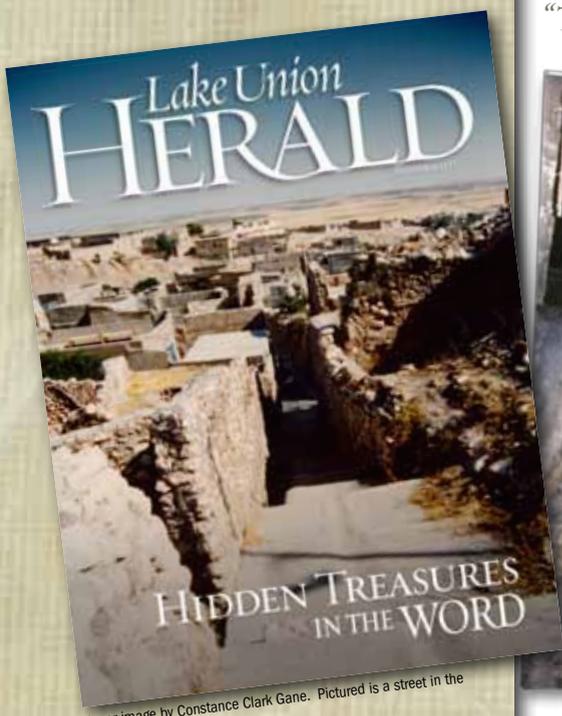


Lake Union HERALD

NOVEMBER 2011

HIDDEN TREASURES
IN THE WORD

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



Cover image by Constance Clark Gane. Pictured is a street in the village of Alkosh.



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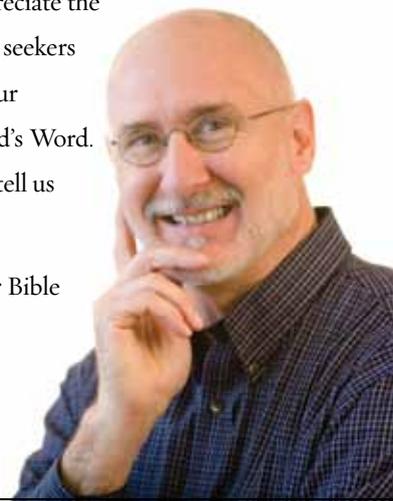
In this issue...

I remember the excitement of my first exposure to the relics of biblical antiquity. Our fifth-grade teacher arranged for a field trip to a Los Angeles museum that had Egyptian artifacts, including a mummy! I was fascinated by the colors and shapes of the elaborate, unfamiliar art forms.

I've yet to experience an archaeological dig, but I appreciate the treasure of information gathered by the many dedicated seekers of truth. They have made a significant contribution to our understanding of the Bible, helping us contextualize God's Word. The rocks, the pottery, the buildings, caves and wells all tell us something about the people who lived so long ago.

This issue is designed to encourage you to enrich your Bible study using a variety of resources.


Gary Burns, Editor



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Blanket Judgment

To judge others is a sinful human trait. Judging is a prerogative that belongs only to God. When we judge, we often do so with a blanket of prejudice. Some synonyms for prejudice include: bias, preconception, prejudgment, predisposition, partiality, discrimination, intolerance and injustice—a fitting description of our human inclination. We tend to blanket judge nationalities, races, cultures, religions and varieties of behaviors. Take a minute to inventory the attitudes you have now and/or had in the past. We tend to justify our prejudices because, after all, we've observed, experienced and heard information to justify our judgmental mindset.

Some of the worst examples in history of persecution and genocide came from highly religious people who applied blanket attitudes and judgments to others—all in the name of doing what they consider to be "right." The result has been untold human suffering and spiritual damage, and often with a satanically conceived misrepresentation of God.

The first chapters in the story of the Early Church reveal a pivotal outcome—unity (see Acts 1–4). The zealot, the tax collector, the ambitious brothers, the boastful denier, the doubter and others became a group—unified in Christ with a mission and a purpose, yet with all their distinctive differences. Early Adventists were individuals from many religious persuasions with many ideas of what the Bible taught. But they had one thing in common—they looked forward to the personal and physical return of the One whom they loved: Jesus. With Jesus as their common denominator, the wonderful truths of the Bible emerged through the power and guidance of the Holy Spirit, just as He promised.

Our Example dealt with many prejudices in His people, groups within His people, the Romans, even His own disciples. And the Pharisees and Sadducees considered Jesus to be public enemy number one. The Gospel writers reveal many schemes and maneuvers to trap Jesus, discredit Him and ultimately kill Him. So wouldn't Jesus be justified in blanket judging every Pharisee?

Yet, Jesus accepted Simon the Pharisee's invitation to dinner (see Luke 7:36); and Nicodemus, a leading Pharisee, arranged a meeting with Jesus who led him through a process that resulted in a new birth experience. A proper understanding of the heart of God will allow one to hear the final heartfelt and tearful seven-fold appeal Jesus gave to the Pharisees just before they carried out their deadly scheme (see Matthew 23). "Divine pity marked the countenance of the Son of God," is Ellen White's description following this encounter (see *The Desire of Ages*, p. 619). Not long after this impassioned encounter, a number of Pharisees actually came to Jesus to warn Him of a plot (see Luke 13:31).

So where am I going with this? What's on my heart that is formed by the perspective of my responsibilities? The great evil one schemes to reduce the unity of God's Church into a rubble pile of many factions. The Early Church put aside blanket judging. They came together; their theme was Jesus. They loved one another, and they prayed fervently together. Into those open hearts the Holy Spirit was poured, and that little group of unified believers took the good news of Jesus' life, sacrifice and resurrection worldwide. Isn't God's plan wonderful?



Talking with Him More

BY JOHN HENRI RORABECK

It was the Friday night agape feast at the Lake Union Leadership Conference at Camp Au Sable, and I was sitting toward the back—kind of away from the whole group. People started getting up and giving testimonies. I'm fine with that, but God said—not straight out speaking, but He was saying to me—"Go outside."

It wasn't the warmest of nights, and I'm like, "It's cold!"

But He said, "Go outside!" So I did.

I sat on a bench under the roof just outside the lodge there, and it was a little bit cold—but it wasn't that bad. And He's like, "You're still not far enough away. Go on out onto the deck by the flagpole and look across the lake."

I was thinking, *You know, it's going to be really cold and windy out there.*

He said, "I'll keep you warm."

So, I went out there and looked across the lake. It was all dark, and the lake was a big empty expanse; and there's this big wall of trees on the other side. Beyond the wall of trees, you can see the sky and the clouds. In one area, the sky was lit up by the lights of the nearby town.

As I looked out there, God was saying, "This lake is you. This is your life. And the wall of trees is your Christian life. And out there ... that little bright clouded area, that's Me; and I'm knocking. I'm trying to get in over the wall and into your life."

I came to realize that, basically, while my Christian



academy life is focused on Jesus and God—I mean we talk about Him all the time, we sing to Him, we praise Him, we have worship talks and we pray, and we pray, and we pray—we don't have Him.

He said, "You need to have Me in your life if you're going to be a leader for Me." I realized we're letting our Christian environment block us off from Christ. It's kind of scary to think about. Just the fact that you think you know

so much about Him—you may know the Bible backward and forward... You may even know how to pray to make it sound like you're completely into it. You know how to sing those songs, and you know them all by heart; but if you don't actually know Jesus...

He kept asking me, He kept saying, "I want to come in."

And I finally said, "Yes, Lord. I want You to come into my life. I'm Yours!"

It wasn't like a big clap of thunder and trees falling down and everything, but I just had this sense that, "Okay, God's in charge now."

As I was thinking about that, about this whole idea, I came back in and sat down and listened to the other people



talk. When I finally got up and spoke, I basically said what I just shared with you.

As I've thought about it, God was telling me that we are so focused on knowing the Bible, the history of the Bible. We're so focused on knowing how to have a relationship with Christ, we almost don't have time to actually do it—especially as a leader. As an S.A. (Student Association) president, I'm busy every now and then. A lot of times I'll wake up and say, "I'm too busy to work with God because I'm too busy teaching other people about Jesus Christ." That just doesn't make sense! How can you tell other people about something you know nothing about?

It really just got to me how as connected as we are, we're not really connected! I live in Berrien Springs in an Adventist academy and university community. I can't just go up and say, "Hey, let me teach you about Jesus."

They'd say, "Oh, well, I already know everything about Jesus."

It's hard getting to know Him when you think you know everything about Him already. That's the thing we all need to think about. If we all think we know about Jesus and we all think we're doing all right because we're in a Seventh-day Adventist environment, yet we still don't have Jesus in our actual lives—to actually have a personal relationship with Him—it's not going to help very much at all.

God challenged me that night not to let anything else get in my way—to take Him seriously and not let my Christian environment get in the way of being a Christian. I suppose I need to start talking with Him more.

Some times, at school, I don't feel comfortable talking about Jesus because some of the people there are not hot and they're not cold—like He talks about in Revelation (see Revelation 3:7–14). It's not like they're super on fire for Jesus. They love Jesus and they are Christians and all, but they're not like cannibal atheists out in the jungle. It's not like they know nothing about Him. So I don't really have a leg up on my friends. We know enough about Jesus so that we think we're all good. I think I'm okay. I think I'm alright, and I just get into a daily schedule of not really doing anything spectacular for Him.

Personally, I'm going to try to focus [on my relationship with Him] more, like at all times of the day, not just praying at meals. If someone says, "Hey, can you pray for me about this?" I'll usually say, "Sure, I'll pray for you."

"Oh, thank you," and we'll walk away.

I'm challenging myself, and I want to challenge everyone else, if someone says, "Hey, can you pray for me about this?" to say, "Yeah, sure. Let's pray right now."

I think that's the main thing: a conversation with your friends where Jesus is a real person, not just something you talk about in Bible class or chapel talks, but Someone you can talk with in the locker room, Someone you can talk with in the hallways, in Geometry or wherever—Someone you can talk with personally.

John Henri Rorabeck is a senior at Andrews Academy and serves in a leadership role as Student Association president.

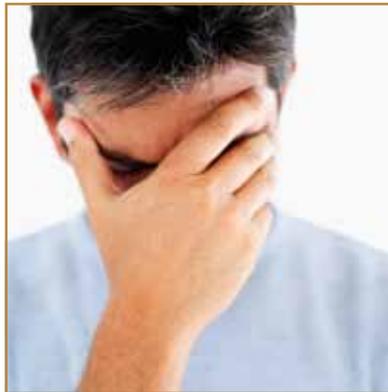


In the Midst of Sorrow

BY SUSAN E. MURRAY

Some years ago, English archaeologists found a sealed tomb inside a cave in Egypt. They broke through the outer coverings and came upon a beautiful, carved stone coffin. On the outside was the name of a little girl. Centuries ago, two heartbroken parents laid their only daughter to rest. As the archaeologists were about to open the sarcophagus, they discovered another inscription: “O my life, my love, my little one, would God I had died for thee.” The two men looked at one another and shook their heads. They sealed the cave once again, so moved by what they saw and read that they just couldn’t bear to intrude into the privacy of those sorrowing parents. They left love and death to their eternal vigil.

I was touched by this story. To these men, more important than their archaeological find was the grief of these parents so long ago. Sorrow and grief are among life’s most common and strongest emotions. We can all identify. Why, then, are these emotions so difficult to handle, and what should our reactions be to this universal human experience? I suggest that it is because we most fear separation, at our deepest core. When we lose something, or someone dear, we realize that what we thought we could still give or receive can be no longer. This takes a strong grip on our heart.



Jesus certainly faced grief and sorrow. Two incidents give us clues as to how He handled these difficult emotions. The first is His reaction when He learned that John the Baptist, His own cousin, had been beheaded. “Now when Jesus heard about John, He withdrew from there in a boat to a secluded place by Himself” (Matthew 14:13 NASB). When bad news comes, most of us want to get away from people and be by ourselves. It is a natural response. Sometime later, Jesus called His disciples and took them apart from the crowds to be by themselves. Then He left them and went by Himself to pray.

This can be a helpful approach for us—to withdraw for awhile (but not for too long), spend time with our loved ones and friends, and then turn to the Great Comforter

in prayer. However, if we grieve too long by ourselves we may lose our sense of balance and perspective. This may lead to grieving not for the one we lost, but for ourselves. In the midst of Jesus’ grief, He did not lose sight of the needs of others. For Jesus, as for us, great healing comes from work and from doing something for someone else—even in the midst of sorrow.

A second incident in Jesus’ experience was at the tomb of Lazarus. Jesus cried! In his book, *Putting Away Childish Things*, David A. Seamands suggests Jesus wasn’t ashamed to admit His sorrow and express it openly. David says, “He must have wept very freely because the following verse says that the bystanders commented, ‘Behold how he loved him’” (John 11:36). The next thing Jesus did was pray. Also, He kept reminding those mourners present about the resurrection.

We need not be ashamed of weeping or withdrawing for a time, getting help from our friends and family, praying, or talking about Heaven and the resurrection. These are normal and natural therapeutic ways to handle our sorrow. Our children, too, deserve to know how to handle sorrow and grief.

Susan Murray is a professor emerita of behavioral sciences at Andrews University, and she is a certified family life educator and a licensed marriage and family therapist.

**Green vegetables
and legumes
lower your risk of
colorectal cancer.**

New Findings Emerge

BY WINSTON J. CRAIG

**Red meat doubles
your risk of
diabetes.**

Interesting new data from the Adventist Health Study–2 continues to emerge. The project began in 2002 with almost 100,000 Adventists enrolled nationwide. The health data provides a clear focus on how a healthy lifestyle can reduce the risk of chronic diseases such as cancer, diabetes and osteoporosis.

Colorectal cancer is a leading cause of cancer death in the United States. A frequent consumption of cooked green vegetables, dried fruit, legumes or brown rice was associated with a 24 to 40 percent decreased risk of colorectal polyps (which may develop into cancer) in Adventists, compared with those using these foods infrequently.



In the United States, 27 percent of the population suffer from metabolic syndrome, a condition that can be associated with serious health consequences. In the Adventist Health study, a vegetarian dietary pattern was associated with a more favorable profile of metabolic risk factors (HDL cholesterol, triglycerides, glucose, blood pressure levels and waist circumference), as well as a 56 percent lower risk of metabolic syndrome compared with a non-vegetarian dietary pattern.

Following a vegetarian diet is associated with a lower body weight and a lower risk of diabetes. Mean body mass index was 23.6 for vegans, 25.7 for lacto-ovo vegetarians, while the mean for nonvegetarians was 28.8 kg/m². Prevalence of type 2 diabetes was 2.9 percent in vegans, 3.2 percent in lacto-ovo vegetarians and 7.6 percent in nonvegetarians. After adjustment for many factors, vegans had a 49 percent lower risk and lacto-ovo vegetarians a 46 percent lower risk of type 2 diabetes compared to non-vegetarians.

Factors such as vitamin D supplementation, degree of skin pigmentation, and the amount and intensity of sun exposure have a greater influence on vitamin D status than diet. No significant differences were found in vitamin D

status between vegetarians and non-vegetarians. Mean serum 25(OH)D levels (a measure of D status) were higher in whites (77.1 nmol/L) than in blacks (50.7 nmol/L). Pigmented skin reduces vitamin D production.

There was a 37 percent reduction in risk of wrist fracture for the Adventist women with highest level of physical activity with respect to the lowest level. Early menarche was found to be associated with increased ischemic heart disease and stroke mortality, and overall mortality. A one-year delay in menarche was associated with 4.5 percent lower total mortality, 6.0 percent lower ischemic heart disease mortality and 8.6 percent lower stroke mortality.

Long-term consumption of meat at least once a week was associated with a 74 percent increase in risk of diabetes compared to long-term adherence to a vegetarian diet. Even after accounting for overweight and body weight changes, weekly meat intake remained an important risk factor for diabetes. Risk of diabetes was greater when members consumed processed meats (frankfurters, etc.) rather than other meats.

Postmenopausal Adventist women who ate meat at least once a week increased their risk of ovarian cancer 2.4 times, while eating cheese three or more times per week doubled their risk. Risk was reduced 68 percent with eating tomatoes five or more times per week. High fruit consumption also lowered risk.

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



EXTREME GRACE

Buried Treasure

BY DICK DUERKSEN

It's beneath the old oak tree at Shechem—buried to be forgotten. A vast treasure hidden to seal a new commitment to God's Covenant way of living.

Life had been sliding along as normal. Jacob, Rachel, Leah, Zilpah, Bilhah and scores of children, maids, shepherds, cowboys, camel-tenders, tailors, beauticians, cooks, accountants, guides and child-care providers living today just as they had lived yesterday. Or worse.

After 20 years in Laban's camp, Jacob learned it was good to be family, bad to be home.

That's when God told him to leave, pack up his family and stuff, and return to the Promised Land.

He wondered about seeing his mother and father again. Especially, he wondered about his brother, Esau, the one he defrauded on that long-ago evening when Mother helped him cook up a batch of venison-flavored lamb chops.

He worried about Esau, now a strong captain of a large band of renegades—a terrorist, without scruples, as likely to kill a friend as an enemy. And Jacob was his greatest enemy.

But God was calling Jacob to go home to the land God gave Grandfather Abraham and Father Isaac. By right, it was now Jacob's land; and the Covenant required him to claim it.

But Esau would be lying in ambush. And Jacob's wealthy household would be choice pickings for the hillside marauders.

Yet, God said, "Go home. Renew the ancient Covenant. Claim the birthright. Become the promised 'great nation.'"

Jacob obeyed, gathered everything that was rightfully his, and slipped away silently in the night. Surrounded by his four wives, 13 children, herds, tents, servants and personally-trained soldiers, Jacob traveled hundreds of miles from Uncle Laban—the cheating, defrauding, totally cruel, lying scoundrel who had become his father-in-law twice over.

Laban caught them by the river, determined to steal back the family gods Rachel hid

in her camel hair pillow. But angels met Laban on the road and sent him out of Jacob's life. Forever.

Esau caught them in the foothills; but rather than a time of killing, Esau made the meeting a time of greeting, good memories and fine promises. They talked about God's Covenant, and Esau urged his terrified little brother, "Take the Covenant. It's yours. I don't want it."

Taking the Covenant wasn't easy for Jacob. He had spent too much time living the way of the world, and the Covenant demanded Jacob live life God's way. The changes would be difficult, painful and expensive.

The idols had to go first—everything that was taking the love and allegiance that belonged to God. Rachel's pillow still held the cherished lumps. And Leah, Zilpah, Bilhah, the kids and servants had all accumulated idols of their own—bangles that had grown far more valuable than any ethereal promise of a Covenant relationship with the Creator God.

On the last morning of their old life, Jacob collected the idols at Shechem's Oak. He preached a sermon about God, about love, law, forgiveness, grace and the Covenant promise. Then he sent everyone off on the New Life journey into the Promised Land.

When they were out of sight, Jacob dug a deep, protected, booby-trapped cavern where he hid the golden relics of their disastrous past. Then he covered it. Forever.

It's still beneath the old oak tree at Shechem—buried to be forgotten. A vast treasure hidden to seal a new commitment to God's Old Covenant way of living.



Dick Duerksen is the "official storyteller" through words and pictures for Maranatha Volunteers International. Readers may contact the author at dduerksen@maranatha.org.

Our Lord's Model Prayer

BY ALVIN VANDERGRIEND

Our Father which art in heaven...—Matthew 6:9

We call this “The Lord’s Prayer,” but it is actually the disciples’ prayer. We know this because Jesus never needed to pray for the forgiveness of sins as He teaches us to do in this passage (see Matthew 6:9–13).

This is truly a *model* prayer. Jesus didn’t say, “This is *what* you should pray.” He said, “This is *how* you should pray.” This prayer wasn’t meant to be mechanically repeated. Of course, it is not wrong to use the actual words as a prayer as long as they are prayed from the heart.

The opening words, “Our Father which art in heaven,” settle the issue of our relationship to God. The One we address—the mighty, majestic, sovereign God of the universe—is indeed “in heaven.” But to His children who come to Him in prayer, God is a loving Father.

This model prayer contains six petitions—the first three are concerns focusing on God; the second three are concerns focusing on human beings. This ordering of petitions reminds us that God should have first place in our life of prayer.

What may be most surprising about the first three petitions is that God wants us to pray about concerns that focus on Him. God is perfectly capable of hallowing His name, advancing His kingdom, and enforcing His will without our asking Him to do so. But God chooses to operate in response to our prayers. So much is this so that He asks us to pray for these—His greatest concerns—so that He can glorify His name, bring in His kingdom, and enforce His will in answer to our prayers. That makes our prayers tremendously important.

When we ask God to hallow His name, we ask God to move in this world in ways that will bring Him glory and honor. “Your kingdom come” is a prayer for God to establish His reign in people’s hearts and minds. “Your will be done on earth as it is in heaven” asks God to help people submit to His will as willingly and completely as the angels in Heaven do.

Petitions four, five and six focus on personal human needs. That Jesus taught us to pray, “Give us today our daily bread,” reminds us that God cares about our bodies

and wants to provide for our physical needs in response to our asking. “Forgive us our debts” is the prayer of Christians who come into a wonderful new relationship with God and want to be rid of any sin that might hinder that relationship. “Lead us not into temptation” is a prayer that God will sustain us in the face of temptations that come from the forces of evil in this world and try to lure us away from God.

To His disciples Jesus said, “This, then, is how you should pray.” Are you His disciple? Then this is how you should pray!

Reflect

Does the order of your prayer life reflect the God-first order of “The Lord’s Prayer?” What percentage of your prayer time is spent on concerns that focus on God?

Do you care enough about God’s glory, His kingdom and His will to pray these petitions from the heart?

Can you believe that God might *not* glorify His name, advance His kingdom, or enforce His will in certain instances just because you didn’t pray?

Pray

The best way to use a model prayer is to take the core idea in each petition and to expand upon it. Try praying this way now spending some time with each petition.

Act

Pray an expanded version of “The Lord’s Prayer” daily for the next week and imagine some ways in which God is responding to your petitions. Imagine God, for example, making His presence felt in a worship service (hallowing), blessing crops with rain and sunshine (giving bread), and giving Christians the strength to resist temptations.

Alvin J. VanderGriend is co-founder of the Denominational Prayer Leaders Network and currently serves as evangelism associate for Harvest Prayer Ministries in Terre Haute, Indiana. This article is an excerpt from his book, *Love to Pray*. Reprinted with permission.

Positive Impressions

BY BARBARA M. WEIMER

It was last minute, but the timing turned out to be perfect. It was unexpected, but everything fell into place. It was the wrong season, but the Lord blessed anyway.

This past spring, the Naperville Church in Illinois hosted a health seminar at one of Naperville's public libraries. Jason C. Goliath, a general surgeon at Adventist Bolingbrook Hospital and Adventist Hinsdale Hospital and a member of the Fil-Am Church, spoke for six evenings on a variety of health subjects, presenting countless studies which reveal that exercise, a vegetarian diet, fresh air and more have a big impact on maintaining good health.

It is hard to argue with facts, and night after night a group of 30 or so visitors consistently came and listened intently. More importantly, lives were changed. Joyce and Bill became vegetarians and proudly shared one evening that they hadn't had any meat in a week. Ted determined to attempt vegetarianism, and on a weekend away was surprised to notice how many vegetarian options were offered in restaurants. On the last night of the last session, Tim explained to Jason that he had very high blood pressure and was overweight. His doctor wanted to put him on medication, but Tim decided to follow some of the health principles he learned. By the end of the six weeks, Tim lost 22 pounds; his doctor told him he didn't need the medication anymore! Naperville member Bob Hart was blessed with some practical information. "A couple of gems that stuck in my mind: There is absolutely no fiber in flesh food; exercise at least three times a week; and do whatever your mother told you to do when you were young!"

Jason is a gifted speaker with an engaging style. He appears as comfortable in front of a group as he does in the operating room. Audiences were educated, informed and sometimes entertained as Jason presented some complex concepts in a simple, clear fashion. Each evening, he answered questions from the group who became particularly focused and intent, often



Naperville Church volunteers assisted with the health seminar held at the public library. From left: Lastenia Hart, Michelle Castelbuono and Naomi MacKenzie

writing down their questions or bringing articles they read.

The group was treated to a taste testing each evening, enjoying smoothies, fresh fruits and vegetables, hummus, whole grain pitas and delicious soups. Michelle Castelbuono and Michelle Catarama presented a mini cooking school, demonstrating food preparation and answering questions. They explained, for instance, what agave is, why

one should soak beans beforehand for bean soup, and why it isn't necessary to fry the eggplant in musaka. One night, there was also a "milk bar," which offered almond milk, vanilla soy milk, plain soy milk, chocolate soy milk and rice milk. Those who had determined never to let soy touch their lips were encouraged, prodded and ultimately pleasantly surprised when it did. "This isn't bad!" was heard more than once that evening.

The last night, the grand finale, visitors received a cookbook containing the recipes demonstrated and they were served at a banquet. Attendees were treated to bean soup, salad, pita bread, homemade salsa, Special K loaf, oat burgers, BBQ loaf, green beans with mushrooms, eggplant musaka, bok choy with garlic, fruit salad and pineapple punch. No one went away hungry, and even those with meat and potato taste buds were pleasantly surprised.

Jason reflects on the health seminar by noting, "At the end of the day, we haven't started 30 new Bible studies or had a group of baptisms. But we've influenced people for the rest of their lives—people who have never understood what a big impact lifestyle can have on their overall health. ... We've left them with a positive impression about Adventism and a positive impression about God."

Barbara M. Weimer is a member of the Naperville SDA Church in Illinois.





El poder de un pueblo unido

POR CARMELO MERCADO

Si los cristianos actuaran en concierto, avanzando como un solo hombre, bajo la dirección de un solo Poder, para la realización de un solo propósito, conmoverían al mundo. —Ellen G. White

En el mes de septiembre fuimos testigos de un momento histórico en la ciudad de Grand Rapids, estado de Míchigan, cuando las iglesias hispanas de la Asociación de Míchigan y de la Asociación Regional del Lago decidieron unir sus fuerzas por primera vez para auspiciar una campaña evangelística. Varios meses antes los pastores de ambas asociaciones se reunieron para explorar la posibilidad de trabajar juntos en la ganancia de almas. La realidad es que en el pasado habían ocurrido varios incidentes que resultaron en cierta tensión entre las dos asociaciones, cosa que a veces sucede en lugares donde residen dos asociaciones en un mismo territorio. Sin embargo, los pastores comprendían que necesitaban trabajar juntos para cumplir la gran comisión que el Señor nos ha dado. Así que decidieron unir sus esfuerzos para el avance de la obra.

La campaña comenzó el 14 de septiembre en el auditorio Godwin, teniendo como orador a Esteban Bohr, pastor y director del ministerio Secretos Revelados. Por cinco días él habló acerca de las buenas nuevas de Jesús a cientos de personas que venían cada noche. Gracias a Dios, varias personas se entregaron al Señor por medio del bautismo el sábado de tarde como fruto de esta campaña, y muchos más se están preparando para unirse al pueblo de Dios en un futuro cercano.

Al asistir a las reuniones lo que más me impactó fue ver el gozo en los rostros de los hermanos y pastores. Varias personas se acercaron para expresar su gratitud a Dios por



Un servidor con los pastores de la Asociación de Michigan y la Asociación Regional del Lago quienes organizaron la primera campaña evangelística en Grand Rapids auspiciada por ambas asociaciones

haber derrumbado las barreras que habían existido en el pasado y ahora ver la unidad que por mucho tiempo habían anhelado. Expresaron, además, su deseo de ver en el futuro más programas similares de evangelismo.

Me alegró mucho este primer esfuerzo unido, pues sabemos que esto es la voluntad de Dios. Mi oración es que las iglesias hispanas sigan uniendo sus esfuerzos para así avanzar la

obra del Señor y como consecuencia apresurar su venida.

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

Nota: La cita de arriba está en *Testimonios para la iglesia*, tomo 9, p. 177.



Creative Bible Study

CONTEMPLATING THE LIFE OF CHRIST

BY GARY BURNS

When starting out in pastoral ministry in the Ohio Conference, I was privileged to attend a Columbia Union preaching seminar taught by my hometown friend, Henry Wright. Whenever Henry came home to preach in the little church on the hill in Germantown, Ohio, we were sure to be blessed with new ideas and images from some very familiar stories in the Bible.

At the workshop, Henry challenged us to try a new way of going deep into the Word—to actually experience the Word, and then to preach from that experience. His method is based on a neglected portion of a very familiar quote by Ellen White from *The Desire of Ages*. It is a phrase that many miss, and understandably so. We often stumble trying to overcome our feelings of guilt over the admonition in the very first phrase and miss the secret to success in the second. Here's

the quote: “It would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ” (p. 83). There it is. All those who spend a thoughtful hour each day contemplating the life of Christ, raise your hands. Many of us respond to the reading of that quote with, “Yeah, it *would* be well to spend a thoughtful hour each day, but who can do that?”

For those of you who still stumble over the word “contemplation,” let me allay your fears. There has been a lot of unnecessary and damaging controversy over semantics. The enemy has had a field day, generation after generation, raising up his alarmists whenever the Spirit of God begins to move among His people. I suspect that if we had a word from the Lord today it would be, “You have robbed My people of an intended blessing.”

When Ellen first conveyed this idea in *Gospel Workers*, in 1892, it appears like this: “It would be well to spend a thoughtful hour each day *reviewing* the life of Christ from the manger to Calvary” (p. 246, *emphasis supplied*). When the idea appears in *The Desire of Ages*, six years later, “reviewing” was changed to “in contemplation,” a favorite word she uses again and again in many of her writings.

Merriam-Webster’s Dictionary defines “contemplate”: to view or consider with continued attention; to ponder or



Russ Harlan © Review and Herald Publishing

meditate. Here are a few examples where Ellen used the word, “contemplate,” in her writings, with emphases supplied:

“In the *contemplation* of Christ we linger on the shore of a love that is measureless. We endeavor to tell of this love, and language fails us. We consider His life on earth, His sacrifice for us, His work in heaven as our advocate, and the mansions He is preparing for those who love Him, and we can only exclaim, O the height and depth of the love of Christ!” (*The Acts of the Apostles*, p. 333) Notice how she tries to describe this experience by the phrase, “we linger on the shore” of love.

“The truth of God is to be the subject for his *contemplation* and *meditation*. He is to regard the Bible as the voice of God speaking directly to him” (*The Acts of the Apostles*, p. 474).

“Oh, what love, what matchless love! The *contemplation* of this love will cleanse the soul from all selfishness. It will lead the disciple to deny self, take up the cross, and follow the Redeemer” (*Australian Union Conference Record*, April 1, 1901, Art. A).

“The Bible gives the true seeker for truth an advanced mental discipline, and he comes from *contemplation* of divine things with his faculties enriched; self is humbled, while God and his revealed truth are exalted” (*Bible Echoes*, October 1, 1892).

“Through connection with God, the Christian will have clearer and broader views, unbiased by his own preconceived opinions. His discernment will be more penetrating, his faculties better balanced. His mind, exercised in the *contemplation* of exalted truths, will be expanded, and in obtaining heavenly knowledge he will better understand his own weakness, and will grow in faith and humility” (*Bible Echoes*, October 1, 1892). Notice that this is work! It’s a mental exercise.

“How blessed will be the lot of those who enter into that glorious abode where there will be no more sin, no more suffering! What a prospect is this for the imagination! What a theme for *contemplation*! The Bible is full of the richest treasures of truth, of glowing descriptions....The imagination may reach out in *contemplation* of the wonders of redeeming love, and yet in its highest exercises we shall not be able to grasp the height, and depth, and length, and breadth of the love of God; for it passeth knowledge” (*Bible Echoes*, October 1, 1892).

“It will be profitable to *contemplate* the divine condescension, the sacrifice, the self-denial, the humiliation, the resistance the Son of God encountered in doing His work for fallen men. Well may we

come forth from *contemplation* of His sufferings exclaiming, Amazing condescension!” (*Bible Echoes*, April 30, 1894)

“The present duty of every true child of God is to *wait patiently*, to *watch vigilantly*, to *work faithfully*, until the coming of the Lord, that we may be prepared for the solemn event. The characteristics of the true follower of Christ, the perfect man in Christ Jesus, will be manifested in *working*, *watching*, and *waiting* for the Lord. He will not be wholly given up to *contemplation* and *meditation*, or be so engrossed in some busy works, that he will neglect the exercise of personal piety; but in the symmetrical Christian, personal devotion will be blended with earnest work, and the follower of Christ will be ‘not slothful in business;’ but ‘fervent in spirit; serving the Lord’” (*General Conference Bulletin*, October 1, 1896, Art. B). Notice the balance!

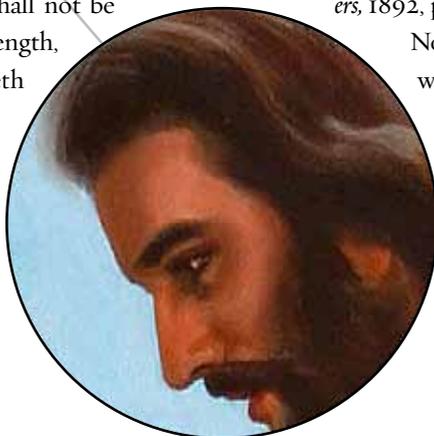
“The Bible is God’s voice speaking to us just as surely as though we could hear him with our ears. The word of the living God is not merely written, but spoken. Do we receive the Bible as the oracle of God? If we realized the importance of this word, with what awe would we open it, and with what earnestness would we search its precepts! The reading and *contemplation* of the Scriptures would be regarded as an audience with the Most High” (*Home Missionary*, November 1, 1897, Art. B). This is the crux of a vibrant relationship!

And my favorite: “Converse with God, and *contemplation* of things above, transform the soul into the likeness of Christ” (*Review & Herald*, May 11, 1886, par. 4).

So, how do you spend a thoughtful hour each day contemplating the life of Christ? Well, I mentioned that we usually miss the key to success in the line that follows: “We should take it point by point, and let the imagination grasp each scene.”

I like the additional word added to the phrase when included in *Gospel Workers*: “We should take it point by point, and let the imagination *vividly* grasp each scene” (*Gospel Workers*, 1892, p. 246, *emphasis supplied*).

Now, back to the preaching workshop with Henry. After introducing the idea of contemplating Scripture using our imaginations, he instructed each of us to take a pad of paper (this was before laptops) and write down every description we could imagine in the scene of the woman caught in adul-



tery found in John 1:8–11. We were to let our imaginations vividly grasp the scene—every detail, every expression, every sound, every smell, every tone, every feeling. And to top it off, Henry asked us to imagine that we were she! As I write this I can still smell the pungent odor of the coarse burlap-type sack pulled down over my head as I was thrown to the dusty floor of the temple, my own temple pounding from the impact of the fall. (The burlap sack was a piece of trivia from some archaeological reference source. An educated imagination guided by biblical principles and historical facts is very useful.)

I have not looked at my notes taken in that workshop for several decades. I'm not even sure where that notebook is, but I remember every detail as though it was yesterday. What Henry guided us to do, and what Ellen encourages us to do, is to create a memory of being with Jesus. When we go through the exercise of letting our imaginations vividly grasp each scene in the life of Jesus, it is as if we were a disciple, a member of the crowd, a blind man with new sight, a child being blessed—and dare I suggest a self-righteous Pharisee afraid of losing his position.

God gifts a number of young Seventh-day Adventists, 21st century storytellers, with the art of filmmaking. Now, in its ninth year, the SONscreen Film Festival has helped create a filmmaking community which is ever seeking creative ways to engage modern culture with the themes of Scripture. It is exciting to see young people, passionate about their relationship with God, directing their creative energies in positive and redemptive art motivated by a genuine love for people. You can connect with their creativity through SONscreen.com.

Some of us have discovered that applying the art of filmmaking to Bible study engages the whole person—left brain and right brain—and creates real, tangible memories with Jesus. Too often, we approach a Bible narrative superficially with a disinterest that comes with familiarity. We've heard the story so many times it is about as exciting as listening to a joke when you already know the punch line.

Bible study can be reduced to a fill-in-the-blank approach

to identifying truth—kind of like filling out a medical history form in the doctor's office. We may think of the story only as a historical fact and forget that these Bible characters were real flesh-and-blood people.

The traditional classroom teacher-student model for Bible studies is a dissemination of pre-discovered truth. The leader asks questions designed to lead the other members to a specific pre-determined conclusion. This may be an efficient method of indoctrination, but not a good way to develop an experiential relationship.

William Barclay says, "It is only when truth is discovered that it is appropriated." Being a filmmaker is all about discovery. Who are these characters? What is their story? How do they look? How do they sound? Who is the real person behind the mask? What do they feel? How do they relate to others? These are all questions that filmmakers ask when they develop a narrative. The process demands a creative imagination.

Some of the best advice for filmmakers and Bible adventurers is found in the book *The Desire of Ages*, on page 83: "Take it point by point, and let the imagination grasp each scene."

You can encourage teenagers to bring their fascination with Hollywood and their natural curiosity with characters to the study of the Bible. Let them imagine that their Bible study group is a filmmaking team of writers, cinematographers, set-designers, wardrobe and makeup artists, and musicians on an adventure making a film of a story in the life of Jesus. You are the producer. Your role is to provide resources, unlock doors, turn on lights, pay for the caterer and pray that your artistic community produces a blockbuster. You can encourage, but let them do the work. Stay out of the group.

Since the creative process is all about inspiration, let them start with prayer—asking God to inspire creativity and provide insights.

Years ago, Eric B. Hare, the great storyteller of the Baby Boomer generation, presented a class on storytelling to a group of theology students. He proposed the use of the imagination in telling a story. To illustrate, Eric quickly drew



It would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ. We should take it point by point, and let the imagination grasp each scene. — Ellen G. White

a scene of a mountain lake on a chalk board with a white piece of chalk. "These are the facts," he stated. "The only information you have." Then Eric went on to establish the case that you can make the facts closer to the truth by using your educated imagination.

"Would a mountain lake be surrounded by trees?" he asked. Everyone agreed, so he drew in the outline of some evergreen trees.

"Would it be likely that some birds would be in the trees," he went on.

"What about chipmunks? What color is the sky? What's the color of tree bark?" You can see where this was going. Eric opened up a case of a variety of colored chalk; and less than an hour later had a beautiful work of art.

"Now which is closer to the truth," he asked. "The white outline? The bare facts? Or this?" We all agreed that his work of art more accurately reflected reality and a better representation of the truth.

You can use the same principle to recreate the scene of the healing of Bartimaeus found in Mark 10:46–52. Always begin by praying for inspiration. Here are the steps:

- **Observation**—After reading the story aloud, begin the adventure with basic questions, lots of questions that allow everyone to participate by providing perspectives based on their personal observations. Imagine you are there and describe every detail. Look for hidden clues in the text, key words, omissions, repetitions, contrasts, connectives, atmosphere and general structure. Where does the story take place? What do you know about Jericho? Why is Bartimaeus mentioned by name? Who was Timaeus? Why does Matthew's account of the story in Matthew 20:30–34 mention two blind men and not mention their names? How would you describe the sights, sounds, smells and feelings of the scene? What kind of day is it? Where is the sun? What's the temperature? What animals are present? Does Bartimaeus have a beard? What's that crusty matter below the left corner of his mouth? "Let the imagination grasp [the] scene." Not all the answers can be found in the text. Nor does the text suggest all the questions. This is not about preparing the facts to go to court. This is about creating a film that best communicates an incident in the life of Jesus.

- **Interpretation**—Ask "Why" or "What is meant by..." Wrestle with meanings. This is where the filmmaker identifies the real story—the life-impacting message. Asking these



questions is not the same as being skeptical. Come with an open mind. Let the text speak for itself. Resist the temptation to interject your own agenda or assume a previously held opinion. Build upon the foundation of Jesus Christ and what you know to be true about the character of God while being open to the Holy Spirit to reveal new depths and dimensions of His character. Be realistic and accurate historically and contextually. Be imaginative.

- **Summarization**—Pause and reflect on what you've come up with. Re-tell the story as if you are reading a finished screenplay. Let each member of the group participate by describing different dimensions of the story.

- **Personal Application**—This is a quiet, personal time to let the Holy Spirit speak. Individually, ask God to speak to you personally about the insights you've discovered together. What might you actually do if you were to allow the Lord to change your thinking and your life to reflect the lessons learned from the story? How might that impact your church and community?

- **Share**—When everyone has had sufficient time to reflect and listen, share with one another what God has personally revealed to you. If it is a larger group, you may want to share in groups of twos or threes.

- **Pray for one another.**

You have now created a memory of being with Jesus on the road to Jericho, just one week before His crucifixion. You can replay this "film" in your mind again and again. Continue the process with other narratives, and you will experience a whole life with Jesus, the Living Word.

When using the discovery method of Bible study on your own, it is more useful to use a journal as a method of dialogue. By writing out your observations and imaginings, you are engaging both forms of dialogue—speaking and listening. By writing, you can express your ideas as well as listen to them. It affords you the opportunity to respond. You can dialogue with God by writing your questions and recording His responses from Scripture and the impressions He gives you.

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Alkosh

BY CONSTANCE CLARK GANE

Heading northeast from the ancient city of Nineveh, the warm spring sun beat down on our faces as we headed up into the Alkosh or Baathera Mountains, hilly flanks of the Zagros mountains.¹ The words of the prophet rang in our ears: “Behold, on the mountains the feet of him who brings good news, Who announces peace!” (Nahum 1:15 NASB)

To the west is the Kaly Behendoaya Valley through which a sparkling stream runs. In this dramatic place, were these the mountains where the feet of the prophet, Nahum, walked in the mid-600s B.C.? Was this where he stood and encouraged his people saying, “The LORD is good, A stronghold in the day of trouble, And He knows those who take refuge in Him”? (Nahum 1:7 NASB)

Nahum, whose Hebrew name means “comforts,” is only mentioned once in the entire Bible, in Nahum 1:1. His entire book prophesies divine judgment on Nineveh, the capital city of the cruel and oppressive Assyrian Empire. We do not really know where Nahum lived and died. No definitive identification of the locality denoted by the designation “Elkoshite” can be made. Several different traditions claim a connection to the prophet, and place the prophet’s burial site in Iraq or Israel.² A group of Jews in Iraq believed his tomb was there at the village of Alkosh.

Far from our own home and lonely for our family of believers, we approached the village of Alkosh³ with a sense of intense emotion. At the time I was a U.C. Berkeley graduate student specializing in Mesopotamian archaeology and was in Iraq for four months with the Berkeley team excavating at the ancient site of Nineveh. My husband, Roy, came with me to protect my person and enjoyed an induction into the rigors of archaeology. The two of us were the only Christians, not to mention Seventh-day Adventists, on the team of eleven. Living in close quarters, working to exhaustion in the burning heat, and from sundown Friday to sundown Saturday keeping the Sabbath hours sacred while the rest of the team excavated, resulted in painful tensions that do not need enumeration. We were different and we were isolated. For this reason we felt a deep kinship with the lonely prophet, Nahum, who was far from his home, far from his people, far from his beloved temple.

We entered the mountain village where stone buildings were clustered against the sides of the hills. As we came closer, we were shocked to see the rubble, the destruction, the chaos of a broken village. It was immediately evident that this small village had been caught in the middle of a long struggle. Homes were blown apart—some were still partially inhabitable, others

completely destroyed. Seeking an explanation, we turned to our Adventist friends who brought us to this place.

We moved on, entering the narrow streets, weaving our way around the debris. Children played in the streets, looking up in shocked surprise as we passed by. Dogs barked, donkeys brayed and people moved about in a comfortable way of life as usual. Courtyards with lush, green grapevine-covered arbors stood amidst the broken homes creating a peaceful shade. Pomegranate trees were in bloom, their brilliant reddish-orange blossoms in stark contrast to the limestone buildings and azure blue sky.

Our friends led us to the center of town. I cannot express the emotions that swept over all of us as we stood there and looked at the synagogue. It, too, had not escaped the mortar shells. Here, in this place, on this mountainside—in the Zagros mountains overlooking the plains of Assyria where the impregnable capital cities of Ashur, Nimrud, Khorsabad and Nineveh had once stood, proud and magnificent in their glory, wonder and splendor—a prophet was believed to have lived and preached, comforted his people and died.

Inside, we silently waited while our sunburnt eyes grew accustomed to the dark shadows of the synagogue. Gradually, the brilliantly cloth-covered tomb of Nahum, which stood out in the middle of the large room, came in focus. The crimson red and green of the covering belied neglect. Someone had lovingly sewn the cloth and placed it here. But who? There were no Jews still living here. To preserve its sanctity, the tomb was surrounded by an iron fence. The area had been swept as clean as possible under the circumstances. As we stood before the tomb, a jolly Chaldean woman entered through the broken door. She swept her hand across the room and then brought it to her ample bosom to indicate she was caring for the place. Her eyes danced as she explained this in Aramaic. Roy strained to understand the Aramaic. Yes, he could, bits and pieces here and there. Of course, she couldn’t understand his classical Aramaic, but we all understood the sanctity of this place and the love with which this woman and her husband still cared for this broken house of worship.

She was a Chaldean, a Christian, as are all Chaldeans. Alkosh

is one of many Chaldean villages in this part of Iraq. These Christians trace their heritage back to the descendants of the ancient Babylonians.⁴ In the biblical text the Chaldeans are referred to in Hebrew as *Kásdim* כַּשְׁדִּים, with the most famous Chaldean in the biblical text being Nebuchadnezzar II (604–562 B.C.), king of Babylon (see Jeremiah 32:38). While Nebuchadnezzar’s own language would have been Babylonian, the language which was used in court and was the *lingua franca*⁵ of the ancient Near East from the eighth century B.C. into the Roman period was Aramaic. Several portions of the Bible are written in Aramaic.⁶ It is the modern version of this ancient language that is still spoken by the Chaldean Christians today.

Inside the synagogue, the broken rays of sunlight streaming through gaps in the fallen roof fell across the arched chambers and onto the rubble and swept floor. To our amazement, Hebrew texts of scripture carved in square blocks of stone set into the plastered walls were still intact. Instinctively, Roy and I hid our excitement and the fact that we could read the Hebrew texts. One slip and the results could have been disastrous under the prevailing regime. The *paroket*⁷ still hung, limply and somewhat torn, across the ark⁸ where the Torah would have been kept. In my mind, I could see the rabbi gently removing the Torah from its place and opening its sacred pages to the Sabbath scripture. I could hear the chanting of the text and the hearty response of the congregation. A brass lamp still hanging from the ceiling would have flickered its warm glow across the shadows of the service. An offering box was in place for collecting the gifts of the worshippers.

Tiny rooms and others not so small were built into the stone walls surrounding the large courtyard connected to the synagogue. Some still had their doors hanging on rusty hinges, others no longer had any door at all. Did people once live here? Were these workrooms or classrooms? Ancient knarled trees bent over the grounds and the stone wall. These must have once sheltered children as they played in the sunshine during social gatherings or while the adults prayed. As we stood there a bleating flock of sheep moved across the courtyard searching for stray wisps of grass. We were told that the small, free-standing building set off to the side in the courtyard was the tomb of Sarah, the sister of the prophet, Nahum.

Who were the Jews who had lived here and worshiped here? When did they come and why did they leave? Were they descendants of the Jews brought here by the great Assyrian kings, Tiglath-Pileser III or Sargon II, who took Samaria in the 700s B.C.? Were they Jews who had traveled by foot over the Fertile Crescent with Daniel and his friends when the mighty Babylonian king, Nebuchadnezzar II, took them from Jerusalem in 604 B.C.? Tradition has it that the first Jews were brought by

the Assyrians and resettled in this region during the era of mass-deportations.

From both the Sacred Scriptures and from non-biblical sources, we know that for centuries the Jews in Mesopotamia lived among the Assyrians, Babylonians and Persians. Continuing on into the Common Era, Arab Muslims, Chaldean Christians, Assyrian Christians, Jews, Kurds and the Yazidi, as well as other ethnic and religious groups, have lived together in Iraq. However, between the years 1950 and 1952 some 120,000 to 130,000 Iraqi Jews made *Aliya*⁹ to Israel. By the late 1990s, only about 60 Jews remained in Baghdad. So, when did the Jews of Alkosh leave? I do not know; but if we understood the villagers correctly, they said the Jews left sometime between the late 1940s and the early 1950s. When they did, they left behind a community of Chaldean Christians who still respect their synagogue and the tomb of the great prophet, Nahum.

As it came time to leave, we lingered—not wanting this experience to end. So much history took place in this small mountain village, sacred history and secular history. “The LORD is slow in anger, and great in power” had been preached in this place (Nahum 1:3 NASB). For millennia, there had been those who listened and carried on the tradition of an ancient people far from their homeland.

Personally, I will never again read the book of Nahum without a certain tightening of the chest as I think of Nahum, the lonely Alkoshite, preaching from that mountainous village of Alkosh. The details of biblical narratives have always fascinated me, but there was much I did not fully appreciate until I spent time where events actually took place. When you pick up a piece of pottery at a biblical site that dates to the time of a prophet, or a bead or two once worn around a young girl’s neck, or stumble over a stone inscribed with “Sennacherib, king of Assyria, I rebuilt the walls of Nineveh,” something happens to your ability to conceptualize the events of the Bible.

One does not need to travel to the biblical lands in order to know God, yet in many ways the narratives in the sacred text become three-dimensional when you get your hands in the dirt of an excavation and uncover portions of history directly related to a specific account. The Institute of Archaeology at Andrews University directs excavations on a regular basis in the country of Jordan. These scientific research projects have made a significant impact not only on biblical scholarship, but also on the personal level of spirituality for many students and volunteers.

However, not everyone can travel. What a privilege that we have the Siegfried H. Horn Archaeological Museum on our campus at Andrews University. It houses one of the largest cuneiform tablet collections in the U.S., as well as numerous artifacts directly related to the Bible. Beautiful exhibits created by

faculty and students provide a visual context for biblical finds. It makes a difference when a child can see a brick stamped with the name of Nebuchadnezzar, peer at a female goddess like the one Rachel stole from her father, Laban, or feel the rough fabric of a goat-hair tent—the type in which Abraham would have lived. And not surprisingly, it makes a difference for adults as well. The Horn Lectureship Series is another opportunity to ride on the shirttails of those conducting research in the Middle East. A number of lectures are given each year on our campus. Archaeology and the results of the painstaking efforts of countless individuals have provided you, the reader, with an explosion of detail, historical background and in-depth information that most take for granted.

I consider it a sacred privilege to work in the dust of antiquity. Far from being irrelevant, it brings flesh and blood and personality to the historical events of the Bible. That moment in 1989, on the mountainside of Nahum's Alkosh, the prophet's oracle against the ancient city of Nineveh burned into my consciousness as I realized that back at Nineveh, under my trowel, I was uncovering the very historical event prophesied by Nahum. For, you see, we were excavating the battle scene of Nineveh's final destruction of 612 B.C. The prophet saw that historical moment and exclaimed: "All who hear about you [Nineveh] Will clap their hands over you, For on whom has not your evil passed continually?" (Nahum 3:19 NASB)

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1. The following experience took place in the spring of 1989.
2. Nestorius, Patriarch of Constantinople from 428–431 A.D., associated a "tomb of Nahum" with Alkosh in Iraq. However, in his prologue to his commentary on Nahum, Jerome (340–420 A.D.) mentions that Nahum was from the village of Elcesi (identified as el-Qauze, west of Tibnin) in Galilee. Another suggested location is Capernaum (*Kaper Nahum*, "Village of Nahum") supported by A.W. Knobel and F. Hitzig. Finally, a Judean Elkesi ("yonder"), located south of Eleutheropolis or Bet Guvrin, is a tradition recorded by Pseudo-Epiphanius (*De Vitis Prophetarum*). *Encyclopaedia Judaica*, Volume 12 MIN-O, *Encyclopaedia Judaica*, Jerusalem, 1971, p. 793–795.
3. Variants of the name Alkosh are Al-kosh, Elkosh, Elqosh, El-Qosh and El-Qush.
4. There are more than a million Chaldean Christians in the world. Most of them still live in Iraq.
5. The official international language of the empire.
6. Genesis 31:17 (2 words); Ezra 4:8–6:18; 7:12–26; Daniel 2:4b–7:28; and Jeremiah 10:11.
7. The Hebrew word, *paroket*, refers to the veil behind which stands the Ark of the Covenant in the Sanctuary. In the modern era it refers to the veil that shields the Torah Scroll from public view in the Synagogue.
8. The small cupboard in the wall of a synagogue that houses the sacred writings is called an "ark."
9. *Aliya* (Hebrew) means "to ascend" or "go up" and is the term used to describe the transition of a Jew moving from outside of Israel to the land of Israel. One always "goes up" to Jerusalem or Israel.

All photos by Constance Clark Gane. Photo descriptions (page 16, clockwise from left): 1. Brass hanging lamp; 2. Offering box; 3. Cupboard with Hebrew inscription above



The Institute of Archaeology

SIEGFRIED H. HORN
MUSEUM

LOCATION

The Institute of Archaeology and Siegfried H. Horn Museum are located at 9047 U.S. 31 in Berrien Springs, Michigan, just south of the Andrews University campus. The museum



houses more than 8,500 ancient Near-Eastern artifacts, including coins, pottery, sculptures, tools, weapons, figurines, jewelry, seals and glass vessels. Housed also are more than 3,000 ancient cuneiform tablets from Sumerian through Neo-Babylonian times.

The Siegfried H. Horn Museum is open to public exhibit only on Saturday from 3:00 to 5:00 p.m. when the University is in session and by appointment during the week (closed for most University holidays). For information and appointments, please call 269-471-6180 or email horncurator@andrews.edu.

ARCHAEOLOGICAL FIELDWORK

For information on upcoming excavations and the possibility of joining the team for a season, please call 269-471-3273 or email hornmuseum@andrews.edu.

ARCHAEOLOGICAL LECTURES

Archaeological lectures are announced in the *Andrews Agenda* (www.andrews.edu/agenda), local papers and on radio stations as well as posted on Siegfried H. Horn Museum websites: <http://hamlectureseries.wordpress.com> and <http://siegfriedhornmuseum.wordpress.com>.



A Card, Garage Door and a \$50 Bill

On June 4, Dennis Hulett stepped into the baptistry on the lawn of the Raymond Church in Wisconsin. Not far away, Karl and Karen Frantz, and dozens of his church friends, watched with tears in their eyes. It had been a miraculous journey for Dennis—a journey involving a card, a garage door and a \$50 bill.

Things had been a bit rough for Dennis. He lost his job, was going through a divorce, and felt worthless. Looking through his mail one day, he noticed a card showing a multi-headed dragon with crowns on it. “Immediately, I knew what it was,” said Dennis, who has always been interested in Bible prophecy. Many times his great grandmother told him, “Dennis, you are going to see the Lord come and harvest all His people. It is going to be in your lifetime that you hear the trumpets blare, and God’s going to come and get you.”

Dennis went to the prophecy meeting at the Raymond Church by himself and sat in the back. “It was way different from what I had been taught,” said Dennis, who was currently reading the *Left Behind* book series. “I went to the meetings every night. It was really fun! We went through Daniel and Revelation letting the Bible explain and defend itself. I thought, *This is exactly the way Bible studies should be conducted.*”

Dennis immediately developed close bonds with the members, including Karl and Karen. “Dennis rented the house next door to us,” said Karl, a long-time member who attends the Raymond Church. “When he moved in my wife and I prayed, ‘Lord, help us to be a good influence on Dennis.’”

After the prophecy meetings, Dennis continued attending the Raymond Church most Sabbaths. “That’s when a significant event made everything I was learning just click,” said



When Dennis Hulett (left) moved to a house next to his neighbors, Karl and Karen Frantz, they prayed, “Lord, help us to be a good influence on Dennis.” Their observance of the Sabbath made a strong impression on Dennis. He was later baptized outdoors by Carlos Ancheta, pastor of the Raymond Church in Wisconsin.

Dennis. “I noticed that Karl’s shop garage door was always open, except on Sabbath. I could set my clock on it that before sunset every Friday those doors would come down and not come up again until Saturday night. I was unemployed at the time and recycling cans. I needed money because my daughter was coming for a visit the following Monday. As I headed out one Friday to recycle my cans, I saw Karl’s garage door was closed. The first thing I thought was, *I can’t insult God by working on Friday*

night. And what would Karl think if he saw me out recycling? I decided I couldn’t do it. I didn’t know how I would get some money, but I would just have to figure out something else.”

The next morning at church somebody put a \$50 bill in the offering plate with a note that read, “Give to Dennis.” Dennis was speechless. “It was enough for food, gas and stuff to have a nice week with my daughter! That was significant. Since then, I have been blessed daily. God even blessed me with a job with Sabbaths off! Karl alone, by having his garage door closed like clockwork on Sabbath, was the significant event that made everything I had learned click,” said Dennis. “When God provided the money I needed and then the job, I felt like He was saying, ‘I got you covered.’”

Dennis is actively involved in the Raymond Church, and is helping remodel their community center.

Juanita Edge is communication director of the Wisconsin Conference.

Welcome Additions

Ellen Pratt's brother, Bruce Wilson, is an active member of the Monticello Church. When her mother, Evenell Wilson, joined the church, Ellen became curious. She began attending and discovered she enjoyed the friendliness of the church and the Sabbath school class.

At about the same time, Ellen's daughter, Leslie Bruder, became dissatisfied at her home church and began looking for a church that, in her opinion, was more Bible-based. She, too, began attending the Monticello Church. Her three children were happy in their Sabbath school classes, and Leslie discovered she enjoyed the biblical foundation of the adult Sabbath school class.

The friendliness of the church members impressed her. Soon, Leslie began attending the weekly prayer meeting conducted by the pastor, Blake Hall.

Ellen and Leslie decided they wanted to know more, so Bible studies were started with Ellen's brother, Bruce, head elder of the church. As the studies progressed, they wished to make their commitment to Christ, and decided to be baptized. "It was a wonderful feeling to give Bible studies to members of my own family," says Bruce. "And to see them decide to accept Christ!"

But it didn't end there. Kortney Gavaris began attending the Monticello Church, in Indiana, whenever she and



From left: Blake Hall, pastor, Monticello Church; Ellen Pratt, Leslie Bruder and Kortney Gavaris.

her sisters came down to visit their grandparents, Bruce and Marcia Wilson. The sisters enjoyed attending church, too, and liked the friendships they made at the church. Kortney soon approached her grandfather and requested Bible studies. Bruce conducted many of the Bible studies by mail when Kortney wasn't visiting. In due time, she decided that she, too, wished to make a public declaration of her desire to follow Jesus by baptism.

"And I have another granddaughter, Colleen, who is taking Bible studies from my wife, Marcia, and [Colleen] will probably be baptized by the time this article is in print," added Bruce. "So that will make four! My heart is so lifted up to our Lord and Savior for leading my family members to Him!"

"These precious souls are welcome additions to the Monticello Church family," says Blake. "And each one is doing their part in helping the church grow."

Judith Yeoman is the former Indiana Conference correspondent.

A Love Story

Sitting across the table, watching laughing eyes and hands moving to tell the story better, you notice it—the abiding attachment, the trust and joy. But more than anything, when you spend time with Jolene and Tom Marx, you see the love. Not only are Jolene and Tom in love with one another, they are also in love with Jesus.

In the heart of Menominee, Michigan, Jolene and Tom met as youngsters and were fast friends. But their journey together as high school sweethearts ended, and life took

them different directions. Tom spent time developing his passion for photography and raising his three sons. Jolene headed east with her growing family. Though both Tom

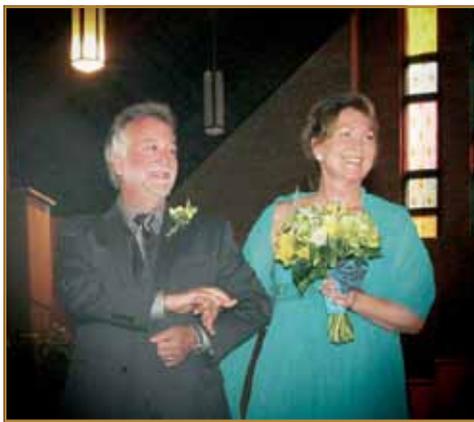
and Jolene spent time in and around religious institutions, religion never seemed to fit. Both had questions that never seemed to be fully answered in their churches.

Later, after meeting up again and moving to Green Bay, Wisconsin, Tom and Jolene began to look for a church that could answer their questions and enable them to know God more clearly. In April 2010, they saw billboards promoting a “Revelation Speaks Hope Seminar” with Brian McMahon at the Green Bay Church. Jolene and Tom began to attend the meetings. From the first meeting, they felt their questions were being answered!

“We would drive home after the meetings and ask each other, ‘What did you think about this?’ And it would raise more questions. And the next night Pastor Brian would answer the questions we had!” says Jolene. Feeling led by the Holy Spirit, the pair attended every night of the seminar.

“He explained everything so well that we felt we had something to look forward to instead of being scared of the end of the world,” explains Tom. Questions that had built up over a lifetime all seemed to be answered in a few weeks.

“My mom and dad had died about a year ago, and I fi-



Tom and Jolene Marx were married in the Green Bay Church on July 8, and followed Jesus in baptism on Sabbath, July 9.

nally had peace about what happens when you die. It really makes sense,” Jolene adds.

The differences in the Adventist message were readily apparent. “People have been so helpful in helping us to understand the Sabbath and what we should be eating,” Tom shares.

“This isn’t a church, this is a way of life for us!” exclaims Jolene.

Looking forward to joining in the ministries of the church, Jolene and Tom are eager to get involved in

health ministries, since the health message has had such an impact on their lives already.

After spending almost a year getting acquainted with the church family “who were very encouraging and friendly,” the pair chose to commit their lives to Jesus and to each other. Tom and Jolene were married in the Green Bay Church on July 8, and followed Jesus in baptism on Sabbath, July 9.

Hallelujah! This is one love story that will continue into eternity!

Jennifer Ogden is the associate pastor at the Green Bay Church in Wisconsin. This article was originally published in *The Messenger*, September 2011 (adapted).

Journey for Truth

Debra Bedell’s journey for truth not only impacted her life but also the life of her daughter, Melissa. Debra grew up in a Christian home and accepted Jesus Christ as her personal Lord and Savior at an early age, and then was baptized by immersion as a teenager. As years went by, Debra realized she was spiritually starving. If God’s Word is the bread of life, then she felt she had been receiving stale crusts of bread from the churches she had attended.

Debra and her husband raised their daughter, Melissa, as a Christian with regular church attendance. Like her mother, Melissa asked Jesus into her life as a young girl. But Melissa did not know much about Him except that He died for her sins. As the years passed, Melissa continued to go to church but her Bible knowledge did not increase. It got to the point that what she saw on TV, learned in science

classes and what she witnessed in the world influenced her more, and Melissa started to believe that the biblical accounts of Adam and Eve, and the Flood, were just myths and nice stories like Cinderella.

When she was 15, Melissa gave up on God. Then, at 16, she made a deal with God and sought to find Him at the church she had been attending since she was in third grade.

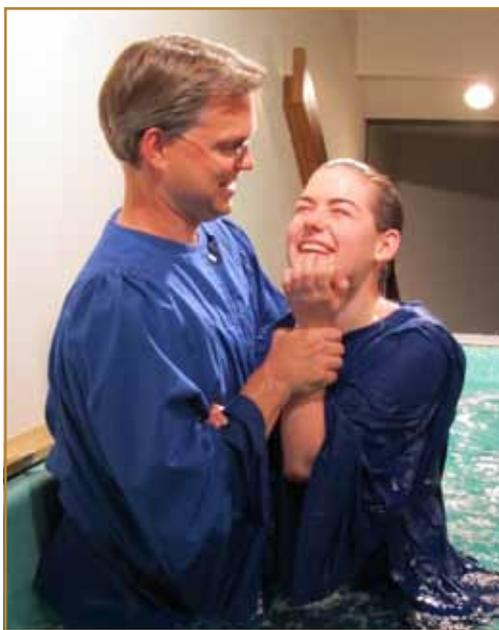
But in her time of greatest need, she felt pushed aside. Church members were too busy with their own lives to care about her. About this time, Melissa's health continued to decline. In 2008, when she was supposed to go on her first mission trip with fellow church members, she was told she could not go because of her poor health and that she would just be a burden. What made this rejection even worse for Melissa was that the church members did not really know anything about her health or about her.

Melissa's grandfather (Debra's father) battled cancer. It was getting worse, so they went to visit.

Melissa and her grandfather never really talked much before this visit, but this time her grandfather talked about God with such respect—something she never witnessed in anyone else. After that visit, it was all Melissa could think about. She wanted that kind of relationship with God but really did not know where to start.

About this time the Bedell family decided to find another church. The people at the new church were really nice though the sermons were shallow. Melissa figured there had to be more to the Bible than the same few stories she was always hearing. After hearing a particularly unusual Mother's Day sermon, the family decided to stop attending.

While continuing their search for a church, Debra was spiritually fed by a prophecy series on the Internet recommended by her chiropractor, Randy Tent. Melissa noticed Debra "glued" to the computer and listened to her comments about what she learned from the videos. Melissa tried watching the lectures, too, but only became confused. Melissa realized she knew nothing about the Bible, so she found another series on Genesis. She thought the beginning of the Bible would be a good place to



Melissa Bedell comes out of the water rejoicing. Also pictured: Jim Howard, Metropolitan Church pastor

start. She watched eight programs in two days. Melissa was so excited to learn there was science that supports the Bible.

When Debra finished watching the prophecy series, she Googled to see if there were any Seventh-day Adventist churches in the area, and found the Metropolitan Church, in Plymouth, Michigan. She and Melissa began attending Metro a week after Easter and could not get enough. They attended everything possible, even "double-churching" at the South Lyon Church to learn more. Melissa was particularly astonished to find that Adventists use the Old and New Testament, and learned the Bible is not such a mys-

tery. Everything just made sense.

Melissa and Debra studied with Metro Bible worker, Joshua Plohocky, and the pastor, Jim Howard, and Melissa finally finished watching the prophecy series. Melissa knew she wanted to be baptized. On July 2, Melissa's wish for baptism came true. Debra came into membership by profession of faith.

Melissa almost does not recognize herself from where she was a year ago, and feels so blessed that God has helped her grow in Him. Melissa says, "I'm so glad both Joshua and Pastor were so patient with me in helping me find my Lord and Savior, and finally seeing the same respect for God I know my grandpa had. Looking back now, I can see how God was working in my life, even at a young age, and used my lack of health and random events to bring me to Him and His truth."

Debra says, "I've enjoyed the spiritual meals I've received here [at Metro] and wholeheartedly accept the truths that have been taught. I am very happy to join this church family and serve with them, till Jesus comes again."



The Bedell family discovered a church to help them understand what the Bible teaches. Front row (from left): Randy Tent, Melissa Bedell and Debbie Bedell; back row: Joshua Plohocky, Bible worker; Jim Howard, Metropolitan Church pastor

Joy Hyde is the communications secretary of the Metropolitan Church in Plymouth, Michigan.



Bruce Powell

Jacqueline Champlain, M.D., adds her Bible verse to the floor of the Adventist Hinsdale Hospital chapel, which is still under construction. More than 150 doctors and Adventist employees left their own mark on the chapel slated to open in March 2012.

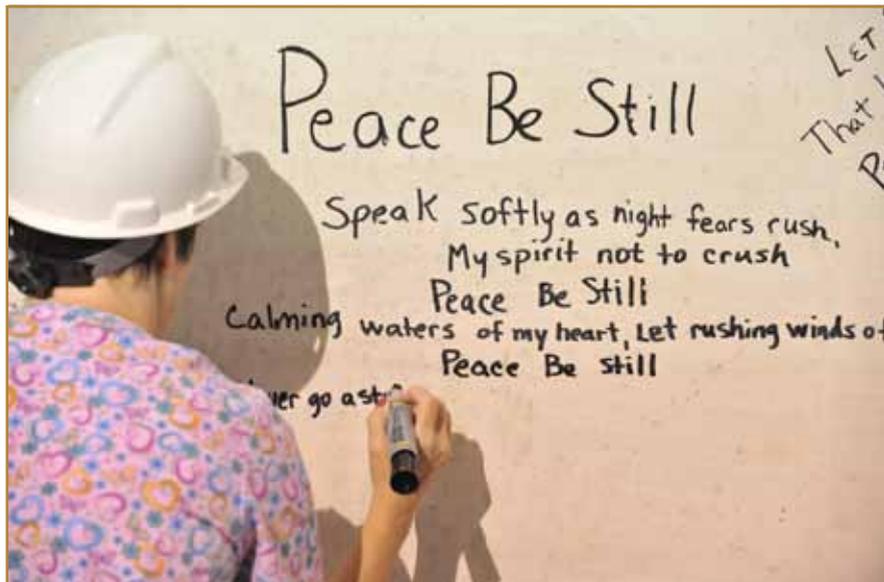
Our chapel, our future: Blessings for a new day

Therefore everyone who hears these words of Mine and acts on them, may be compared to a wise man who built his house on the rock. And the rain fell, and the floods came, and the winds blew and slammed against that house; and yet it did not fall, for it had been founded on the rock.

—Matthew 7:24–25 NASB

One by one they entered the empty chapel at Adventist Hinsdale Hospital armed with markers in their hands and the Word of God in their hearts. They left behind Bible verses and special blessings covering the floor and walls of the hospital's unfinished chapel.

On Aug. 25, employees and community members decided to leave their own mark on the new chapel, which is part of a new \$75 million patient pavilion addition slated to open in March 2012. More than 150 hospital physicians, staff and local church officials put on hard hats and entered the busy construction site to write verses on the floors and walls of the chapel.



Bruce Powell

While the blessings and Bible verses written by employees and community members will eventually be covered up by carpet and drywall, the true message never will.

While the blessings will eventually be covered up by carpet and drywall, the true message never will, said Jim Today, the hospital's administrative director of facilities.

"We were putting up the last of the steel, and people wanted to sign it," Today said. "It seemed better to write God's eternal Word on the building. We also wanted to give people who aren't involved in the actual construction a chance to participate and be a part of this."

As an inspiration, Today pointed to Matthew 7:24 where Jesus encourages us to build our house on the rock of God's Word.

"God's Word will always be at the foundation of the pavilion," Today said. "Extending the healing ministry of Christ is the hospital's mission, and the Scripture-writing activity encourages staff and the community to participate in the building process through prayer."

Some employees arrived at the chapel with their own Bibles while others copied verses from their smartphones. Many brought along cameras so they could keep a permanent reminder of their temporary art.

The event was so popular; there

almost wasn't enough room for everyone to fit in their favorite Bible verse or special blessing. But in the end, it all seemed to work out. Tiny paragraphs of God's Word fit perfectly in between the large, longer verses.

"This is just such a special moment," said Toni Eiden, who works in physician relations at Adventist Hinsdale Hospital. "It's a way to leave your mark on something you feel very strongly about. I will be able to come back here in the future and know I had a part in it, even though it's all covered up."

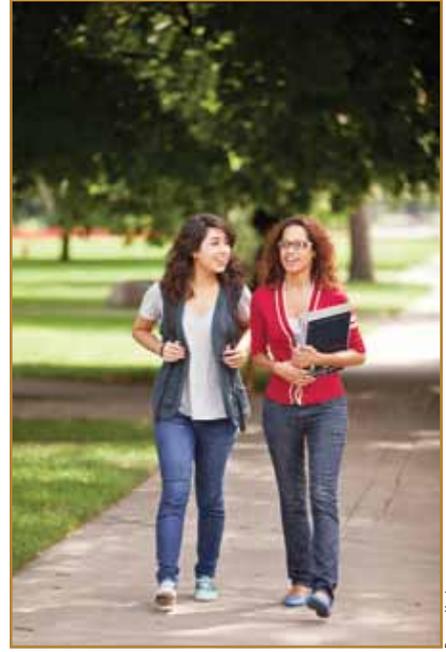
Tricia Trefl, manager of pastoral care at the hospital, stood amazed at the scripture-covered walls and floor at the end of the day.

"It was a sacred moment seeing all the different texts spread across the walls and flooring," Trefl said. "It was a testament to God's Word and faithfulness and to our desire to build our work on God's love. Every scripture is a prayer, a special meaning from the people and departments, and [a reminder] to build our healing ministry through God's power."

Sheila Galloro, public relations specialist,
Adventist Midwest Health



Darren Heslop



Darren Heslop

Andrews University has seen an increase in enrollment with 3,547 undergraduate, graduate and post-doctoral students on campus this September.

With a diversity index of .71, Andrews University tied for fifth in Campus Ethnic Diversity in the U.S. News & World Report college ranking list.

Andrews receives rankings, enrollment rises

The rankings are out, and once again Andrews University is ranked in both *U.S. News and World Report's* "Best Colleges 2012" and Forbes.com's "America's Top Colleges."

One of only 262 schools in the country considered National Universities, Andrews University is one of 98 private institutions so classified and the only Seventh-day Adventist school to make *U.S. News and World Report's* "Best Colleges 2012" list.

Andrews University made a few other *U.S. News & World Report* college ranking lists, too. With a diversity index of .71, the University tied for fifth in Campus Ethnic Diversity. (The closer a school's number is to 1.0, the more diverse it is.) And with 12 percent of the Andrews student body comprised of international students, Andrews tied for eighth in Most International Students.

Forbes.com also ranked Andrews University No. 545 in "America's Top Colleges," a compilation of the 650 best educational institutions (out of more than 6,000) across the country. Forbes gives an overall rating and smaller subcategory ratings; Andrews University also made the "Best Private Colleges," "Best Research Universities" and "Best in the Midwest" lists.

Christon Arthur, dean of the School of Graduate Studies & Research, says, "The hallmark of an excellent university is the infusion of research and scholarship into its academic fiber. Therefore, at Andrews University, research and scholarship inform our teaching and provide meaning to our service to our Church and civic communities. It is because of this infusion of research into its academic life that Andrews University continues to be ranked as 'One of America's Top Colleges' and classified as a Doctoral Research University. This designation is significant because it indicates that as a university we are moving towards excellence. This designation obli-

gates us as an institution to promote more faculty and student research, as a priority; celebrate excellence and the scholarly accomplishments of faculty and students; and create an academic culture where research and scholarship can flourish."

The University has also seen an increase in enrollment with 3,547 undergraduate, graduate and post-doctoral students on campus this September, the second highest ever. Last year's enrollment as of Census Day was 3,487. Total credit hours being taken this fall are at an all-time high. The 2011-2012 enrollment is almost evenly split between undergraduate and graduate students with 1,844 undergraduate students and 1,618 graduate students including ministerial and professional degrees.

The complete listings can be found at www.forbes.com/colleges/andrews-university/ and <http://colleges.usnews.rankingsandreviews.com/best-colleges/andrews-university-2238>.

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

[EDUCATION NEWS]

Ruth Murdoch Elementary School celebrates Grandparents Day

Michigan—Deborah Park and her sixth grade class at Ruth Murdoch Elementary School in Berrien Springs celebrate Grandparents Day at the beginning of every school year. Students are encouraged to invite their grandparents, or another adult, to the classroom for a special program that highlights why grandparents are so special.

One national survey of grandparents reported that a variety of activities are engaged in with grandchildren, such as joking and kidding, giving money, talking about growing up, giving advice, discussing problems, going to church/synagogue, providing discipline, taking a day trip, teaching a skill or game, watching TV together and talking about parent/child disagreements. This sounds like a very positive list, and it shows why grandparents should be celebrated.

In her weekly newsletter, *Park's Times*, Park writes: “[Our worship] story reflected on how Joshua and Caleb, the only grandparents who lived in Egypt and made it into the Promised Land, were very valuable to the Isra-



Lissa Caballero and her grandparents, Bruce and Marilyn Babienko, celebrate Grandparents Day.

elites because they could remind the people of the ‘giants’ they were able to face in the past with the help of God. In the same way, today young people need the interaction with those who have lived the faith and faced the giants and know the power of God. With this interaction, faith is passed down. We challenged our guest grandparents to stay involved in our lives because they do make a difference!”

Everyone enjoyed special music selections performed by the students. Grandparents were served refresh-

ments made by the sixth grade students and finished up the celebration by creating a painting with their grandchildren, following the style of Piet Mondrian.

We love acknowledging the blessing of our grandparents and can't wait to have the opportunity to spend an entire morning devoted to them again next school year.

Wendy Keough, assistant to the principal,
Ruth Murdoch Elementary School

HAA starts community garden

Illinois—“I love the garden! It is fun to plant veggies and flowers!” This was the response from Hinsdale Adventist Academy preschooler, Grace Parker, when asked what she thought of the new garden she helped to plant at her school.

Gregory Wallin agreed and stated, “I like that I could plant food at preschool.”

His friend, Nicholas Tjardes, chimed in saying, “I have never planted vegetables before. I think they will taste better!”

These were the responses HAA asso-



Alexandra Milinkovic, a mother of a “little lamb” or preschooler, is a resident of Hinsdale, Ill. She donated plants, brought equipment and has been teaching the children how to care for their plot.

ciate principal, Robert Jackson, was hoping for when he planned the new garden. He used to spend his summers helping

tend the garden of his family and neighbors, and was well acquainted with the delight it could bring. In his educational philosophy, Jackson is guided by Ellen White’s counsel and believes that effective Adventist education is rooted in hard work, agriculture and hands-on projects. “Students should have knowledge of how to grow and harvest products that are beneficial for them. Our student body is almost entirely from a metropolitan base, which means some kids have never put their hands into dirt. They don’t [have] the common knowledge it takes to garden or how much fun it can be.”

Ron Schultz, senior pastor at Hinsdale Adventist Church, also shares a passion for teaching children through gardening. He connected Jackson with Carolyn Snyder, community services director at the Hinsdale Adventist Church. Together the two started planning a community garden, and early in the summer of 2011, they established the garden on a block of vacant land on the north side of the school.

Snyder is passionate about gardening! She also grew up with gardening parents and believes there is much to be learned through agriculture. "It would be a great physics lesson for kids to figure out the most effective irrigation system. Pressure, structure, measurement of area, water usage—all these things can be practically explained in the garden," she said. An active Rotary member, Snyder also sees the garden as a vehicle for outreach. "My intent for this space is that we will be able to teach the kids the benefit of giving back. Produce could be available for families in need in both the church and the school. We are not here as loners. We are part of a community and it is our responsibility to help."

Snyder believes children are also taught a very important stewardship lesson through this process. "Kids can learn that food doesn't just have to be bought, it can be grown to supplement the food budget. There is an environmental stewardship component too. Food tastes better; it is grown without all the pesticides and herbicides. It is not genetically modified. Our carbon footprint is minimized when they don't have to drive to the store for basic ingredients."

During the summer, a group of teachers and administrators traveled to Orlando, Fla., for Renweb (school management software) training. While there, they visited Orlando Junior Academy where a teaching garden has been established. "I wanted the teachers to see what a universal educational tool the garden can be," Jackson said. He is also inspired by the "Edible Schoolyard" curriculum. "There are so many subjects that can be brought alive in the garden from math to health to religion!" stated Jackson. "We



Hinsdale Adventist Academy kindergarteners get excited about the first vegetable harvested from the garden: a humongous zucchini!

Cherie Jackson

have purchased some curriculum materials for our teachers to give them some more ideas on incorporating lessons from the garden."

Additional motivation has been provided by the school's new organic hot lunch supplier, Gourmet Gorilla, which already sponsors a community garden. Their gardener plans to come teach new techniques that are environmentally sound.

Hinsdale Church member and HAA parent, Claudio Velasquez, provided invaluable assistance with the establishment of the garden in addition to local knowledge. Involving expertise and energy of willing parents and church members is vital to the long-term success of the garden.

"It is really good to have one project that everyone owns. My intent is for each classroom to have a row to take care of. We are in the establishment phase this year, but we have big plans for next year!" stated Jackson.

Want to be involved in this great initiative? Here are a few ways you can help: 1) Save and donate your cardboard boxes and shredded paper. Snyder will use this to create a weedless garden, utilizing the lasagna method. These can be delivered to the HAA front office; 2) Arrive 30

minutes early to pick up your student and offer your labor; 3) A trellis, compost bin, seeds, gardening tools and gloves are all needed; and 4) Bricks are needed for bordering the garden beds and enabling the soil to be enriched, and the beds to be raised.

"We definitely need more people on board to make it a success; it takes a community to be successful." If you have a passion for this project, please contact Jackson via email at Robert.Jackson@haa.org.

Cherie Jackson, communications coordinator, Hinsdale Adventist Academy

Reprinted from the Sept./Oct. 2011 issue of *Branches*, the official newsletter of the Hinsdale Church in Hinsdale, Ill. (Adapted)



Carolyn Snyder offers gardening advice to associate principal, Robert Jackson.

Cherie Jackson



Dwayne Duncombe, class of '99, was the Divine Worship Hour speaker this year at the Peterson-Warren Adventist Academy alumni weekend in September.

PWA Alumni Weekend encourages commitment

Lake Region—During the third weekend of September each year, alumnus come from as far away as Florida, Georgia and New York to Peterson-Warren Adventist Academy in Inkster, Mich. This year the '71, '81, '91, 2001 and '11 classes received special recognition. PWA president, Alice Dent, and her staff, presented what some proclaimed to be the best alumni weekend yet!

Committed, the 2010 winner of NBC's "The Sing-Off," presented a concert Friday evening. The group of six young Adventist men who joined forces while attending Oakwood University presented music that some felt brought Heaven a little closer. The concert was attended by nearly 800 people who not only enjoyed the rapturous sounds of Committed, but also of Special Blend, Iris Fordjour-Hankins, Keisha & Kwaun, G-Majors and Only One Way.

On Sabbath morning, a thought-provoking Sabbath school program was followed by a warm and heartfelt service of worship and praise with the

Conant Church choir, Higher Praise, under the direction of Yvonne Davis. During the Divine Worship Hour, more musical selections were rendered by Excelsiors under the direction of Iris Fordjour-Hankins. The roll call by Malissa Martin, class of '01, and Earnest King II, class of '91, allowed for the acknowledgment and greeting of PWA alumnus from Indiana, Florida and Ohio. It was also a perfect time to honor one of PWA's very own, Alice Strawbridge, who will retire at the end of this school year. Strawbridge was presented with flowers and a plaque for 25 years of dedicated service by Dent and Malcolm Jessup after an impromptu song performed by the classes of '90 and '91. Half of the audience stood with smiling faces when asked by the president to stand if they had been students under Strawbridge's tutelage. Many believe it is a great honor to have been taught by her as a choir and band instructor.

The school was also honored in a surprise presentation from the Peterson-Warren Endowment Association with a gift of \$50,000 for technology, the physical plant and academic improvements. For the last three years, the Association has given PWA nearly

\$150,000. The Association is made up of volunteers committed to the ongoing advancement of PWA. Their motto is "Making a Difference: One Project at a Time." This year the Association included a scholarship program for PWA students that could amount to up to 50 percent of tuition.

The Divine Worship Hour became even sweeter when Dwayne Duncombe, pastor of the Mizpah Church in Gary, Ind., delivered his mighty sermon which encompassed the theme, "No Commitment = No Hope!" Hearts were touched as he expounded on what it means to turn one's life over to Christ. He recounted the blessings which will occur in the course of yielding to His desires and not one's own. Duncombe prayed on behalf of those re-committing themselves to living a godly and sacrificial life, dedicated to surrendering to the still, soft voice of the Holy Spirit.

Saturday evening a family fun night of bowling brought an end to the PWA weekend celebration, but not to the renewed friendships laid aside over the years. Telephone numbers, email addresses and mailing addresses were exchanged with promises to keep in touch! All were truly blessed and many look forward to the next reunion, Sept. 15, 2012.

Juanita Warren, Ed.D., principal, Peterson-Warren Adventist Academy



Juanita Martin (left), Peterson-Warren Academy principal, and Malcolm Jessup (right) honored Alice Strawbridge for her many years of dedicated service.

[LOCAL CHURCH NEWS]

Church members enjoy bike ride, benefit from exercise

Michigan—Church members who play together receive many blessings. On Aug. 14, Reed City SDA Church members enjoyed their annual bike ride. They normally ride from Paris, Mich., to Reed City, Mich., but this year they reversed the route and rode from Reed City to Paris, which is a dis-



Young and old from the Reed City (Mich.) Church benefited from the annual bike ride held this year on Aug. 14.

tance of seven or eight miles. All had a good time and enjoyed the exercise.

Those who chose not to ride bikes were designated to go to the park to

find and hold down picnic tables for the potluck after the ride. Ray Welsh added a little more to his ride. He rode 21 miles.

The blessings received were as follows: good exercise, time spent in nature, fellowship with church members, fun and laughter, good food at the potluck, and sunshine. What more could a person ask for on a beautiful Sunday afternoon?

Marleen Swan, Communication Director of Reed City Church

Niles Westside young people lend a hand at La Vida Mission

Michigan—During the past two years, the Niles Westside Church junior and earliteen Sabbath school leaders, Lisa Babcock and Gregor and Lynn Staniszewski, tried to help their classes experience Jesus firsthand. They taught the young people ways to reach out to their community and beyond in love and humility.

Since few projects can be accomplished without money, the classes began raising money for chosen projects by participating in “Rent-A-Kid,” an initiative which included yard work, gardening and odd jobs for donations. Last year, a ramp was built for a boy who needed wheelchair access to his home. His family lacked the funds to build it. This year more than \$5,000 was raised for a mission trip to La Vida Mission in New Mexico.

La Vida Mission is a self-supporting ministry located on a Navajo reservation in the Lake Valley of San Juan County. It has been in existence for approximately 40 years and is operated by Seventh-day Adventist Church lay members. The Mission, supported by the prayers and financial support of people all across the United States, has an Adventist church, evangelism center, post office, thrift store and a family



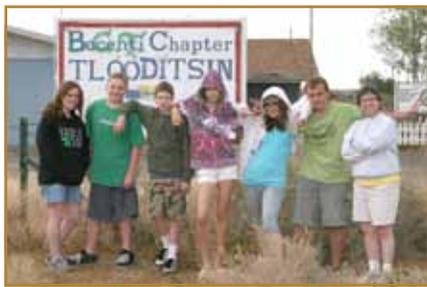
The Niles Westside church junior/earliteen Sabbath school class volunteered at La Vida Mission in July.

practice clinic that provides medical, optical and dental services to Mission residents, as well as their neighbors on the reservation. Free water is provided to about 200 households. The Mission also includes an elementary boarding school with 21 children and two teachers. During the week, students live in dorm-houses with house parents who love them and care for them as their own children.

From July 7–16, six adults, 12 kids, four cars and 44 hours of driving

(round trip) were the make-up for the La Vida Mission trip. Projects included roof repairs, painting the interior of a staff house and a classroom floor, installing a classroom heater and a new swamp cooler in a home, sorting food and clothing donations, sewing bags to sell, making bookmarks for raising awareness, and decorating coin banks for donations. The team also passed out fliers for the upcoming vacation Bible school.

Although they provided their own



Jeremy Loucks

The Niles Westside Church young people gathered before distributing fliers for the upcoming vacation Bible school.

meals, the “mission trippers” were well cared for by the staff at the Mission. One evening, the maintenance director and his wife brought ice cream for everyone; and nearly every night, one of the staff brought extra food for the group to eat. A special, favorite treat of the young people was homemade *Siopao* (like a stuffed dumpling), which was also given to everyone for a snack on their way back home.

The time spent at the Mission wasn't all work, though. The group hiked on the reservation, and they saw

a cave and the ruins of an old trading post. The team participated in the church service on Sabbath, leading song service, giving prayer, providing special music, taking up offering, and helping with the sermon.

On the way home to Michigan, the group stopped at Mesa Verde near Cortez, Colo., to see the ruins of cliff-dwelling Indians.

The Lord blessed the young people and leaders with no injuries and only a couple of minor illnesses while they were gone. There were many opportunities for the group to experience God's awesome power. A particularly awesome intervention happened on the return drive through Southwestern Colorado when drivers rode their brakes going down a very curvy mountain road. The Staniszewskis' van began to shake. Gregor thought it was probably the rotors causing the problem. After stopping in Silverton, Colo., for gas, he felt he could no lon-



Jeremy Loucks

Niles Westside young people assisted in painting a staff house at La Vida Mission.

ger trust the van. Jeremy Loucks, one of the adults on the trip, test drove the van. Not able to determine the exact cause of the problem, they noticed a AAA vehicle behind them and flagged the driver down for help. They soon learned they had driven that steep, curvy road with only one lug nut holding the driver's side rear tire in place. Many prayers of thanksgiving to God for His protection were sent up right there in the parking lot!

Oratorical contest prepares young people for the future

Lake Region—On Aug. 6, the Capitol City Church in Indianapolis held its 10th Annual Speech Contest. The contestants prepared speeches on the following topics: favorite foods and their origins, the most amazing inventions, the greatest mind to ever live and the books of the Bible. There were a total of 15 contestants. First-, second- and third-place winners were chosen from three age groups: six to seven years, eight to 12 years and 13 to 21 years. Each contestant received a consolation prize.

The first-place winner in the six to seven age group was Taona Chigudu. This was Taona's second consecutive year as first-place winner; and as before, he captivated his audience with his fully memorized and well-demonstrated speech. He recited from Revelation 21:1 (NIV): “Then I saw a new heaven and



Event organizers and judges stand with the three winners (front row, from left): Kaydra Bailey, Antwuan Holbrook and Taona Chigudu.

a new earth, for the first heaven and the first earth had passed away...” Taona challenged listeners by saying, “Jesus is coming again. His coming will be a bright, shiny, noisy, happy event. It will be like a parade, a big family reunion,

and holiday all in one. I want to be there, don't you?”

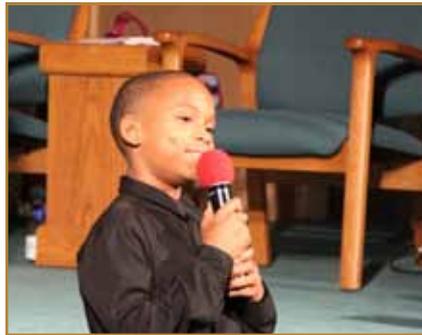
The first-place winner in the eight to 12 age group was Antwuan Holbrook. He received a standing ovation for his well-prepared, well-demonstrated and



Kaydra Bailey received a standing ovation for her speech entitled, "The Greatest Mind to Ever Live—Jesus."

totally memorized speech on a great invention, the cellphone. Antwuan's speech highlighted the research performed by 31 scientists from 14 different countries who concluded that the radiation from cell phones could possibly cause cancer. He also shared research that this type of radiation is similar to a low-powered microwave which, over time, can cook the brain similar to how a microwave cooks our food. His final advice was "do more texting and less talking."

In the 13 to 21 age group, Kaydra Bailey got a standing ovation as she presented her speech on "The Greatest Mind to Ever Live—Jesus." She said, "Some may ask, 'Well, what was His



Antwuan Holbrook received recognition for a well-prepared, well-demonstrated speech on a great invention, the cell phone.

job?' To that I respond, 'He was a healer, provider, a guide, a lawyer, a pastor and a creator, just to name a few.' ... How many great men do you know? And on the same hand, count how many know you? I know one, His name is Jesus. Not only do I know Him, He knows me!"

The three judges—Terri Downs, Uche Unogu and Mithélet Nevarre—were very impressed with the contestants and their level of oratorical skills. They all said this was an excellent program that allowed the young people to showcase their talent and abilities. Areisa Peters who placed first in more than two of the past contests said, "This was by far the best program ever!"

The longevity of this program comes



Taona Chigudu captivated his audience as he recited a passage from Revelation and delivered a fully memorized speech.

from persistent prayers, encouragement from members and, most of all, realizing the need to groom our young people to be better public speakers. It is our hope as a church that our young people will be better prepared, as a result of their participation in these competitions, for the competition they have to face both socially and academically in the future. We are looking for future doctors, preachers, presidents, teachers and engineers to emerge from this group.

Sibhekile Washington, organizer, 10th Annual Speech Contest, Capitol City Church, Indianapolis, as shared with *Lake Union Herald* staff

[NAD NEWS]

Prayer events offer experience in God's presence

In 2012, two events will offer you the opportunity to recharge your prayer life. On Jan. 7, 2012, is the NAD Day of Prayer. For the past 16 years, Adventist churches across North America have joined hearts on the first Sabbath of each new year—praying for our country, our communities, our churches and our own needy hearts. You are invited this year to join with your family and others across the Division at this crucial time in history for a weekend of united and powerful prayer. For more information



and resources, go to www.nadprayerministries.org.

You are also invited to "Revolution on Our Knees," an NAD Prayer Summit, which will be held Jan. 12–15, 2012, in beautiful Innisbrook, Fla. You'll be challenged and equipped to go deeper in His will.

Speakers include Dan Jackson, Jose Rojas, Jonathon Henderson, Pavel Goia and many others. Go to www.plusline.org/events.php to register or call 800-SDAPLUS (732-7587). Ask if you qualify for a partial or full scholarship.

Ruthie Jacobsen, prayer ministries coordinator, North American Division

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

Howard Performing Arts Center Events:

For more information, call 269-471-3560.

Nov. 13, 2011, 7:00 p.m., Elisabeth von Trapp:

Born to a rich musical heritage, Elisabeth is the granddaughter of legendary Maria and Baron von Trapp whose story inspired *The Sound of Music*. With equal ease and eloquence, she sings a repertoire ranging from Bach to Broadway, Shubert to Sting singing timeless wonders like Rodgers & Hammerstein's *Favorite Things* and *Edelweiss*, Gospel music, pop classics and her own stunning compositions. She is accompanied by the elegant arrangements of her guitar and piano. Critics have called her voice "hauntingly clear" and "joyfully expressive."

Jan. 28, 2012, 7:00 p.m., Carla Trynchuk & Chi Yong Yun:

Andrews University Department of Music professors Carla Trynchuk and Chi Yong Yun perform together in an evening of violin and piano pieces. A graduate of the Juilliard School, Trynchuk is the director of the string program at Andrews University. Yun is the director of piano studies, and is also pursuing her Doctor of Musical Arts at University of Illinois Urbana-Champaign.

Mar. 10, 2012, 8:00 p.m., Ernie Haase &

Signature Sound: Gospel music's Grammy-nominated, Dove Award-winning

quartet brings 21st century ideas combined with the timeless quality of great quartets from the 1950s to take an unconventional approach to joyfully communicating God's Word. You can count on a concert experience of rich music that is both meaningful and thoroughly entertaining. Founder Ernie Haase has a history with the Cathedral Quartet. In 2003, he formed a group of like-minded men who share his love for God and great harmonies. Haase, Devin McGlamery, Doug Anderson and Ian Owens are Ernie Haase & Signature Sound.

Apr. 15, 2012, 7:00 p.m., Canadian Brass:

Boasting an international reputation as one of the most popular brass ensembles, Canadian Brass has four decades under their belt. With a discography of more than 90 albums and an extensive worldwide touring schedule, Canadian Brass is an important pioneer in bringing brass music to mass audiences everywhere. Current members include: founding member Chuck Daellenbach, tuba; Christopher Coletti and Brandon Ridenour, trumpets; Keith Dyrda, trombone; and Eric Reed, horn. With their fun-loving charisma,

Canadian Brass brings genres of all types together—Big Band, Broadway, Renaissance and Jazz to name just a few. Friends Daellenbach and Gene Watts formed a brass quintet in 1970 which developed with new repertoire, creativity and energy. Since then, Canadian Brass continues to thrill audiences around the world—and they don't look like they are letting up anytime soon!

Indiana

Teen Caving Weekend, Dec. 2-4, is your opportunity to explore the spectacular array of caves in Indiana. To learn more about this under-world adventure or to register, email or call the Indiana Conference youth department at youth@indysda.org or 317-844-6201.

Lake Union

Offerings

- Nov. 5** Local Church Budget
 - Nov. 12** Annual Sacrifice (Global Mission)
 - Nov. 19** Local Church Budget
 - Nov. 26** Local Conference Advance
- Special Days**
- Nov. 5-26** Native Heritage Month
 - Nov. 5** Stewardship Sabbath
 - Nov. 6-12** Week of Prayer
 - Nov. 19** Human Relations Sabbath
 - Nov. 26** Welcome Home Sabbath

North American Division

Breath of Life Ministries Christmas Special:

This **December**, Breath of Life Ministries will air a Christmas special on most NBC affiliates entitled, "The Present: Unwrapping the Gift of Christmas." Special guest artists include Grammy-award winning a *cappella* group, TAKE 6; Jennifer La Mountain, vocalist; and Jaime Jorge, violinist. Carlton P. Byrd, speaker/director of the Breath of Life Telecast, will be featured. The special holiday program was filmed live at the Atlanta Berean Seventh-day Adventist Church. For a list of stations and air dates, go to www.breathoflife.tv or call 805-955-7681 after November 1.



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Sabbath Sunset Calendar

	Nov 4	Nov 11	Nov 18	Nov 25	Dec 2	Dec 9
Berrien Springs, Mich.	6:38	5:30	5:23	5:19	5:16	5:14
Chicago, Ill.	5:43	4:35	4:29	4:24	4:20	4:20
Detroit, Mich.	6:24	5:16	5:09	5:04	5:01	5:00
Indianapolis, Ind.	6:41	5:34	5:28	5:23	5:21	5:20
La Crosse, Wis.	5:53	4:45	4:38	4:32	4:29	4:28
Lansing, Mich.	6:29	5:21	5:14	5:09	5:05	5:04
Madison, Wis.	5:47	4:40	4:32	4:28	4:24	4:23
Springfield, Ill.	5:55	4:47	4:41	4:37	4:35	4:34

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.

Weddings

Michelle L. Roderick and Steven K. Coy were married July 31, 2011, in Vestaburg, Mich. The ceremony was performed by Pastor Mickey Mallory.

Michelle is the daughter of Steve and Kathy Roderick of Edmore, Mich., and Steven is the son of Marvin and Sharon Coy of Cheboygan, Mich.

The Coys are making their home in Loma Linda, Calif.

Katie French and Kevin Willis were married July 10, 2011, in Lansing, Mich. The ceremony was performed by Pastor David Kobliksa.

Katie is the daughter of Chris and Pamela French of Battle Creek, Mich., and Kevin is the son of Kurt and Ruthie Willis of Vermontville, Mich.

The Willis are making their home in Battle Creek.

Obituaries

ASHDON, Winifred A. (Smith) Long, age 97; born Oct. 23, 1913, in Battle Creek, Mich.; died Aug. 22, 2011, in Battle Creek. She was a member of the Urbandale Church, Battle Creek.

Survivors include her son, David Long; daughter, Dorothy Wilson; six grandchildren; 13 great-grandchildren; and five great-great-grandchildren.

Graveside services were conducted by Pastors Stan Hickerson and Ryan Counsell, and interment was in West Burr Oak Cemetery, Athens, Mich.

BAILEY, Leslie C., age 84; born Dec. 9, 1926, in Kalkaska Cty., Mich.; died June 26, 2011, in Athens, Tenn. He was a member of the Cedar Lake (Mich.) Church.

Survivors include his wife, Ellamay (Johnson); son, Randy; brother, Lowell; sister, Barbara Falconbridge; and two grandchildren.

Funeral services were conducted by Pastor Mickey Mallory, and interment was in Cold Springs Twp. Cemetery, Mancelona, Mich.

BOOKER, Rosie Lee (Hall) Ward, age 84; born Aug. 8, 1926, in Milwaukee, Wis.; died Apr. 23, 2011, in Milwaukee. She was a member of the Milwaukee Sharon Church.

Survivors include her husband, William; sons, Otis, Roy, James, Horace and Troy Ward, and Dale Booker; daughters, Cathleen Thomas and Linda Stewart; foster child, Asli Kimble; sister, Zere Mae Given; 29 grandchildren; 60 great-grandchildren; and two great-great-grandchildren.

Funeral services were conducted by Pastor Eric Bell, and interment was in Milwaukee Cemetery.

COLEMAN, Elsie H., age 77; born June 26, 1934, in Shaw, Miss.; died July 8, 2011, in Gary, Ind. She was a member of the Mizpah Church, Gary.

Survivors include her husband, Willie; sons, Willie and Gregory; brother, Clorius Lay; sister, Mary Ann Spencer; and five grandchildren.

Funeral services were conducted by Pastor Dwayne Duncombe, and interment was in Evergreen Memorial Park Cemetery, Hobart, Ind.

DUNCAN, Paul D., age 78; born Dec. 25, 1932, in Hickory Valley, Tenn.; died July 22, 2011, in Chicago, Ill. He was a member of the Bethel Church, East Chicago, Ill.

Survivors include his wife, Virginia (Watkins); sons, Kelvin M., Michael and Paul D.; daughters, D'Andria Duncan, Michelle Cammack and Pamela Mayberry; and eight grandchildren.

Funeral services were conducted by Pastor Famous Murray, and interment was in Evergreen Memorial Park Cemetery, Hobart, Ind.

HENDRICKS, Vera D. (Huff), age 89; born Oct. 30, 1921, in Springfield, Mo.; died June 20, 2011, in Rockford, Ill. She was a former member of the Holly, Mich., and Hinsdale, Ill., Churches.

Survivors include her sons, Gary F. and Kenneth J.; daughters, Wanda Blackwell, Louise Smith and Mary Bendler; brother,

Lloyd Huff; eight grandchildren; and 12 great-grandchildren.

Graveside services were conducted, and interment was in 100F Cemetery, Mount Vernon, Mo.

JACKSON, Ella Mae (Weathsby), age 91; born Nov. 18, 1919, in Franklin Cty., Miss.; died July 14, 2011, in Madison, Wis. She was a member of the Milwaukee (Wis.) Sharon Church.

Survivors include her sons, Jesse Weathsby and LeRoy Jackson; sisters, Sammie Lee Mickles and Nicey Lee Austin; seven grandchildren; and eight great-grandchildren.

Memorial services were conducted by Pastor Eric Bell, and interment was in Graceland Cemetery, Milwaukee.

MCPHERSON, Clifford I., age 76; born Mar. 15, 1934, in Bay City, Mich.; died Sept. 13, 2010, in Bay City. He was a member of the Bay City Church.

Survivors include his wife, Betty (Fath); and daughter, Marcie McPherson.

Funeral services were conducted by Pastor Robert C. Quillin, and interment was in Bentley Twp. Cemetery, Rhodes, Mich.

MARTIN, Ella B. (Poole), age 77; born Feb. 6, 1934, in Milwaukee, Wis.; died May 3, 2011, in Milwaukee. She was a member of the Milwaukee Sharon Church.

Survivors include her brother, Louis C. Poole.

Funeral services were conducted by Pastor Eric Bell, and interment was in Grace-land Cemetery, Milwaukee.

MEERT, John E., age 90; born Mar. 13, 1921, in Green Bay, Wis.; died June 22, 2011, in Hendersonville, N.C. He was a member of the Green Bay Church.

Survivors include his wife, Elaine A.; daughters, Carol Meert and Barbara Arany; two grandchildren; and three great-grandchildren.

Memorial services were conducted by Pastor William J. Ochs, and interment was in Shepherd Memorial Park Cemetery, Henderson, N.C.

MOON, Donovan Lyle, age 88; born Nov. 20, 1922, in Muskegon Cty., Mich.; died Mar. 16, 2011, in Coleman, Mich. He was a member of the Edenville (Mich.) Church.

Survivors include his wife, Marian (Griffith) Fowler; sons, Barry, Darryl and Donovan Larry; stepsons, Steve, Keith and Ron Fowler; daughters, Jean Gustavsen and Gyl Bateman; stepdaughters, Charlotte Barkhouse and Ruth Hildin; 12 grandchildren; 15 step-grandchildren; and four great-grandchildren.

Memorial services were conducted by Glen and Allen Middaugh, with private interment.

NORRIS, Mary E. (Knowles), age 97; born Oct. 2, 1913, in Hickory Corners, Mich.; died July 5, 2011, in Grand Rapids, Mich. She was a member of the Delton (Mich.) Church.

Survivors include her daughters, Doris Shellenbarger and Irma Endsley; 11 grandchildren; 30 great-grandchildren; and eight great-great-grandchildren.

Funeral services were conducted by Pastor David Tenold, and interment was in Fuller Cemetery, Carlton Twp., Mich.

RUCKER, Nellie (Gray), age 68; born June 16, 1943, in Washington, D.C.; died July 18, 2011, in Gary, Ind. She was a member of the Mizpah Church, Gary.

Survivors include her husband, Samuel C.; sons, Samuel E. and Anthony; daughters, Ada Pridgen and Latanza Colon; brother, Leonard Gray; sisters, Linda McDaniel and Karen Gray; 14 grandchildren; and one great-grandchild.

Funeral services were conducted by Pastor Dwayne Duncombe, and interment was in Evergreen Memorial Park, Hobart, Ind.

WIGGINS, Evelyn E. (Sheldon), age 94; born July 5, 1917, in Flint, Mich.; died July 23, 2011, in Durand, Mich. She was a member of the Owosso (Mich.) Church.

Survivors include her son, Carl; daughter, Betty Wiggins; 12 grandchildren; 23 great-grandchildren; and two great-great-grandchildren.

Interment was in Greenwood Cemetery, Vernon, Mich.

Classifieds

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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Beyond Revival and Reformation

BY GARY BURNS



To revive is to return to consciousness or life—to become active again, to restore, to renew.

To revive presupposes that the prior state was alive and active.

To reform is to change into an improved form or condition, to induce or cause to abandon evil ways. To reform presupposes that the prior state was inadequate.

Some would have us conform: to become obedient, compliant—to act in accordance with their standards or customs.

My fifth-grade teacher's grandmother used the action-packed word, "renovation"—to clean, repair or rebuild—in reference to Israel's spiritual leaders. "What they needed," she wrote, "was not intellectual enlightenment, but spiritual renovation" (*The Desire of Ages*, p. 406).

A similar powerful term is transforma-

tion: to change in composition, structure, appearance, character or condition.

I've come to the conclusion that I don't want to revive what I once was, nor am I content to reform some of my evil ways. I am in desperate need of a total spiritual renovation and transformation. Yet, this is not a work I have been given to do, either to myself or to someone else. The good news is I can choose to have this work done in me. It requires my cooperation in partnership with the One who works in me "to will and to act" (Philippians 2:13 NIV).

"Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will" (Romans 12:2 NIV).

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

Angel's Prayer

BY ANGEL BLUE

Jesus Christ has changed my life in so many ways, but the most amazing way can only be described in poetry. My mom died in 2010. I was only 11 years old. After that, my whole life was changed. My aunt, Ieshai Piggee, took in my sisters, my brother and me <http://www.restoration-international.org/>. She now takes care of eight kids. She treats us like we are her

own; and in her heart, we truly are her children.

My mom's death was devastating—the most terrible thing a daughter can wake up and hear. I was deeply hurt inside, but all the time I knew Jesus was with me. At times when I wanted to cry, I couldn't because I didn't know how to express my feelings in a cry. Days passed and I needed to express the way I thought about her death. So I wrote a poem called "Answered Prayer." This was my very first poem. This poem got a lot of my feelings out and it means a lot to me. Not only did I start writing poems to get my feelings out but also for fun.

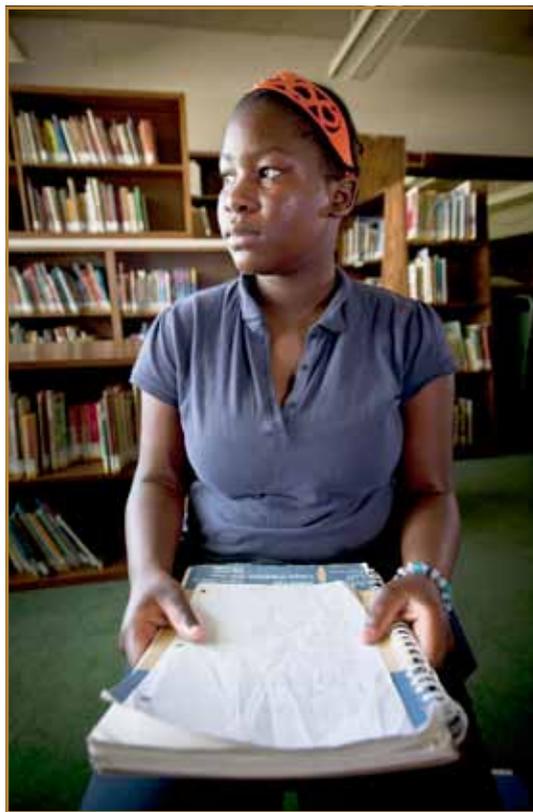
Many people have helped with my poetry at Hinsdale Adventist Academy. This school has helped my family and me in so many ways. My Aunt Ieshai always tells me poetry is my talent. One day I believe I will be a poet.

Answered Prayer

Dear Jesus,

I am only what you made me.

I can't even handle the things that you gave me.



I have no hope, faith not intelligence.
What am I supposed to do when I can't
find you when I need you?
I thought I was ready to give my life
to you, but I still have problems to
get through.
Stuck, stuck in this hole with no one but
myself.
I can't figure out what to do or where to
go.
My mom's not here by my side, so I
stopped with the pride and gave up.
Stuck, Stuck in this hole with no one but
myself.
I can't figure out what to do because I'm
starting to feel death.
My pride is gone.
My senses are starting to disappear.
Jesus, please help me, I know what I'm
saying is very clear.
Pray, pray is what my mind is telling me.
Should I pray or should I stay in this
dark hole?

I start to pray and feel a Spirit come upon me.
I'm no longer in a dark hole or by myself.
I feel my senses coming back.
And it feels like I'm alive again.
Jesus, thank you for answering my prayer.

Angel Blue is in the seventh grade at Hinsdale Adventist Academy.

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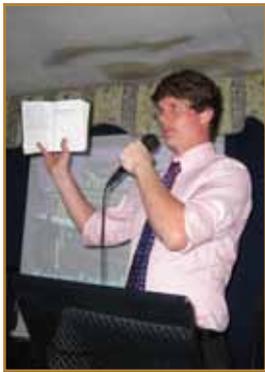
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Indexed in the Seventh-day Adventist Periodical Index

A Passion for Ministry

BY ASHLEIGH JARDINE

“When I’m not actively involved in ministry work and experiencing the joy and presence of God, I’m not happy,” says David Ward, a college student from Cicero, Indiana. David has performed mission work in locations like India, Dominican Republic, Nicaragua, Guyana and the United States. He has also worked at six Christian youth camps. David’s passion for ministry began after his first mission trip in 2004.



David Ward

At 15, David traveled with a group to India to spread the gospel. Daily, the team visited villagers and held evening meetings. As the youngest on the trip with the least preaching experience, David nervously spoke on topics like health and the messages of Christ. He wasn’t used to the busy mission schedule or getting only four hours of sleep nightly.

“When it came to preaching, I felt like I was failing God,” says David. “I stumbled over my words, would lose my place, and I felt horrible afterward. I felt like I was wasting opportunities God had given me.” David concluded he just couldn’t do it anymore.

One night, while waiting to preach, he turned to God and continuously prayed for help. “When I went on stage, I felt warmth coming over me like it was rushing through my body. ... I began talking, and it was smooth,” says David. “I didn’t get nervous or stumble on my words. I had never experienced joy like this.” Halfway through the talk, David realized he’d lost his place in the notes. Instead of panicking, he kept talking and “somehow managed to preach the rest of my sermon entirely without them,” says David. “It was the best sermon I preached all week.”

This experience gave David a passion for ministry and service—an addiction that continues seven years later. He plans to take a group of young people to Japan in 2013 to do humanitarian aid for three to five years. David hopes the aid will eventually grow into Bible work and church planting. He is relying on God to bless these efforts and provide the funds.

Ashleigh Jardine is a freelance writer from Berrien Springs, Michigan, where she is majoring in physical therapy at Andrews University.

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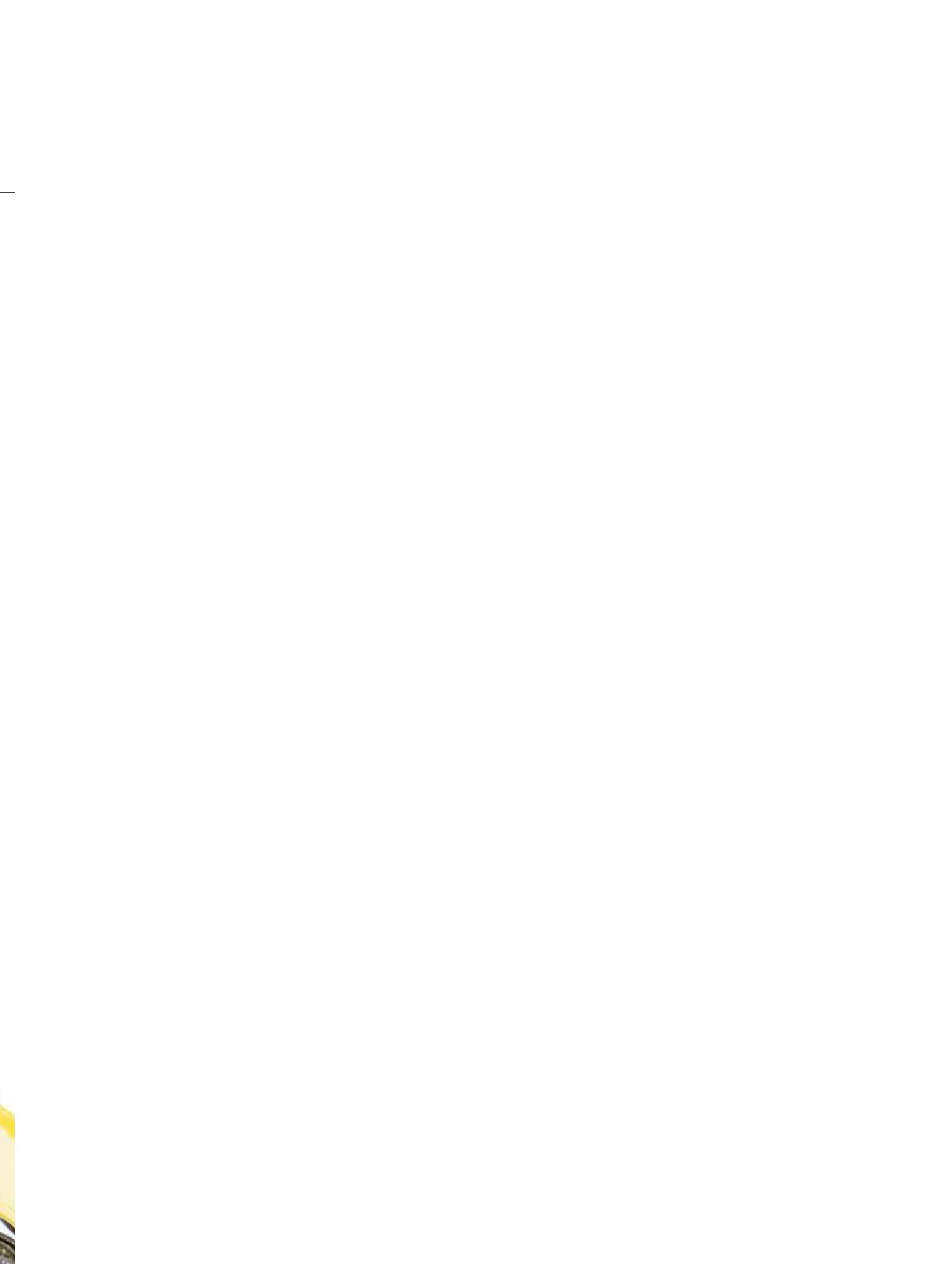
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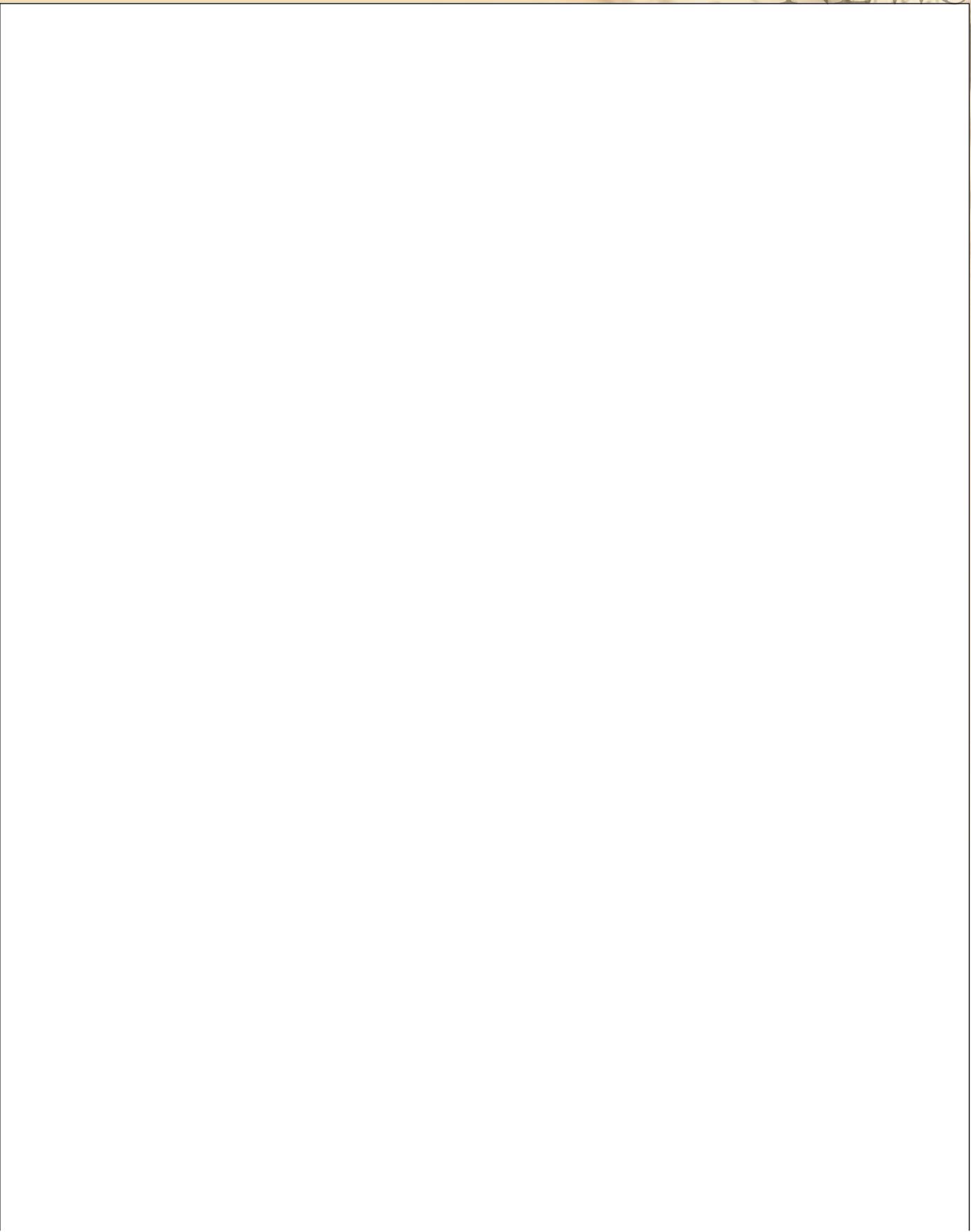
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