia trabajaron aun de noche para poder terminar a tiempo el proyecto.

El 5 de septiembre de 2009 la congregación de la Iglesia del Norte tuvo el gran gozo, por bendición del Señor, de dedicar e inaugurar la iglesia y el edificio nuevo adyacente que incluye cuatro salones de niños, baños, cocina, un salón social y una playa de estacionamiento. Se terminó el edificio sin un centavo de deuda y quedó todavía dinero para hacer otros arreglos en la iglesia. No podemos explicar cómo sucedió, pero sabemos que fue obra directa de Dios. Ahora todos nos gozamos teniendo un templo grande y cómodo para adorar al Señor y trabajar para él.

Es digno de admirar lo que una congregación unida puede hacer con la bendición de Dios.

Carmelo Mercado es el vice presidente general de la Unión del Lago.



Living in Community

WHAT DOES IT MEAN TO BE ONE?

BY GORDON BIETZ



I have twin daughters. They are identical twins and were born 13 minutes apart. They spent nine months sharing the same environment of the womb. They lived in the same home for 20 years. They went to the same school and took the same classes for 14 years. They have the same occupation, were married in a double wedding and each have 11-year-old girls, nine-year-old boys and five-year-old girls. They are alike in almost every way. It is not hard for them to dwell together in unity. Living in community and being one comes naturally to them.

Our church was born in the United States of America. It grew up in the same culture. It developed its organization in the same social context. It grew its theology in the same religious soil.

We started as a homogeneous church of like-minded people. If we did not always agree, and we didn't, at least we could argue from the same platform of cultural and social experience.

We now have a multi-ethnic, multi-cultural, multi-linguistic, international church. We come to community with a world of different experiences. What is the glue that will hold us together in worldwide unity?

We broke a dish in our house the other day. My wife asked me to glue it back together. I had a lot of choices. I could use hot glue, instant glue, wood glue or epoxy glue. I had to choose which glue would work best for the dish. What is the glue that will hold our international church together? How will we live together in community? We no longer have unity in speaking the same language, eating the same food or living in the same place. The glue isn't race. It isn't culture. It isn't nationalism. Will what we hold in common transcend our differences? Will our identity with each other be more powerful than our differences with each other? Will we be able to stand together while our countrymen are breaking up into enclaves of hatred, killing each other?

The struggle for civilization has always been a struggle for unity, a struggle to live in community. The great ages of civilization have been periods of commonality when large parts of the world were more or less united by common values, language and laws. The Roman Empire, the era of Charlemagne and the Renaissance—these periods have been succeeded in turn by periods of fragmentation, fractional strife and relative barbarism. The Dark Ages represents that time when large people groups were not held together by unifying ideas

but rather the world was broken into tribalism. We are on the verge of a return to the Dark Ages where ethnic enclaves of barbarians live in intellectual isolation. There has been more death from religiously inspired conflict in our century than during the Inquisition. There has been more persecution in our century than during the time of Nero and pagan Rome.

The Seventh-day Adventist Church will either bring community to this new Dark Ages or the centrifugal forces of our fragmenting world will pull us into independent sects. What will it be? What is our glue? What will hold us together in our fragmenting world? Let's turn to Scripture for our answer.

Jesus came to bring us into the family of God, into community as brothers, as is evidenced by the emphasis in His last recorded prayer, "My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. I have given them the glory that you gave me, that they may be one as we are one: I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me" (John 17:20-23 NIV).

Satan brings division. His *modus operandi* is disunity. He separated Adam from Eve, Cain from Abel, Lot from Abraham, Hagar from Abraham, Jacob from Esau, Joseph from his brothers, Saul from David, David from Absalom, Achan from Israel, Gomer from Hosea, Judas from the twelve, and Ananias and Sapphira from the Church.

He sought to separate Jesus from God, and he seeks to separate us from each other. He uses our color, our speech, our political alignments, our sex, our age, our tribe, our nationality, our vision of God and our theological perspectives to cut

us off from each other. He seeks to make the Church as the feet of the image in Daniel 2: “Iron mixed with baked clay, so the people will be a mixture and will not remain united any more than iron mixes with clay” (Daniel 2:43).

Satan would have each of us turn inward—away from community toward isolated individualism—to hell, the black hole of self-centeredness.

When we speak of unity in the Church, we like to think of the description in Acts 4: “All the believers were one in heart and mind. No one claimed that any of his possessions was his own, but they shared everything they had” (Acts 4:32). That is a nice text and there was a period of harmony, but the massive social and cultural shifts as Jew and Gentile came into close contact with each other were a wrenching experience—like mixing iron with clay.

Don’t underestimate the importance of the conflict that Paul and Barnabas had with the circumcisers. The issue they

The divisive question confronting the Early Church was circumcision. It forced them to ask the deeper question, What will be the glue that will hold us together? Will we have Jewish Christians and Gentile Christians? *or* will we be one family of God? Will we have fundamentalist Christians and liberal Christians *or* will we be one?

The Early Church moved to resolve the conflict by calling the first General Conference Session in Jerusalem. “So Paul and Barnabas were appointed, along with some other believers, to go up to Jerusalem to see the apostles and elders about this question” (Acts 15:2).

Did Paul and Barnabas need to go to Jerusalem to learn how it was that a person was saved? Paul knew how a person was saved, and he knew that these Judaizing circumcision pushers who came to Antioch were wrong. So why did Paul go to Jerusalem?

The Church mattered to Paul. He would never say, “I don’t care what the brethren think!” The opinions of the apostles and the elders made a difference to him. To be a family of God we commit ourselves to each other. God’s kingdom is not represented by privatized enclaves of soloists, all singing their own tune of faith, listening to their own directors and marching to their own drummer.

The Church is not a collection of pious individualists. The opinions of those in Africa, South America, Inter-America, Russia, Europe, Australia and everywhere around the world must matter to us. For us to be one in Christ we must listen to each other.

When they arrived at Jerusalem, they gave a mission report of what God had been doing among the Gentiles. There were those in Jerusalem who were not very pleased with the mission stories. “Then some of the believers who belonged to the party of the Pharisees stood up and said, ‘The Gentiles must be circumcised and required to obey the law of Moses’” (Acts 15:5).

They wanted unity—unity on their own terms. They saw the mission stories and thought, *But they don’t dress like we do. They don’t eat like we do. They don’t have the color skin we do. They don’t talk like we do. They aren’t circumcised like we are!* They wanted a unity built on the glue of circumcision. In effect, they were saying, “We cannot be united unless you are circumcised.”

I imagine they eloquently defended the faith based on Scripture and stories of Abraham. They probably quoted Genesis 17:10–11 where God said, “This is my covenant with you and your descendants after you, the covenant you are to keep: Every male among you shall be circumcised.” They probably recited the story of Abraham who was nearly killed by an angel because he had not circumcised his own son.

The church is not a collection of pious individualists. The opinions of those in Africa, South America, Inter-America, Russia, Europe, Australia and everywhere around the world must matter to us. For us to be one in Christ we must listen to each other.

disagreed on was fundamental to the Church. The question they were asking was: “Is circumcision core to our identity?” What would hold them together? How would the Early Church maintain unity as the Gospel spread outside homogeneous Judaism to the multi-cultural, multi-ethnic Gentile society of the Roman world? The early Christians teetered on the brink of fragmenting into the Jewish party and the Gentile party.

What will hold us together?

With approximately 17 million Adventists in the world, only 6.25 percent are in the North American Division. We must resist the nationalization of our faith. We will not represent God’s kingdom if our faith is defined by man’s kingdoms. We will not be Christ’s body if we are separated by the color of our bodies. We will not be God’s family if our faith is defined by man’s families. We will not speak God’s language if we let man’s language separate us.



Their appeal to the General Conference Session was to not abandon the faith as handed down to them by Father Abraham. They wanted unity—a unity based on the Jewish traditions. They were frightened that they would lose identity, that they would lose the glue that gave them identity. Their sense of community was dependent on circumcision.

Peter spoke up, as he usually did, and he argued for a spiritual basis for unity. “Brothers, you know that some time ago God made a choice among you that the Gentiles might hear from my lips the message of the gospel and believe. God, who knows the heart, showed that he accepted them by giving the Holy Spirit to them, just as he did to us” (Acts 15:7–11).

Peter’s first argument is simple. The Holy Spirit has accepted them, so we must also. If the Seventh-day Adventist Church is to maintain worldwide unity, it too must be led by the Spirit. His second argument is that God made no distinction between “us” and “them” because He purified their hearts by faith (verse 9).

God made no distinctions. Man drew lines where God did not. Man makes rules that God does not. We separate where God combines. We isolate where God unifies. We become exclusive where God is inclusive. We build barriers where God builds bridges. We build walls and God came to break down our “dividing wall of hostility” (Ephesians 2:14).

As Paul would later say, “There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus” (Galatians 3:20).

Peter’s third argument addresses attitude. “Now then, why do you try to test God by putting on the necks of the disciples a yoke that neither we nor our fathers have been able to bear?” (verse 10)

We assure a schism in the Church when that which is conditioned by history is imposed as law; when that which grows from culture is made the standard for all; when that which is local in importance is made universal in application. We will break into national separatist churches when we elevate the circumcision of our time to the position of the glue of our unity and identity.

Salvation had not come to the Jews through their laws, and neither would it come to the Christian church by law. Unity would not be achieved by holding everyone together by a list of rules. Seventh-day Adventists will not be held together as a world church by developing a muscular Adventism—by a strengthening of the central authority of the Church. We will not be held together by a world catechism or *Talmud* or *Church Manual*. Identity is not found in new policies. Unity is not produced by new rules but by a renewed mission. Unity is not brought about by a new structure but by renewed vision. Unity will not come because we have added policies but because we have added faith.

In Peter’s fourth argument, he gives us the principle of unity—the glue, the source of our identity in verse 11. “No! We believe it is through the grace of our Lord Jesus that we are saved, just as they are.”

We are saved the same way—“Just as they are.” United in His salvation. I am white and I am saved just as you are. I am American and I am saved just as you are. I speak English and I am saved just as you are. I don’t wear a wedding ring and I am saved just as you are. I believe the 144,000 is a symbolic figure and I am saved just as you are.

What was the core, what was the common denominator that held them together—the source of their identity? The grace of God. If God can accept us with all our difficulties and problems, then certainly we should not draw lines between us. If God accepts us by grace, can we not accept each other by grace? If God’s grace brings us into His family, can we not experience community with each other? If God loves me as undeserving as I am, can we not love each other? What is the glue of our identity that unites us across race, culture and national lines? “We believe it is through the grace of our Lord Jesus that we are saved, just as they are.”

After Peter’s speech the time came for a decision. What would they do? Gentiles were flooding into the Church. Would they set up circumcision clinics in Antioch? Would they establish schools to indoctrinate in Jewish practices and customs? Would they publish a new Christianized *Talmud*?

James listens to Peter's appeal and then he shares what seemed to be the consensus of the group in verse 19. "It is my judgment, therefore, that we should not make it difficult for the Gentiles who are turning to God."

The consensus was: "Don't make it difficult!" In those few words James sums up the glue of the Gospel. It is the Gospel, it is the Good News that Jesus didn't leave His Father's side to give us new burdens to bear. He said "my burden is light" (Matthew 11:30). Jesus did not come to trouble us. He said "Let not your heart be troubled" (John 14:1). Jesus did not come to bring fear. The angel announcing his arrival said, "Fear not!" (Luke 1:30) Jesus didn't come to Earth to cause us to worry. He said, "Do not worry" (Matthew 6:25). Jesus did not come from Heaven to Earth to complicate our lives, but to simplify our lives.

Jesus crossed the abyss to make rough places plain and crooked paths straight (Isaiah 40:4). Jesus came from Glory to Earth with the Good News of the Gospel of free grace and acceptance for all—no matter what your color, no matter what your language, no matter what your culture, no matter what your nationality—whether circumcised or uncircumcised, Black, White or Hispanic. "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus" (Galatians 3:28).

God's grace leads us individually and collectively ever closer to His own character. It is the amazing power of God's grace, the really good news of the Gospel and happens best in a climate where we extend God's grace to one another. The General Conference Session in Jerusalem understood this unifying "glue" of the Gospel and so it said, "Don't make it difficult."

A story is told of a traveling carpenter who went to the door of a farmhouse to seek some temporary work. The farmer welcomed him but said that he really didn't have any work for him to do.

While they were visiting an idea came to the farmer. "Do you see that farmhouse over there?" he asked. The carpenter said he did. "Well, Joe, who lives over there, and I used to be the best of friends, but a few years ago a stray heifer came into my field and he said it was his so he took it, kept it and put his own brand on it. I was so angry and he got so angry, he quit talking to me. And then a few months ago he took his plow and you see that pond up above his house? Well, he dug a trench right between us and changed the course of the creek that used to flow over there and now the creek separates us.

"But you know, I have this great idea. I'm going on a trip today for a couple of days and I want you to use that pile of

wood behind the house and build a good high fence between our houses. That way, I won't have to see him or his creek."

"I reckon I can do that," said the carpenter, and with that the old farmer went off on his trip and the carpenter went to work.

The old farmer was gone for a few days, and on his way back he was thinking about that fence and how he would show Old Joe by doing better than a creek—he would have a fence between them.

He drove up to his farm and was so surprised, his mouth dropped open. He couldn't believe his eyes; he couldn't speak as he gazed on the carpenter's work—not the large fence he ordered, but there was a beautiful bridge across the creek to Old Joe's house. Before he could speak, across the bridge came his neighbor, Old Joe, with his hand outstretched. "Neighbor you are so good, and I was so wrong to keep that heifer. You can have it—our friendship is more important than a cow—you are something else building a bridge across my creek. Let's be friends again." The farmer paused, looked at the carpenter and back at Old Joe, smiled and said, "Yes, Joe, let's be friends. You can keep the old cow."

The carpenter turned to pack his tools and Joe said, "Say, you must stay; I have other work for you to do." The carpenter said, "No, I must go. You see, I have other bridges to build."

"For he himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility" (Ephesians 2:14).

*He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But love and I had the wit to win:
We drew a circle that took him in!*

Gordon Bietz is the president of Southern Adventist University in Collegedale, Tennessee.

1. Markham, Edwin. "Outwitted." *The Shoes of Happiness and Other Poems*. New York: Doubleday, Page & Company. 1915. American Libraries. 2001. The Archive, July 22, 2010.



Nathan Greene



Our Muslim Brothers and Sisters

BY GARY BURNS

The story that follows is excerpted from an interview with Rodney MacCallum and Sam Bonello, co-founders of the Advent Interfaith Initiative based in Detroit, Michigan.

We're standing before what is arguably one of the most powerful mosques in North America. It is beautiful. This is a seat for Islam in North America which cannot be ignored. North American Islam is being called upon by Middle-Eastern Islam, to lead the world of Islam. It is logical to imagine that America, with its religious freedoms, would be a blessing to Islam. Much of the Western world is missing that point and yet it is a reality. Dearborn is pivotal to Muslims in North America and will have great importance and even influence in global Islam.

We're several weeks into Ramadan. It's the 31st of August and 10 minutes past eight. The sun went down two minutes ago, so Muslims are now free to break their fast.

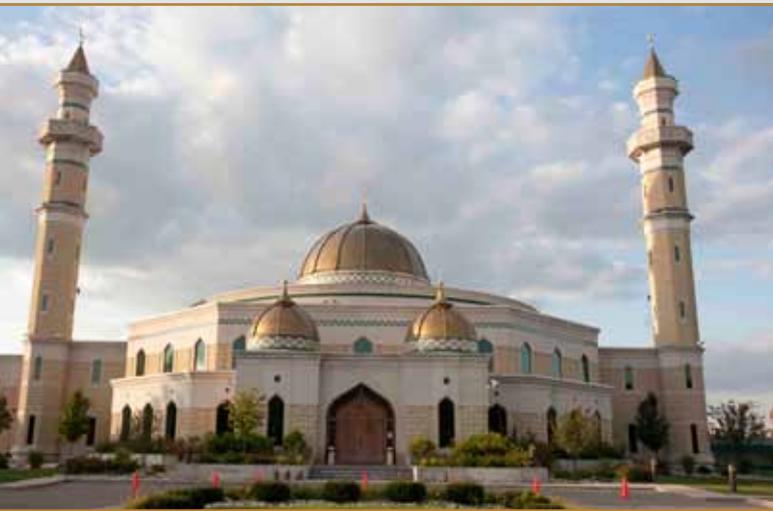
During Ramadan Muslims fast from sunup until sundown

swallowing nothing. This 30-day fast is one of the five pillars of Islam. It is a holy time for Muslims. Muslims will listen to the entire Qur'an being recited in that 30-day period. During this Islamic holy time their spirituality is enhanced and they

are very open to people like ourselves simply being gracious and welcoming to them. We most certainly encourage anyone to wish a Muslim “Ramadan mubarak,” (RA-ma-dan mu-BAR-ak), which means Blessed Ramadan...

They typically break the fast by eating some dates and consuming something to drink. Following their sunset prayers they will have an evening meal.

When I was young I traveled as much as I could once I was out of Australia. I spent three and a half years traveling which



just happened to be to much of the Islamic world. The Muslims I met were just lovely. They protected me.

A few years ago I found myself in a church near Dearborn, an area heavily populated by Muslims, yet I was embarrassed as I really didn't know what they believed. So I called Sam Bonello and we spent a lot of time praying. We walked into a mosque, introduced ourselves as Seventh-day Adventists and we asked them what they believed as Muslims. By the end of that afternoon, we had a responsibility to foster relationships between our Church and Islam. Whether we wanted it or not, there was a ministry.

Why did God put a burden on my heart for Muslims? I can only guess, but I love these people. All the tens of thousands of Muslims in North America and elsewhere that I have met, and I'm still waiting to meet that radical Muslim the Western media is so focused upon. I haven't met him yet, and if I have, I haven't upset him. All the Muslims I know are wonderful, God-fearing, family people who have the same desires for family, themselves and for mankind as we do. They want the world to become Islamic. If they believe that Islam is a true representation of God, why wouldn't they? They see the same moral decay in society as we do.

There are centuries of misconceptions, misunderstandings and prejudices between Muslims and Christians, primarily based on ignorance. I've stepped out of my own comfort zone to realize just how maligned these people are.

As we travel to Adventist churches around the country, what we find is that Seventh-day Adventists have an understanding of Islam that is mostly narrow and shaped by the media.

There is no need for Adventists to be fearful. We have to start becoming intentional about meeting Muslims, sharing with Muslims, reaching out to the Muslims we already know and have established relationships with. Once that is done, there is huge potential because of the structure of the Islamic community, much like it was in the days of the Book of Acts, because of the commonalities and because of their interest in the prophetic warning, the prophetic message we have to share.

What Adventist need to understand with their Muslim friends is that there is not a rejection of the Bible necessarily because of what the Bible says, but because the way much of Christianity has misrepresented it in their lifestyle and distorted the scriptures.

We must have a burden in our hearts to represent Christ for who He is. Islam has challenged me, made me introspective and caused me to come closer to the message I have always loved.

We need to listen to Islam. Many Muslim leaders are telling us, “Islam will move into the 21st century. Islam must become relevant to the time in which we live. And if the radical extremists want to stay locked in the 8th century, they can stay there. But the rest of Islam will move forward.” Our experience is that Islam is on the pathway to achieve that.

It has been told to me by a leader in Islam, “Rodney, do you really understand that Islam is a huge slumbering giant, waiting for a spiritual trigger to ignite it?” That is one of the most challenging statements made to me.

And there was also a challenge for us as a church, “You are 160 years old. If you are who you say you are, How come Islam has never heard of you? We don't know who you are. You need to be like ants—busy, busy, but making no noise!”

The book *The Great Controversy* was given to a mosque and its leader. On our return some weeks later it was said, “This book named *The Great Controversy* is the most profound book.” That book was copied six times on a photocopier and stapled together two chapters at a time then distributed throughout the mosque for everyone to read at the same time. Copies of *The Great Controversy* have been supplied to that leader and

many have been distributed to others he thinks are ready for it. Just think about that for a moment? We have shared at the same mosque our new DVD titled *The King's Dream*, and they are copying it. Another Muslim friend we recently shared the DVD with was spellbound by prophecy. She had previously had an indelible dream about us, which she shared with people in America and in her home country. Now she is doing the same about prophecy. We believe prophecy is vital to the world of Islam, be it standing before Muslims or via a DVD or through literature. Prophecy is vital.

We have a quarter of the world's population speaking of a spiritual trigger and some of Islam looking to us as "the people of the book." Muslims understand from the Qur'an that "the people of the book" (the "book" being the Bible), are apostate. But within "the people of the book" is a small group who do keep the statutes (commandments) of God and they are accounted as righteous. Some of the Islamic world have been told by Islamic leaders of visions had that Seventh-day Adventists are the true "people of the book," that Muslims are not to convert them because they are already counted as righteous before God. And here Islam is saying that they have been asleep, waiting for a spiritual trigger. Who has really been asleep?

Many people believe Christ will return in our lifetime. As I read the Bible, the whole world has to be given the opportunity to hear the Three Angels' Messages, and that includes almost one quarter of the world within Islam. As Seventh-day Adventists, we must be who we claim to be. It is too late in the game to be anything else!

We were invited last year to present in a mosque whatever message we believed Islam needs to hear. The initial lecture prompted an immediate request for prophecy, so we started with Daniel 2 and then went through Revelation plus topical lectures—uninhibited, live-streamed into most of the Islamic world. There has been no negativity at all.

We are ordinary men, and yet when we have stood up in the mosque before a full crowd of Muslims, every time we have spoken, we have been told that we glow. There is nothing special about ourselves, yet these people see us glow when we speak. We are in awe hearing that. We truly believe that God is doing something supernatural. If that can happen to us, surely it can happen to anyone who is submissive and obedient to God.

Islam is not the mystery that we as church members believe Islam to be. Islam is the fastest growing religion in the world. We need to step up to the responsibility as the Muslims have

said to us, that we have a responsibility before God to share our message with the world without compromise, or we will be judged by God. It is our experience that we will be welcomed by Muslims, they will make our way easy because we have a warning that they are interested to hear.

As this issue of the Herald is being distributed, we are still in the month of Ramadan. What a wonderful opportunity to go to a mosque with some boxes of high quality moist dates,

There are centuries of misconceptions, misunderstandings and prejudices between Muslims and Christians, primarily based on ignorance. I've stepped out of my own comfort zone to realize just how maligned these people are.

just as a gift "from your brothers and sisters who are Seventh-day Adventists." The Muslims you will speak to and meet with will investigate and seek out who you truly are. You will have an instant friendship.

When meeting a Muslim in everyday life, say, "As-Salamu Alaykum"—"Peace be unto you." And they will ask you, "Do you speak Arabic?" or "Are you a Muslim?" and you will reply, "No, I'm a Seventh-day Adventist."

If they ask you if you are a Christian, just reply, "I am a Seventh-day Adventist."

Identifying as a Seventh-day Adventist is vital, because what a Christian means to a Muslim is not what it means to a Seventh-day Adventist.

"What is a Seventh-day Adventist?" they may ask. Then you'll have the opportunity to explain your faith. Explain that you don't drink alcohol, you don't eat pork, you believe in the six-day creation account, you believe in a judgment, you believe in one God, modesty for men and women, et cetera—and instantly you will have a bond. Build a bridge to your Muslim brothers and sisters. They will pursue the friendship.

Gary Burns is the communication director of the Lake Union Conference.



Hospital leader an 'outspoken advocate for excellence'

It seems that wherever BettySue Netzel's career takes her, success follows. In her 35 years as a nurse, Netzel has worked in many different hospital units, taught nursing courses and served in a variety of leadership roles.

As Adventist Hinsdale Hospital's director of women and children's services, Netzel developed one of the first community-based pediatric intensive care units, promoted family-centered, progressive obstetric care by supporting nurse midwifery services in the early 1990s, and successfully participated in a statewide effort to allow community hospitals to be designated with a Level III standing for obstetric and neonatal care. This designation by the Illinois Department of Health—which Netzel considers one of her greatest career highlights—certifies that Adventist Hinsdale Hospital offers the highest degree of quality care for high-risk moms and high-risk newborns.

"Our Level III designation set Adventist Hinsdale Hospital apart as a center of excellence," Netzel said. "We could never have gotten this far without the support of our world-class staff and physicians, and for that I am grateful."

For her commitment to the hospital and its mission of extending the healing ministry of Christ, Netzel was one of five Adventist Midwest Health leaders to receive the organization's pillar award at the quarterly leadership development institute June 22.

"Our mission is everything," Netzel said. "That's why I'm here—and that's why many of the nurses are here, too. So many nurses have expressed to me how blessed they feel to work in a faith-based hospital where they can reach out to their patients in a spiritual



BettySue Netzel, director of women and children's services at Adventist Hinsdale Hospital, received a pillar award for her dedication to the hospital's mission of extending the healing ministry of Christ.

way. Sharing our faith enhances our walk with God."

Netzel lives in Hinsdale and is a member of the Hinsdale Seventh-day Adventist Church. One scripture that has inspired her personally and professionally is Matthew 19:14: "Jesus said, 'Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these.'"

Adventist Hinsdale Hospital's neonatal intensive care unit is part of the hospital's Birck Family Women's and Children's Center, a comprehensive program providing top-level maternity and neonatal care. The Maternal Fetal Medicine Center provides state-of-the-art care to women with high-risk pregnancies. Under Netzel's leadership, the center has expanded, serving patients at Adventist GlenOaks Hospital once a week and Adventist Bolingbrook Hospital twice a week. Netzel also has supported the growth of Still Missed, one of the first support programs in the Chicago area for families dealing with miscarriage and the death of a newborn.

Physician, patient and employee satisfaction in women and children's services at Adventist Hinsdale Hospital continually is ranked among the 90th percentile.

"Physicians call BettySue an outspoken advocate for excellence. Her focus has been on making sure the highest standards are met," said Shawn Tyrrell, RN, M.S.N., M.B.A., FACHE, BC-NEA, vice president/chief nursing officer of Adventist Hinsdale Hospital. "Her staff also is highly engaged; BettySue's leadership council has become a model for other units to emulate."

Netzel's previous nursing experience includes stints in the medical/surgical, pediatrics and neonatal intensive care units; she also has taught courses to undergraduate nursing students, served as interim chief nursing officer, interim behavioral health director, director of the resource office, oncology unit and medical unit, and is the current director of the pediatric rehabilitation and audiology department.

Lisa Parro, senior public relations specialist,
Adventist Midwest Health



The summer of 2010 marked the graduation of the first Doctor of Ministry students who received a degree from Andrews University's Seventh-day Adventist Theological Seminary, yet completed all of their studies while still in Africa.

First students complete Andrews University Doctor of Ministry in Africa

The summer of 2010 marked the graduation of the first Doctor of Ministry students who received a degree from Andrews University's Seventh-day Adventist Theological Seminary, yet completed all of their studies while still in Africa. Not only was this a historical first for Andrews University, it is also a first for the Adventist Church on the continent of Africa.

It started in the summer of 2006 when the Andrews University Department of World Mission partnered with the West-Central Africa Division of Seventh-day Adventists to launch a Doctor of Ministry cohort in Global Mission Leadership. In this cohort, which is a group who starts and finishes the program after four summer sessions together, were 34 students from that division who met for their first session

at Babcock University in Nigeria. The students in this program represented church leaders from West Central Africa, a group who did not have to leave their homes and travel around the world to study. Instead, the Seminary found a way to meet their higher education needs while enabling these church leaders and ministers to continue their ministries in Africa.

From the Seventh-day Adventist Theological Seminary's Department of World Mission, Bruce Bauer, chair and professor of world mission, along with Rudi Maier, professor of mission; Gordon Doss, associate professor of world mission; and Jon Dybdahl, adjunct professor of spiritual formation and mission, ushered the students through this four-year process. Bauer and Maier were with the group at Babcock University for three of the four summers.

"The goal of the faculty," says Maier, "is to provide a rigorous academic program which provides students with skills not only to analyze their own context of mission but also to apply relevant tools

appropriately to various mission conditions."

Along the way, this cohort made history time and again. On June 30, 2009, Boubakar Sanou became the first African student to defend his doctoral dissertation for Andrews University in Africa. On Tuesday, Mar. 9, a handful of Seminary professors signed dissertation approval pages for 33 of the 34 graduates of the 2006 Global Mission Leadership Concentration of the Doctor of Ministry program. The approval page for the 34th student was signed a few weeks later.

The research and dissertations offer a glimpse of the kind of work these graduates have been preparing for and are now set to launch in their own ministries. Ezekiel A. Adeleye, president of the Southwest Nigeria Conference, wrote, "How to Keep Adventist Young Adults in the Church in the South West Nigeria Conference: A Pilot Project."

The impact of this cohort's work reaches far and wide. Allah-Ridy Koné, one of the 34 students in the cohort whose dissertation was focused upon "A Contextual Approach to Present the Gospel to Muslims in the Republic of Chad," says, "You made our dream to be a reality. ... God is doing [a] tremendous job through me here in Africa as I applied what I have acquired in the class."

This is the Department of World Mission's third overseas cohort in global mission leadership training. An earlier cohort with 24 students graduated in India in 1999. There, sessions were held at Spicer Memorial College. The second group came mainly from the Trans-European Division and met annually at Newbold College in England. From that cohort, 14 students graduated in 2005.

Keri Suarez, media relations specialist,
Office of Integrated Marketing &
Communication

[YOUTH NEWS]

Young people make waves at G.C. Session

When a delegation of Adventist young adults from around the world converged on Atlanta this past June to impact the city and its residents, they found their own lives were impacted, as well. Impact Atlanta, a community outreach initiative for young adults attending the 2010 General Conference Session, provided them with opportunities to not only serve others, but to also benefit from training in the areas of leadership and discipleship. Led by Allan Martin, Ph.D., who serves as young adult ministry coordinator for North America, the ten-day outreach experience was designed to transform the habits and attitudes of young adults toward service and ministry, while at the same time, build community. Housed in dormitory apartments at Georgia State University, the young adults, along with their leaders, worked, prayed and played together 24/7, learning the character-building lessons that come only as a result of close association.

Following daily seminars and orientation each morning, the young adults spent their afternoons reaching out to the homeless—gardening, doing street art ministry or cleaning the homes of needy residents. And on Tuesday, June 29, an army of young adults headed for Centennial Park near the Georgia Dome to solicit signatures for the “enditnow” campaign, a church-sponsored project to end violence against women and girls around the world. See www.enditnow.org to learn more.

Trisha Carter, a member of the Capitol Hill Church in Washington, D.C., says she emerged from the Impact Atlanta experience with a new attitude toward service that will carry over into her daily life. “Before this experience,” she says, “I wasn’t really doing much to help others. This has helped me to see that there is something I can do [in my own community].”

“We are challenging the young adults



Teens and young adults of Impact Atlanta prepare to enhance a community garden in the Community Life Project. Pictured are Alex Clouzet of Berrien Springs, Mich.; Nate Caouette of The Edge Christian Worship Center in Brooklyn Park, Minn.; and Daniel Koliadko of the Collegedale Church in Collegedale, Tenn.



Latoya Wolfe of the Michiana African Church in Berrien Springs, Mich., does needed deep cleaning in the home of an Atlanta family.

so that, as a result of us serving and being here, we will also be impacted and go back to serve in our own communities,” says Martin. “It’s not as much about coming and serving as it is about coming and being transformed.”

This was the first time for Rolanda Kingston of the City Tabernacle Church in New York City to participate in an Impact event in connection with the General Conference Session. “I didn’t know about it before,” she recalls. “I saw a bunch of young adults and asked them what they were doing. They invited me to Encounters Café and told me about Impact Atlanta. I’m all about outreach and service, so I decided to join them. I was involved in the Sweeney Project, cleaning bathrooms and kitchens, and working in the garden.”

Kingston says one experience that made a strong impression on her was watching one of her young adult companions encounter a homeless person. “He was asking for money and food. We weren’t doing an official impact project at the moment, but she went out of her way to buy some groceries and make him a sandwich.” It was that experience that helped Kingston realize outreach isn’t something confined to a specific time or place. Rather, it’s a way of life.

The Arlington Church in Arlington, Texas, provided funding for Ryan Gil and Jeremy Barnes to participate in Impact Atlanta. “We often feel like we have to do something big,” Barnes says. “These are localized projects and they

are not glamorous. But we are fulfilling basic human needs. We gave a stay-at-home mom a couple of hours of peace. This is the kind of thing Christ tried to do when He was on Earth.”

Gil adds, “It helped me to sense the need for helping in the community. I now have a greater awareness and this experience has made me more on fire for God. We also did discipleship training, which was very meaningful. Lots of times we go and baptize, but we forget about the part where Jesus tells us to go and make disciples. This experience helped us to carry out that command in a very real way.”

Nathan Caouette, of Anoka, Minn., and a member of The Edge Christian Worship Center in Brooklyn Park, Minn., described his experience this way: “I feel blessed by helping others. And I think our involvement has inspired the community. They see us doing something and they want to help too. It’s infectious. We’re creating waves.”

Rebecca Turk, member of Pioneer Memorial church in Berrien Springs, Mich., says, “There have been so many opportunities for friendship, fellowship and service. Impact has redefined what service can be and is. I tend to be goal-oriented, so when I went to work on a garden I was trying to accomplish the task I had been assigned, which was gardening. However, when a neighborhood kid came over and asked me to help him catch insects, telling me how much he loved nature, I took a break from gar-

dening to chase grasshoppers. I struggled for a moment, thinking I was slacking on the service project, until I realized that at that moment catching grasshoppers was my service project.”

Associate pastor Salvador A. Garcia from the Hollywood Spanish Seventh-day Adventist Church in Los Angeles, Calif., adds, “I really felt like God was telling me to come to Atlanta, Georgia,

not just to attend the General Conference Session and see old friends, but because God wanted to speak to me here and teach me something about His grace. As I return to Los Angeles, I am going back a changed person who has experienced and tasted God’s grace in the lives of the many new friends I’ve made, and as one who has learned and shared the love of Jesus with perfect strangers. I am

grateful that God impacted my life and is sending me back home as a renewed, inspired, and changed young adult who is returning home to work for God and to motivate young people to impact their communities, schools, families, neighborhoods, and cities for Jesus Christ!”

Pat Humphrey, news writer, North American
Division communication team



José Bourget

Center for Youth Evangelism announces new assistant director

The Center for Youth Evangelism (CYE) is pleased to announce José Bourget as their new assistant director. In his new role, Bourget will directly oversee Cruise with a Mission, Church of Refuge, WeCare Short-Term Mission Trips and Disaster Response, and daytime programming for the International Camporee.

Japhet de Oliveira, director of the Center for Youth Evangelism, says, “José Bourget brings to the Center for Youth Evangelism a Christ-driven passion for youth ministry, with creativity and energy. His attention to detail and large vision for youth ministry will only help strengthen the ministry services offered by CYE.”

Born in the Dominican Republic, Bourget grew up in a small Hispanic church in Detroit, Mich., where he learned lots of resources isn’t the most pressing need of today’s church. At the young age of 14, his church family recognized his gifts and saw an opportunity to train “Today’s Leader.” Through the example of those church leaders, Bourget recognizes our greatest pressing need: “We must inspire, equip, empower and affirm our young people for Kingdom work. Our young people are ‘Today’s Leaders.’”

This new role is like a homecoming for Bourget, who worked at the Center for Youth Evangelism during his undergraduate years at Andrews University. His first leadership roles were also at Andrews, when he served as practicum director for the Department of Religion & Biblical Languages from 2001–2003. He then served as head student dean for the men’s residence halls from 2003–2005. It was during that same time Bourget was also beginning his ministry career at the Center for Youth Evangelism, where he served as both associate director of the Music and Worship Conference and director of WeCare Missions from 2003–2006. Mission trips remain one of Bourget’s favorite things and a ministry he continued during his post-graduation days.

Upon completion of his Bachelor of Arts in 2002, Bourget’s passion for ministry led him to serve as a pastor, youth pastor and associate director for Young Adult Ministries in the Illinois Conference of Seventh-day Adventists. While working in one of the largest cities in the world—Chicago—Bourget

was compelled to develop fresh ways to share the good news of Jesus Christ. “Several of the outreach initiatives involved networking Adventist churches (we are stronger together) in order to partner with non-profits that had a tangible impact (Matthew 25) on the community,” says Bourget. “Some of these partnerships included Avon Walk for Breast Cancer Awareness, World Relief Organization, 19th District C.A.P.S. Office, and Greater Chicago Food Depository.”

Bourget is a co-founder of MyTown Ministries, a partnership between the Illinois Conference and Andrews University connecting students to a church following graduation. He co-created Oasis, a network of young adults from various Chicago churches who serve, worship and fellowship together. Bourget was also part of the student leadership team who developed Mosaic and Fusion, both innovative student-focused worship gatherings on the campus of Andrews University.

Bourget married Marlene Santiago in 2003. They have two young children, Sophia, age three, and Jonah, age one. As a family they enjoy taking adventures at the park, laughing at silly things and trying new cuisines.

The Center for Youth Evangelism is a training and resource center for claiming, training and reclaiming youth and young adults for Jesus Christ. It is located on the campus of Andrews University as part of the Seventh-day Adventist Theological Seminary.

Keri Suarez, media relations specialist,
Office of Integrated Marketing &
Communication, Andrews University

[LOCAL CHURCH NEWS]



Stephanie Silver

Joshua Saylor loves the new hat he decorated at VBS during craft time.

Kids experience 'Adventure on the High Seas'

Michigan—Take a “ship,” add 129 children and more than 55 volunteers, some catchy music, dramatic Bible Voyage stories, Clipper Ship crafts, Goodies from the Galley (snacks) and Ship Rec games, and the result is an exciting Vacation Bible School (VBS) program!

Niles Westside Adventist Church just finished a record-breaking week of VBS. This year we used Group’s “High Seas Expedition” program, which was enjoyed by all the kids and staff. We had more kids sign up and attend this year than ever before!

Each day the children learned about God’s Word through “Bible Points”—God’s Word is ... true, comforting, surprising, life-changing and it’s for everyone. These points were carried throughout each activity. On the second day, the Bible Point was “God’s Word is comforting,” and the interactive Bible story was about God

comforting Paul in a storm at sea. The craft was a pillowcase that the kids painted or wrote on, and the snack was “chipwrecks”—a sea of tortilla chips with ranch dip and a cheese sailboat. The children got stamps in their passports and shared “God Sightings” (incidences of God’s presence in their daily lives) each day in their groups. They also had a memory verse each day and learned fun, memorable songs that went along with the Bible Points.

To give the children an opportunity to reach out to others in need, we selected Alendu Village Mission in Kenya as our mission project this year. Each of the four groups of children had a friendly competition to see who could bring in the most money. They ended up bringing in more than \$1,060 (another record)! These funds, which will be matched by several individuals, will help the Mission buy seeds for a farming project that will provide food for orphans in Alendu.

As VBS directors, Erica Hippler and I experienced many God Sightings before and during our VBS. We’re so thankful for all of our wonderful volunteers who helped out (a number of whom were from other Adventist churches in our area)! We tried mixed-age groups for the first time this year, and it went very well. There were fewer discipline problems, and it was heart-warming to see the older children helping the younger ones and acting as big brothers and sisters to them. Church members were generous in allowing us to borrow barrels, tarps, sheets and other items for decoration, and volunteers worked together to decorate the sanctuary, hallway, classrooms and the school gym.

On Sabbath, the whole church, as well as some visitors who brought their children back for the closing program, enjoyed hearing the children sing some of the songs they learned during the week. Some of the children also told about their favorite VBS activity. The children’s story was about the mission project, and church

members responded by donating more money to the Mission. A slide show highlighting the week’s events ended the children’s part of the service. The sermon by Darrel le Roux, Niles Church pastor, was about how God’s Word is life-changing.

Niles Westside’s VBS was a great success, not because of the number of children who attended, the number of staff who helped out or the amount of fun that everyone had, but because we were able to get children excited about God’s Word and teach them the joy of helping those in need.

Gina Meekma, Vacation Bible School co-director, Niles Westside Church



Erica Hippler

Doug Taylor tells the children a Bible Voyage interactive story.



Erica Hippler

The mission bulletin board displays plants the four groups of children earned. One plant was pinned up for every \$5 the children brought to donate to the Alendu Village Mission project.



Bill Watson-Payne

At the Health Expo, volunteers recruited young people to the upcoming FLAG Camp and other events for the community.

Churches work together to share the gospel

Indiana—When God takes over, anything can happen! With the combined endeavors of Bill Watson-Payne, pastor, Michigan City Church; Lloyd Flowers, retired physician and member of the Voice of Hope Church; local hospitals and other healthcare providers; and members of both the Michigan City

Church (Indiana Conference) and the Voice of Hope Church (Lake Region Conference), a mini health expo was organized in less than three weeks. The health expo took place May 27. Along with members from each church, more than 100 community members attended the event.

Once the local ACE Hardware store gave permission to use their parking area for our health expo, Flowers arranged for the Indianapolis Colts football team to have their promotional truck be one of the big draws for the health expo. During the event, more than 200 Adventist books as well as other Adventist literature were handed out. Volunteers handed out fliers for other upcoming events the churches will be sponsoring, including but not limited to: a FLAG Camp (Fun Learning About God day camp with a VBS concept), a free breakfast and lunch two days a week for the city's youth, a Daniel and Revelation seminar, an evangelism series, and another health expo in the Fall.

"It was a lot of fun working at the Health Expo," says Caitlyn Chism, a member of the young adult class, Michigan City Church. "I am so thankful to God I had the opportunity to meet new people from the community."

One of the goals is to build relationships with the community and to work together in bringing more people to God in the communities near the churches. "We were able to share with the people of Michigan City how much we care about their health, proper diet and well being," added Clarence Howard, head elder, Voice of Hope Church. "During this health expo, we had an opportunity to show the community the unity there is among God's people in the Adventist churches."

Stay tuned! Let's see what God has planned for the people of Michigan City as the two local Adventist churches work together to spread the gospel.

Dean Cooper, head elder, Michigan City Church



Ray Young

Margaret Barber, summer lunch program coordinator, gives one of the children a packaged lunch.

BLC feeds hungry children

Lake Region—For the last three years, the Detroit Better Living Center (BLC) has been a site for the Detroit summer lunch program. A federally funded program through the City of Detroit, the summer lunch program ensures children receive one meal a day during the week through the summer. As an extension of the school lunch program, which provides lunch for children from low-income families, the only eligibility criteria for the summer lunch program

is that children live in the city of Detroit and are 19 years old and younger.

Pre-packaged lunches delivered to the Better Living Center (BLC) include a sandwich of turkey meat on wheat bread, salad dressing, juice box, fresh fruit, cookie, and chocolate or white milk. Margaret Barber oversees the program and says there are very specific rules for running the program. Site coordinators attend a four-hour class for instruction on how the lunches are to be distributed and required forms completed.

Barber has led the program at the BLC since its beginning, seeing 25–40 children daily during the program that begins the first Monday after public school recesses for the summer until the week before school begins in the fall. Lunches are distributed Monday through Friday between 12:00 noon and 2:00 p.m. Parents who accompany the children sit in a waiting area until their children finish, since lunch items are not allowed to leave the premises.

One nine-year-old boy has partici-

pated in the program for the three years that Barber has been there. His mother says he comes for more than the food. "I have to go and see Mrs. Barber," he says. Another child, one of eight in the family, says they have no food at home and this is the only meal they get each day.

There are other observations Barber has made during the three years. There seem to be fewer children coming for lunch since the mandatory summer school initiative began, but there are more boys, 17–18 years, who are coming for lunch. She also notices there are more children wandering the streets with nothing to do, so the BLC has a variety of table games for children to occupy their time when they come for lunch.

Barber is grateful that the BLC can be a conduit of blessing to families, and the summer lunch program is just one way to show the light of God's love to the surrounding community.

Ray Young, director, communication department, Lake Region Conference



Rod Johnson

During the Ice Cream Fellowship, Iman Hankins, Telia Curley and Jordan Taylor invite community children to register for the upcoming Vacation Bible School which began August 2. More than 130 children registered!

Burns Church scoops up friendships

Lake Region—"Getting a scoop of Old Fashioned Ice Cream is No. 3 on the Top 10 Favorite Things for students during summer 2010," says Doris Gothard of the Burns Church in Detroit. Doris and her husband, Donald, made that possible this summer for hundreds of Detroit Eastside residents. At the 8th Annual Ice Cream Fellowship, held on July 24 from 3 to 6 p.m., the Gothards and more than 60 volunteers from their church scooped up 14 different flavors of good, old-fashioned Prairie Farms ice cream for more than three hours at the corner of Cadillac and Warren streets. They scooped up friends, too. More than 600 community guests stood waiting for their generous helping of ice cream. "The word gets out through the yard sign at the church, radio communications, fliers, bulk mailings and by word of mouth. The pastor

and volunteers pass out fliers two to three weeks in advance of the Ice Cream Fellowship," reports Doris. "The celebration leaves a last-

ing impression on those we value within the church and community, and is a wonderful way to remind everyone in the church what it truly means to grow in Christ and belong to the community in which we worship."

Volunteers register waiting guests to build a database for other commu-

nity outreach events and to determine needs. Phone-a-thon volunteers follow up with those who request Bible studies and invite them to upcoming events.

There is something for everyone to do. Church members and pastors welcome community guests, which include alcoholics, drug addicts, homeless persons and people of all ages. Prayer warriors pray with anyone in need; deacons set up tables and chairs and trashcans, and others set up washbasins, scoop ice cream, distribute literature, help with registration or conduct health screenings. Young people also recruited for the upcoming Vacation Bible School, and registered more than 130 eager children—twice the number expected.

Helen Bryant, president of Operation Reachback, Inc., remarked, "Every single staff member was indeed gracious and courteous. ... What a witness to the community! ... Good going Burns and the entire Ice Cream Fellowship Outreach Ministry Team!"

The annual Ice Cream Fellowship started the summer of 2002. Doris and Donald were both very active in Detroit community outreach programs because of their affiliation with General Motors. It was part of their corporate culture to give back. When they retired, the Gothards committed to continue the tradition. They dreamed up the Ice Cream Fellowship and committed to sponsor it fully. "It's our way of giving something back to those in need. It is also a way for the church to bridge the needs and ministry opportunities within the 5th District community in Detroit with the resources of the church," says Doris.

Fully funding the Ice Cream Fellowship includes renting tents, tables, mics and music, and purchasing specially designed hats for volunteers, gloves, aprons, paper towels, ice cream condiments, scoops, tablecloths, soy and sugar-free ice cream for those with special needs, fresh flower arrangements for the registration table and more. The Gothards partner with a local dairy, which offers a special price for 81 gallons of "the best premium ice cream one can buy," Doris says.

Before the Ice Cream Fellowship began, Doris says, "We were just a church, closed-in by an iron gate no one from the community dared enter. Today, we have built long-term relationships. ... Many members of our church know people by name. They are no longer afraid to come inside the gate." Doris says, "People came for ice cream, but received the sweet message about Jesus. It has never been about ice cream; it has always been about Jesus."

This year heavy rain threatened the event. Doris says, "I prayed asking God to raise His hand and hold back the severe storms. It rained until 2:30 p.m. Suddenly, the rain stopped. ... It was a miracle blessing and everyone who witnessed it praised the Lord! ... I know for a fact that the Ice Cream Fellowship is God's program, and He will always accomplish His mission."

G. Ian Fisher-Curley, Burns Church director of music, remarked, "Elder Gothard has found a masterful way to use a simple delight—ice cream—to invite our entire community into God's natural sanctuary (the Sabbath) to spend time with Him and His people—what a delight!"

Doris encourages, "Let your community shine! Plan now to host an Old Fashioned Ice Cream Fellowship in your community. It's a great way to get to know your neighbors."

Diane Thurber, assistant communication director, Lake Union Conference



Donald Gothard

Lake Region Conference president Jerome Davis and his wife Dorothy Davis stop by to greet members and guests at the Ice Cream Fellowship. From left: Robert Johnson, Motor City Youth Federation president; Jerome Davis; Doris Gothard, event organizer; Dorothy Davis; Charles Ray Osborne III, pastor; Community Fellowship member

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Matt Hubber/Commercial-News

Gloria Pierce, left, and Karen Steiger fill bags as part of the "It's My Very Own Bags of Love" at the Seventh-day Adventist Church in Danville, Ill.

Quilts, toys comfort displaced kids

Illinois—Some local quilters hope to bring a bit of sunshine into the dark hours of a displaced child's life.

Women at the Seventh-day Adventist Church [in Danville] have been patching together bright quilts, gathering cute stuffed animals and buying personal items, such as toothbrushes. Then, those goodies are stuffed into a bright duffel bag and taken to the Department of Children and Family Services (DCFS). The bags are given to children who have been taken from their homes.

"Hopefully, it makes a bright spot in their lives," said Karen Steiger, who formed the Vermilion County chapter of "It's My Very Own."

The group is meeting under the auspices of the church's Community Services Ministry and the bags are put together in the church fellowship room. However, the group is open to anyone who wants to help, regardless of church membership. People also may make quilts at their homes.

Steiger first heard about the national project on the 3 Angels Broadcasting Network.

It's My Very Own was started by Barbara Neher of Cadiz, Ky., who saw a report on the evening news about a

meth bust, and she was touched by the children taken from the home. Children taken during meth busts are not allowed to take any belongings, which might be contaminated by the chemicals used to produce methamphetamines.

Neher and her daughter came up with the idea of making quilts and placing them in a duffel bag, along with personal items and toys. The project was named It's My Very Own because once a child has been given a bag, it belongs to him and won't be taken away when he goes into a foster home. The bags are given to all children who have been displaced, not just those taken during meth busts.

After seeing the program on TV, Steiger contacted Gloria Pierce, another church member, to help. Both women know how to sew, but they had never done quilting. They're learning as they go along.

Last December, the two women, helped by several others in the church, gave 19 duffel bags to DCFS. In March, they donated 21 more.

Now, they're in the process of assembling more bags—all of which stay in Vermilion County.

"It can heal some emotional pain they're going through," Steiger said of the children who receive the bags.

The women make the 30-by-45-inch duffel bags out of any type of material

that might appeal to children. The bags have a drawstring and also an outside pocket to hold toiletries. Many of the quilts are 48-by-60 inches, while the baby quilts (for newborn to 18 months) are 36 inches by 48 inches. Some are simple designs, while others are a bit more elaborate.

Each bag is gender- and age-specific, and contains toys and toiletries appropriate for boys or girls and for certain ages. A newborn's bag, for example, might have a rattle, baby wash, powder and stuffed animals. A teen's bag would have a hairbrush, deck of cards, disposable camera and shampoo, for example.

The bags also contain a letter explaining Bags of Love.

The group has received donations from all over, including Florida and California. A donor will be given a receipt for tax purposes.

Pierce said they've been fortunate to find material on sale.

The Vermilion County chapter could use shelves to store items for the Bags of Love. It also could use cash to buy goods for children, bed sheets to make the bags and material for the quilts.

Toys for boys ages 8-12 especially are needed.

Other items needed include: new toys for all age groups, \$20 gift cards from Walmart, \$5 phone cards, activity sets for ages 8-12, puzzles, coloring books and crayons, stationary, journals, spiral notebooks, envelopes and stamps, pens and pencils, disposable cameras.

Also, toiletries in travel size (shampoo, soap, toothpaste and toothbrushes, deodorant, baby wash, baby shampoo, baby wipes, baby powder), combs for boys, hairbrushes for girls, stuffed animals (new or gently used), baby bottles and diapers (size 3).

To make donations of cash or items, or to help sew, call Gloria Pierce at 217-548-2407 or Karen Steiger at 765-762-0213.

The national group's Web site is <http://www.imvo-bagsoflove.org/>.

Mary Wicoff, reporter, Commercial-News, Danville, Ill. Reprinted with permission.



Pathfinders picked up trash along a three-mile stretch of mountain highway near Glenwood Springs, Colo.

Pathfinders serve many on Colorado mission trip

Illinois—Surrounded by beautiful hills and mountains, the Hinsdale Trailblazers Pathfinder club spent ten days serving others in a variety of ways in Glenwood Springs, Colo. The group of 24, including staff, made an impact in this town, known for its hot springs and river rafting, during the club's biennial mission trip June 10–20.

The Junior Pathfinder members led out in the Glenwood Springs Seventh-day Adventist Church's first-ever Vacation Bible School (VBS) program with nearly 40 kids attending from the community. The VBS

program ran Monday through Friday, from 9:30 a.m. to 12:30 p.m.

The Trailblazers also helped with landscaping, roofing and light repairs at a nondenominational Christian school in Glenwood Springs. "School staff were so appreciative," reported Ole Mercado, Trailblazers club director. "What took us a few hours would have taken them school days to complete."

During the week, Pathfinders also picked up trash along a three-mile stretch of mountain highway—not just ordinary paper garbage: a sofa bed, wooden pallets and more! The trash pick-up coordinator, an owner of a local amusement park, was so pleased with the Pathfinders' work that he gave

the group free admission to Glenwood Caverns Adventure Park and a tour of the Glenwood Springs Caverns.

The Trailblazers met with the mayor of Glenwood Springs, Bruce Christensen, at a City Council meeting to share what they were doing on their mission trip. He was so delighted with the group's presence and thanked them wholeheartedly. He was even more impressed when the group took part in the Pledge of Allegiance at the beginning of the City Council meeting.

Trailblazers worked with Habitat for Humanity International, grading ground for a project, as well as assisting at Habitat ReStore, a resale outlet which sells reusable and surplus building materials to the public. The Trailblazers hosted the first-ever carwash at this location, raising about \$150 for the organization.

The group also served the sporting community, clearing and trimming branches on area mountain bike trails. "Those in charge were so grateful for the work the Pathfinders did, they already asked if we could come again," said Mercado.

The Trailblazers, including the drum corps, marched in the Glenwood Springs Parade on June 11. Besides their own participation, the Trailblazers assisted Youth Zone, a nonprofit organization which helps abused children, make their parade float. They also pitched in to help vendors set up tents at an exhibit area following the parade.

The club was hosted by the Glenwood Springs Church. Pathfinders were

given free Community Center passes to take showers and use the facilities for swimming, wall climbing, basketball, foosball and ping pong.

In addition to many hours spent serving others, the Pathfinders made memories to last a lifetime on several exciting and scenic adventures—a whitewater rafting trip on the Colorado River and a trip to Aspen to see the Maroon Bells, the most photographed mountain peaks in North America.

"So many people in the community were thankful that we could be part of their lives for one week," said Mercado. "The friendships we made are forever embedded in our hearts. As I sat in the back of the church listening to the last meeting of the VBS program, I wanted it to keep going. You could see the happiness flowing through each and every kid participating. The Glenwood Springs Church welcomed us with open arms. The Lord used us to reach out to those who would need us."

Lisa Ziegele, correspondent, Hinsdale Adventist Church



After performing hours of community service in Glenwood Springs, Colo., the Hinsdale Trailblazers Pathfinder club ventured to Aspen to see the Maroon Bells, the most photographed mountain peaks in North America.



The group participated in the Glenwood Springs Parade on June 11. They also helped another nonprofit organization decorate and create a parade float.

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 listed in the masthead on the inside back cover.

Obituaries

BARR, Roma (Coil), age 76; born June 30, 1933, in Colby, Kan.; died Dec. 5, 2009, in Grand Rapids, Mich. She was a member of the Wyoming (Mich.) Church.

Survivors include her son, Ron Barr; daughter, Debra Barr; and four grandchildren.

Memorial services were conducted by Pastor Dan Rachor, and interment was in Colorado next to her husband, Bob.

BAUER, Conrad, age 91; born Dec. 18, 1918, in Sheboygan, Wis.; died May 16, 2010, in Sheboygan. He was a member of the Sheboygan Church.

Survivors include his daughter, Carol A. Wheeler; brother, Harold; and three grandchildren.

Memorial services were conducted by Adam Case, and interment was in Wildwood Cemetery, Sheboygan.

BEASON, Bonnie Jean (Wilkins), age 59; born Sept. 1, 1950, in Dearing, Ga.; died Sept. 20, 2009, in Chicago, Ill. She was a member of the Shiloh Church, Chicago.

Survivors include her daughter, Banysha Beason-Whitley; and sisters, Rozina Few, Margaret Boyd and Louise Smith.

Funeral services were conducted by Famous Murray, and interment was in Mount Hope Cemetery, Chicago.

BURT, Rosemary L., age 31; born May 1, 1979, in Green Bay, Wis.; died May 31, 2010, in Hobart, Wis. She was a member of the Green Bay Church.

Survivors include her father, Barry Burt;

mother, Dorothy (Burke) Burt; and brothers, Michael and Anthony Burt.

Funeral services were conducted by Pastors Delmar Austin and Jennifer Ogden, and interment was in Oneida (Wis.) Methodist Cemetery.

COLLINS, Timothy F., age 61; born Dec. 13, 1948, in Evanston, Ill.; died May 20, 2010, in Lemont, Ill. He was a member of the Hinsdale (Ill.) Church.

Survivors include his wife, Kathy (Brennan); son, Christopher; daughter, Bridget Vollmer; brothers, Steven, Jon and Phillip; and sister, Janet Edgren.

Funeral services were conducted by Pastor Lidija Djordjevic, and interment was in Holy Sepulchre Cemetery, Alsip, Ill.

DAVIS, Joyce M. (Stevenson), age 47; born Nov. 1, 1962, in Alma, Mich.; died Mar. 17, 2010, in Grand Rapids, Mich. She was a member of the Wyoming (Mich.) Church.

Survivors include her daughters, Joycelyn M. and Jasmine J. Davis; father, Floyd Stevenson; mother, Susan (Blasen) Stevenson; and brothers, Dave, Joe and Rick Stevenson.

Memorial services were conducted by Pastor Dan Rachor, and interment was in Enter Collier Cemetery, Gratiot Cty., Mich.

HERBEL, Ray E., age 77; born Oct. 9, 1932, in Rush Cty., Kan.; died Apr. 14, 2010, in Mishawaka, Ind. He was a member of the Niles (Mich.) Westside Church.

Survivors include his wife, LeAnna (Rodie); son, Brent; brother, Norman; sister, Elsie Herman; and two grandchildren.

Memorial services were conducted by Pastor Darrel le Roux, with private inurnment.

KENDALL, Violet P., age 96; born Nov. 26, 1913, in St. Charles, Mich.; died May 15, 2010, in Battle Creek, Mich. She was a member of the Allegan (Mich.) Church.

Survivors include her son, Kenneth; daughter, Bonita; sisters, Delia Gothard and Heralyn Brown; four grandchildren; and three great-grandchildren.

Memorial services were conducted by Pastor Mark Howard, and interment was in Earl Cemetery, Pine Grove Twp., Mich.

MOMB, Dywane O., age 86; born July 28, 1923, in Fargo, N.D.; died June 19, 2010, in Westmont, Ill. He was a member of the Hinsdale (Ill.) Church.

Survivors include his wife, Mary (Diminuco); son, Bradley J. Momb; stepsons, Jeffrey and John O'Hern; daughter, Tanya (Momb) Davis; stepdaughters, Mary Ellen (Renz) Chlevin and Linda (Renz) Carney; brother, Donald Momb; stepbrothers, Lyle, David, Neal and Gaylord Momb; half sisters, Donna (Momb) Blackwell and Darlene (Momb) Hall; two grandchildren; 10 step-grandchildren; and one great-grandchild.

Inurnment was in Fairview Park Memorial Cemetery, Northlake, Ill.

MONROE, Margaret H. (Applegate), age 84; born July 4, 1925, in Grand Rapids, Mich.; died May 7, 2010, in Grand Rapids. She was a member of the Wyoming (Mich.) Church.

Survivors include her sons, Robert Jr., Walter, Lloyd and Scott Monroe; daughters, Judith Gem, Kathy Conway and Cheryl Wiseman; 16 grandchildren; 28 great-grandchildren; and one great-great-grandchild.

Graveside services were conducted by Jane and Heather Monroe, and interment was in Sand Lake (Mich.) Cemetery.

SMITH, James L., age 88; born July 25, 1921, in Mt. Vernon, Ill.; died June 14, 2010, in Rochelle, Ill. He was a member of the DeKalb (Ill.) Church.

Survivors include his wife, Irene (McKinness); daughters, Sonja Grosboll, Betty Lawrence and Barbara Male; brother, Robert N.; sister, Martha Brown; nine grandchildren; three step-grandchildren; 20 great-grandchildren; and 11 step-great-grandchildren.

Graveside services were conducted by Pastor Joe Gresham, and interment was in New Shiloh Cemetery, Mt. Vernon.

VAUGHN, Carolyn M. (Ike), age 83; born Apr. 4, 1927, in Edgar Cty., Ill.; died June 17, 2010, in Terre Haute, Ind. She was a member of the Paris (Ill.) Church.

Survivors include her sons, Garry and Greg Vaughn; daughters, Sandra Edwards, Christina Clymer and Dawn Ordiway; brother, James Ike; sisters, Deana Ike and Donna Sikes; 12 grandchildren; and seven great-grandchildren.

Funeral services were conducted by Pastor Jerry Lastine, and interment was in Little Grove Cemetery, Paris.

WILLIAMS, Margaret G. (Ulrich), age 95; born Oct. 8, 1914, in Cleveland, Ohio; died July 5, 2010, in Flushing, Mich. She was a member of the First Flint (Mich.) Church.

Survivors include her sisters, Theresa Bowman and Elizabeth Mall.

Funeral services were conducted by Elder Justin Ringstaff, and interment was in Flint Memorial Park Cemetery, Mt. Morris, Mich.

All classified 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: \$32 per insertion for Lake Union church members; \$43 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 or 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. Submission eligibility guidelines are listed at www.LakeUnionHerald.org.

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Employment

SOUTHERN ADVENTIST UNIVERSITY seeks two instructors in the School of Journalism & Communication to teach journalism, graphics, web design, new media, photography and public relations. Candidates must have at least a master's degree and preferably a doctorate in the field, plus professional work experience. They must be a member of the Seventh-day Adventist Church in good and regular standing. Send CV to Dr. Greg Rumsey at rumsey@southern.edu, or P.O. Box 370, Collegedale, TN 37315-0370.

SOUTHERN ADVENTIST UNIVERSITY is seeking HVAC Master Technician/HVAC Technician. The technician will install, trouble-shoot and maintain central heat and air systems. Successful candidate must be a member of the Seventh-day Adventist Church in good and regular standing. Certification for refrigeration and HVAC Type I & II. Knowledge required. A high school diploma with college or trade school education preferred. Five years experience in heating/air conditioning and refrigeration preferred. Send résumés to Human Resources, P.O. Box 370, Collegedale, TN 37315-0370, or by e-mail to plcoverdale@southern.edu.

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Prayer Changes Everything

School Notes

BY CARMEN
MAGRAY

A student in my room was overcome with fear and discouragement because she felt a small task was too challenging. Tears freely flowed down her cheeks and sadness clouded her eyes. I talked to God about the problem. I was out of ideas; I had already spent a long time talking to my student about the problem and needed another way to help her. Then I got an idea—we would go together to God’s house and talk with Him about the problem.

We walked the short distance to the church. Surrounded by the quietness of the sanctuary, I asked if she thought God cared about her problems. She didn’t think He did. I shared how God is an expert in solving our problems, even our Mt. Everest-size problems. As we talked and prayed,

she cried tears of joy as she realized that God really did care about her and her problems.

This morning something caught my eye. I saw the same little girl kneeling beside the drinking fountain praying to her God. Her eyes were closed, her hands folded in prayer and she had an earnest look on her face.

When she came to the classroom, I asked what she prayed about. She quietly said, “I was praying that I would get my work done today so I could go outside for recess.” I realized that in an ordinary moment I taught her the greatest lesson she would learn all year—to trust God with her problems and she could expect extraordinary results.

Carmen Magray is the K-2 teacher at Green Bay Adventist Junior Academy in Wisconsin.

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* Web site 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. Submission eligibility guidelines are listed at www.LakeUnionHerald.org.

Andrews University

Adventist Engaged Encounter (AEE), an enrichment weekend for engaged and recently married couples, is being re-established on the Andrews University campus. AEE will be held the weekend of **Nov. 12-14**. For registration information, contact the Office of Campus Ministries at cm@andrews.edu or 269-471-6241.

Illinois

Legal Notice: Notice is hereby given that the 31st regular constituency session of the Illinois Conference of Seventh-day Adventists will be held at Hinsdale Church, Hinsdale, Illinois, with the first meeting called at 10:00 a.m., Sunday, **October 31, 2010**. This session is for the purpose of receiving reports of the quadrennium which ended December 31, 2009; to elect officers, departmental directors and an executive committee for the ensuing term; and to transact such other business as may properly come before the constituency, including possible changes in the Constitution and Bylaws. Delegates are those duly elected by the churches of the conference and delegates-at-large as provided in the constitution. Each church is entitled to one delegate for the organization and one additional delegate for each fifty members or major fraction thereof, based on actual church membership as of September 30 preceding the meeting.

Ken Denslow, president
Kyoshin Ahn, executive secretary

Indiana

Women's Ministries Fall Retreat is **Sept. 10-12** at the Abe Martin Lodge in Brown County State Park with guest speaker Carolyn Henry-Hurst. For

further information, contact Tammy Begley at 317-919-5318 or tammy.begley@gmail.com.

Heartland Health & Wellness Conference is **Sept. 16-17** with guest speakers Hans Diehl, Antonia Demas, Gwen Foster and George Guthrie. Registration fee includes dinner Thurs. evening, and breakfast and lunch on Fri. with Chef Mark Anthony. To register, contact Susan Landess at 765-621-7557; or visit the Indiana Healthy Choices' Web site at lifestyle4health.org.

Two Elders Training Events designed to assist elders with biblical preaching will be held in Indiana this fall: **Sept. 18** from 2:00-5:00 p.m. at the South Bend First Church with Doug Jacobs; and **Sept. 25** from 2:00-5:00 p.m. at the Bloomington Church with Glenn Russell. Both Jacobs and Russell are homiletics professors specializing in teaching preaching.

The Indiana Academy Alumni Association welcomes all graduates/attendees to the IA campus for Alumni Homecoming, **Oct. 8-9**. Honor classes this year are: 1960, '70, '85 and 2000. In addition, the following classes will be recognized: 1940, '50, '80 and '90. For detailed information regarding the alumni weekend, contact Bonny Dent, IAAA president, at 269-422-6464 or dent@andrews.edu. For information regarding the alumni golf/auction

event on Fri., contact Lawrence Johnson at 765-649-7256 or ljohnson@mustinbuilders.com. For RV and/or hotel information, visit www.iasda.org, or call IA at 317-984-3575.

Lake Region

The Second Annual Homecoming Gospel Concert Weekend will be held at Shiloh Church, 7000 S. Michigan Ave., Chicago, Ill., on Fri. and Sat., **Sept. 10-11**. Starting time on Fri. will be at 6:30 p.m. in the Parish Hall and Sat. at 3:30 p.m. in the church auditorium. The concert is sponsored by the Music Ministry department, and will feature Singing Evangelist David R. Willis Sr. and various other talented artists and musicians. For more information, contact Michael Willis at 773-341-4806, the church office at 773-224-7700, or visit www.shilohadventist.org.

Lake Union

Offerings

- Sep 4** Local Church Budget
- Sep 11** World Budget (Fall Mission Appeal)
- Sep 18** Local Church Budget
- Sep 25** Local Conference Advance

Thirteenth Sabbath Offering

- Sep 25** Trans-Africa Division

Special Days

- Sep 4** Men's Day of Prayer
- Sep 5-11** Nurture Periodicals
(*Adventist Review*, *Insight*, *Guide*, *Primary Treasure*, *Little Friend*)
- Sep 12-18** Family Togetherness Week
- Sep 19-25** Hispanic Heritage Week

Michigan

The Michigan Boarding Academies Alumni Association invites all alumni from Adelphean, Cedar Lake, Grand Ledge and Great Lakes Adventist academies to Alumni Weekend **Oct. 8-9** on the campus of Great Lakes Adventist Academy. This year's honor classes are 1960, '70, '80, '85, '90 and 2000. Pastor Doug Batchelor from Amazing Facts will be the speaker. Come join us for a memorable weekend. For more information, visit www.glaa.net, or call the Alumni office at 989-427-5181.

Andrews Academy Homecoming Weekend, Oct. 15-17: All alumni of Emmanuel Missionary College Academy, Andrews University Academy and Andrews Academy plan now to join us for special services on Fri. evening and all day Sabbath. Honor classes are 1936, '41, '46, '51, '56, '61, '66, '71, '76, '81, '86, '91, '96, 2001 and '06. For more details, contact the Academy Alumni office at 269-471-6140, or e-mail acadalum@andrews.edu.

Christian Singles Fellowship Retreat (35 and up), Oct. 21-24. Join us this year at Camp Au Sable and enjoy the beauties of nature, fun activities, praise and worship, and fellowship with other Christians. Take advantage of six different classes taught throughout the weekend on topics such as "Getting Out of Debt," "Developing a Personal Fitness Plan," "Healthy Cooking for One or More," "Natural Remedies for Today's Ailments," and two on witnessing and personal Bible study. Tell your friends, and don't wait to register. Call Alyce today at 517-316-1543, or e-mail her at ablackmer@misd.org.

Sabbath Sunset Calendar

	Sep 3	Sep 10	Sep 17	Sep 24	Oct 1	Oct 8
Berrien Springs, Mich.	8:17	8:05	7:53	7:41	7:28	7:17
Chicago, Ill.	7:23	7:11	6:59	6:47	6:34	6:22
Detroit, Mich.	8:05	7:53	7:41	7:28	7:16	7:04
Indianapolis, Ind.	8:15	8:04	7:52	7:41	7:29	7:17
La Crosse, Wis.	7:40	7:27	7:14	7:01	6:48	6:35
Lansing, Mich.	8:12	7:59	7:47	7:35	7:22	7:09
Madison, Wis.	7:31	7:19	7:07	6:54	6:41	6:28
Springfield, Ill.	7:29	7:18	7:06	6:55	6:43	6:31



Crystal Mountain Marriage Retreat, Nov. 12-14. This is a great opportunity to get away with your spouse to reconnect and be renewed spiritually. The location and facilities are very conducive to make wonderful memories, meet new friends, gain valuable marriage advice and just have a great time. Our speakers this year will be Dr. W. Clarence and Dianna Shilt. They have a message that will change your life. Make plans to attend this year, and do something great for your marriage. For more information or to register, call Alyce at 517-316-1543, or e-mail her at ablackmer@misda.org.

North American Division

Sunnydale Adventist Academy Alumni Weekend, Sept. 30-Oct. 3: Honor classes are: 1950, '55, '60, '65, '70, '75, '80, '85, '90, '95 and 2000. Activities begin Thurs. evening with the Silver Showcase Banquet; continues on Fri. with a Career Day. The Sabbath speaker is James Coffin, class of 1970. Sun. is

the Alumni Golf Tournament. For additional information, call 573-682-2164 or visit www.sunnydale.org.

Invitation to Recall 150th Anniversary of Adoption of the Name "Seventh-day Adventist": Oct. 1 marks the 150th anniversary of the adoption of the name "Seventh-day Adventist." Adventists worldwide are invited on **Oct. 2**—the Sabbath closest to the anniversary date—to commemorate this historic anniversary in a variety of ways. In addition to individual members and local churches, other Adventist institutions and organizations are also invited to commemorate the choosing of our name sometime during the month of Oct. Program suggestions, historical resources and other information for the commemoration are available at www.150SDA.org. You, your congregation and your institution are invited to join the worldwide Adventist family in commemorating the 150th anniversary of choosing our church's name.

Oak Park Academy Alumni will take place in Gates Memorial Hall, 825 15th St., Nevada, Iowa, on **Oct. 8-9**. The honor classes are 1935, '40, '45, '50, '55, '60, '65, '70, '75 and '80. For more information go to opainiowa.com.

Wisconsin

Legal Notice: Notice is hereby given that the quadrennial sessions of the Wisconsin Conference of Seventh-day Adventists and the Wisconsin Corporation of Seventh-day Adventists are to be held at Wisconsin Academy in Columbus, Wisconsin, on Sunday, **October 3, 2010**. The organizing committee will meet at 8:30 a.m. with the first meeting of the session convening at 9:30 a.m. Duly accredited delegates and delegates-at-large will be authorized to elect officers, directors of departments/services, and members of the executive committee, constitution and bylaws committee, and nominating committee for the new quadrennial

term, along with corporation trustees for the ensuing quadrennial term. Delegates will also transact such other business as may properly come before them. Each church shall be entitled to one delegate for the church organization and one additional delegate for each 25 members or major fraction thereof.

Mike Edge, president
Roger L. Driver, conference secretary
Richard G. Habenicht, corporation secretary

Correction

We regret the misspelling of Joe Louis' name in the July 2010 article, "Peterson-Warren students win P.A.N.D.A. championship." Louis was the world heavyweight boxing champion for nearly 12 years. He was posthumously approved for the congressional medal of honor, the highest award given to civilians by the U.S. legislative branch.

PARTNERSHIP with GOD

Cultivating the Soul

BY GARY BURNS



We've been enjoying bright red, juicy, full-of-flavor tomatoes from our garden this summer. I mean *real* tomatoes, not those genetically engineered high-yield, low-flavor, shipping-friendly pale objects at the grocer's.

To get these tomatoes, we broke through the sod to create a garden plot on the south side of our house. It was quite a task. We sifted the soil from the roots of the sod, leveled and raked, then planted 15 starters of different varieties.

Far from being finished, our work had just begun. Each plant had to be surrounded by a wire cage to support the weight of the delicious fruit we anticipated. Then we watered the soil each morning and evening.

In the days to come, the plants grew

rapidly, as did the emerging weeds. Where did they come from?

As we got down on our knees to carefully pull the weeds from around the tender plants, it occurred to us that prayer is to the soul as cultivating is to the soil. Our time in prayer produces life. It gives the Spirit access to our hearts—to root out our sins, to help us grow strong and to produce much fruit. To neglect prayer is to forfeit life.

God grew our delicious tomatoes. The miracle of life came solely from Him. But without our cooperation, without working in partnership with the Creator, we would have no tomatoes. Without cooperating in prayer, without this deliberate and intimate partnership, there can be no spiritual fruit.

Gary Burns is the communication director of the Lake Union Conference.

A Giving Spirit

BY PAUL MEULEMANS

I knew early on that God was calling me to mission service, but I always ignored His call—thinking others were more qualified. That is, until I was told a firsthand experience from a friend and student missionary who gave a year of his life on the remote Island of Jeh, in the Marshall Islands. He described Jeh as a beautiful but with none of the amenities most of us take for granted—no clean drinking water, no phone service, limited solar electricity and definitely no Internet service. As I listened to my friend, I realized Jeh was a place where I could be used by God. Six months later I found myself there.

After a relaxing Christmas vacation I returned to Jeh to meet back up with my fellow missionary, Chad Dungan. Having taught at the school for a semester, I thought I was ready for anything. Little did I know, we were about to be tested.

I was informed immediately upon arrival that there was no rice or flour left, and that the islanders limited to the small supplies of local food. Chad and I rationed what little we had, but knew it couldn't last two months until the ship would finally arrive.

We were hungry. Not just a little hungry, but starving—the kind of hunger we Americans don't get to experience. My students were so hungry they could barely hold their heads up much less study. I knew God takes care of people who work for Him, but I didn't feel very blessed right then. The only meal I would eat that day was a coconut, and I was just plain sick of eating coconut. It made me upset, discouraged and most of all homesick—until God sent a blessing.

Our neighbor, Rongatuk, arrived with a huge bowl of steaming soup made with her last can of vegetables. It was the last of the food she had to feed her entire family, but she was still willing to give it to Chad and me. I thank God for



examples of a humble, giving spirit; I pray that we all realize what Jesus really means when He says, “Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me” (Matthew 25:40).

At Andrews University, I will not allow myself to forget the hardships the people of the outer islands endure every day. I am working toward sending a few goats there, a renewable source of food that should help with the malnutrition issues that plague the area. I cannot allow myself to stop there, because the SDA church in Jeh has a leak-

ing roof, the SDA school is in disrepair, the pastor's house is a shack far too small for him and his family, and they are in desperate need of a high school program in the area. Since returning, I have raised a little more than \$1,000, but it will take a lot more money to make a significant difference.

If you would like to support the mission projects for the Island of Jeh, please contact the Andrews University Office of Campus Ministries. I continue to pray that God leads in my life and allows for a continued blessing in the Marshall Islands.

Paul Meulemans is from Reedsville, Wisconsin. He is pursuing a marketing degree at Andrews University.

Kyle Beachem, 16, is a junior at Peterson-Warren Academy and a member of the Conant Gardens Church in Detroit. He is the son of Catherine and Gerald Beachem.

Kyle is an active Pathfinder. He plays his drums at various parades and other functions with either his church's drum corps or the mass drum corps. He also likes playing basketball, and editing and making videos for other people.

An outgoing person, Kyle is sensitive to others' needs and assists those who need assistance. He passes out Bible literature with the Pathfinders, serves food at the Soup Kitchen, helps with church clean-up and runs errands for a church member who lives in his neighborhood.

While at PWA, Kyle says, "I have learned that to be truly successful I need to study. My teachers care about my success and will go the last mile to help me. I now view them as my friends and not the enemy."

At the "Just Claim It" youth prayer conference and PWA's spiritual retreat last year, Kyle says he learned "that Jesus does care for me, and He is a never-ending friend."

Kyle plans to attend Oakwood University where he will major in computer engineering.



Kyle Beachem



Quinn Walker

Quinn Walker, 17, is a senior at Peterson-Warren Academy (PWA) and a member of the City Temple Church in Detroit. She is the daughter of Eric and Celestine Walker.

Quinn is a friendly, loving young lady who cares about humans, but also extends her caring attitude to animals as well.

A creative young lady, Quinn often arranges music she hears in her mind. After playing a recital at a senior citizen complex, a lady told her she had a "gift" for music. Quinn also sculpts people and animals in various situational poses.

Quinn stands up for the right even when others around her do not. She is active with Pathfinders at her church, is a member of the drum corps and is a Teen Leader in Training (TLT). Quinn is active in her school's choir and band, the church choir and usher board.

At PWA, Quinn says she learned to be organized and not to procrastinate. Her most memorable experience was attending a music festival at Andrews University. She says, "It was amazing that people from various places could be together and in just two days produce a concert with beautiful music. ... It just showed me that God was with us."

Quinn will attend Oakwood University after graduating from PWA.

Address Correction

Only paid subscribers should contact the *Lake Union Herald* office with their address changes. Members should contact their local conference membership clerks directly for all *Lake Union Herald* address changes. Contact phone numbers are listed below for your convenience, and addresses are listed to the right. Online submissions can be made at www.lakeunionherald.org under "Subscription Change."

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Official Publication of the Seventh-day Adventist Church/Lake Union Headquarters

www.LakeUnionHerald.org

September 2010 Vol. 102, No.9

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