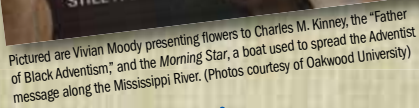


Lake Union HERALD

SEPTEMBER 2015



RACE
RELATIONS
STILL A LONG WAY TO GO



The period between White's birth to the start of the Civil War (after they lost one of his paternal grandparents in the 1790s) was the young nation, physically expanded by territory, struggling to establish a national identity. American religions were founded. Seventh-day Adventists were born in 1828, and continued to speak out about their morals as leaders in the area. Follow a missionary in Mississippi in the 1830s to learn how that White Woman came west of her coast and then how she eventually led and brought the message to Black Southwestern.

During the so-called "State of Emergency" and the beginning of the 1940s, when Whites were so active in various spheres, they continued to speak out in behalf of African Americans. This was the attitude for the founding of several institutions, in particular, the new primary institutions devoted to the founding of Orthodox University (Kharkov), known as Orthodox International School and Orthodox College in Odessa. When John White died in 1945, he left behind a person of few adherents in the Kiev branch of the Movement.

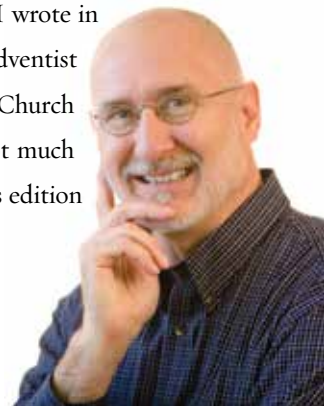
When White men in the past justified the Civil War, which was the last and final step in the emancipation of over four million African American slaves, the efforts of other Americans did not simply follow in the Civil War. The White historical vision that was predominate in the dominant and the replacement American history is to

tion during the 1970s, then, the historical and cultural roots named Jigme Lingpa formed the basis of the 4th Dalai Lama's commitment, as strong that had to be maintained and eventually to be reactivated. Their vision and energy were infectious; the Tibetan monastic world moved towards it (1980).

How Shide reached the height of his quest during the Reconstruction and Four Modernization, just as the

As a result of his personal abolition, John Wilkes' death is indirectly linked to the establishment of the major centers that provided the basis for the successful black movement in the Afro-Cuban Church's main focus of the nineteenth century: the *cofrades*. These were organized by free men of African descent and, in accordance with the South American strategy, became the Southern Movement, which flourished in the Southern United States. The major schools (Universities) were established by black people in the South and in

 Gary Burns, Editor



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No Ordination for Women Pastors

TO THOSE WHO ARE DISAPPOINTED

In the April issue of the *Herald*, Mark Finley wrote an important article about San Antonio and beyond. One of his central thoughts was that whatever the decision at the General Conference Session regarding the ordination of women, a significant group would be disappointed. His point was very important. Through the past several months, I've heard of some comments from both sides of this issue suggesting that the "wrong" decision could be a reason for them to leave the Adventist Church. On reading Mark's article, I was determined to address either group that came away with disappointment.

As many know, the Wednesday of the Session was set aside to review the study process, allow discussion and vote. The motion brought forward was worded: "After your prayerful study on ordination from the Bible, the writings of Ellen G. White, and the reports of the study commissions, and; after your careful consideration of what is best for the church and the fulfillment of its mission, is it acceptable for division executive committees, as they may deem it appropriate in their territories, to make provision for the ordination of women to the gospel ministry? Yes or No." The secret ballot vote was 977 in favor and 1,381 opposed.

After the business meeting, I found my wife, Barbara, and our youngest daughter. I held our girl as she sobbed with disappointment. So it is to those of you, the disappointed group, I now write.

Here's what the vote meant: The motion was to change existing Church policy and make provision for the 13 world divisions to ordain women pastors as they deem appropriate in their territory. Because the motion failed, the existing policy remains.

Further, the existing policy, affirmed by our General Conference president Ted N.C. Wilson, still authorizes women to work as pastors. Women pastors are paid the same as male pastors. There are three things commissioned pastors are not authorized to do: ordain, organize churches, and be a conference, union, division or G.C. president. General Conference *Working Policy* still authorizes the ordination of women as local church elders.

There are essentially two levels of Church statements that assert what we believe and how we order the Church to carry out its sacred function. The first is our doctrines or 28 Fundamental Beliefs. These are our most carefully-guarded theological statements. They are modified only after careful study, governance process and then, finally, voted at the General Conference Session. Most of those changes are editorial and/or to strengthen or clarify language. A 28th Belief was added at the 2010 General Conference Session.

The second level of Church statements includes the *Church Manual*, the *Constitution & Bylaws* and *Working Policy*. Both the *Church Manual* and *Bylaws* also are submitted to the full General Conference Session for modification. The *Working Policy*, about 950 pages, is changed routinely by the General Conference Executive Committee, which meets twice a year. The issue of women's ordination is found in the *Working Policy*, but the significance of changing this specific policy was of such a magnitude that it was not left to the General Conference Executive Committee for a decision but, instead, brought to the full General Conference delegation for consideration.

There are voices, on both sides, asserting that women's ordination is clearly a biblically-defined issue. Appropriately, the main focus of the study and discussion around women's ordination has been very focused on Scripture and Ellen White writings — both sides using the same texts and references to arrive at opposite conclusions.

But other voices assert that Scripture is not definitive on this topic and cite the fact that we have struggled with this matter for over 40 years.

The Theology of Ordination Study Committee (TOSC), chosen and authorized by the General Conference, worked for two years. Many papers were presented and addressed. Recognition was given to the prior commissions that considered the ordination of women but without a resolution. TOSC was required to have a 90 percent consensus, which was reached on a “Theology of Ordination.” The required consensus for the women’s ordination discussion was not reached. At the conclusion of the TOSC’s work, there was a two-third’s vote favoring options that would allow the ordination of women as determined by the world divisions.

The Church’s stand on women’s ordination remains within the General Conference *Working Policy*. There is no Church-approved theology of women’s ordination, and it is not a fundamental or core belief. Here’s the point of the above definition of policy versus fundamental beliefs: *A Seventh-day Adventist can have strong convictions on both sides of this issue and remain a solid member and true to our faith.*

Further, there are voices who have framed this as a conservative versus liberal issue. Please be assured: There are many deeply-conservative Adventist members, theologians, pastors and administrators who are convicted that Scripture tips to the side of women’s ordination or that Scripture does not speak conclusively against ordaining women and, therefore, conclude in favor.

We belong to a world church with incredible diversity. We are a people who are passionate about following God’s Word. It is a wonderful miracle that we are so united in our core beliefs. But a simple survey of the Bible reveals that, historically, God’s people often have had strong, differing understandings of issues, and our own Church history is the same.

Ellen White spoke to this very type of issue: *“We cannot then take a position that the unity of the church consists in viewing every text of Scripture in the very same light. The church may pass resolution upon resolution to put down all disagreement of opinions, but we cannot force the mind and will, and thus root out disagreement. These resolutions may conceal the discord, but they cannot quench it and establish perfect agreement. Nothing can perfect unity in the church but the spirit of Christlike forbearance”* (1888 *Manuscript*, p. 1092, emphasis added).

If you are among those who were keenly disappointed and even hurt by the vote in San Antonio, I share your disappointment. I’ve shed tears with our daughter and others. Many parents have shared similar experiences. Our women pastors are still authorized to preach and give spiritual leadership in the Church. The Lake Union Executive Committee has voted support for women in ministry and to remain in alignment with the world church. While *Working Policy* is not at the level of our fundamental beliefs, it is still an important part of our ecclesiology (Fundamental Belief No. 14).

How do we go forward? I believe, with all my heart, that this is God’s church. While there are many important issues to many people, no agenda is to override our Gospel Commission — to preach the message of salvation and Christ’s return. No other church has such a clear understanding of God’s character and his plan for the salvation of this Earth. This Church, even with its flaws, has been called for this time in history with a message and a mission from God. I invite you to stay focused on the mission before us. We must give victory only to God and not to our adversary.

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FROM MY PERSPECTIVE

Victory with Prayer

BY RAY PICHETTE

I've learned there's no victory without prayer! Prayer is the most intimate spiritual practice I can have with my God. Why? Because prayer connects me relationally — heart, mind and soul — with my Creator, my Redeemer, and prayer keeps me dependent on God.

When people come to me with important problems and challenges and I say, "I'll pray about it," they seem disappointed. I've learned that when I say, "May I pray with you about your concern?" they are appreciative. Prayer is action! And it should be our first response, not a last resort. Listen, 100 percent of the prayers I don't pray, don't get answered!

I believe revival and reformation is our most urgent need in the church! We can see that the great revivals and spiritual awakenings of the past began with prayer and a focus on study of the Bible. And, no wonder. Prayer and Bible study are fundamental to our relationship with God.

Ruthie Jacobsen, director of prayer ministries for the Seventh-day Adventist Church in North America, introduced me to *The Prayer-Saturated Church*, a book by Cheryl Sacks. She describes three kinds of churches: 1) prayer-light churches, where prayer is routine, never forgotten, but often just a form; 2) churches with a prayer ministry, where prayer is a focus, and attempts are made to make prayer something valued and appreciated; and 3) churches that are true houses of prayer, where prayer is the force behind worship, evangelism and discipleship. Which of these three describes your church? More importantly, what kind of praying church do you want your church to be?

Where will revival and reformation start? Somewhere else in the world? In North America? In the Lake Union? In your local conference? Or, will it start in your church? Will it start with you?

God has clearly described his formula for success: *If my people, who are called by My name, will humble themselves and pray and seek my face, and turn from their wicked ways, then I will hear from heaven, and I*



Ray Pichette

will forgive their sin and heal their land (2 Chronicles 7:14 NIV).

A good pit crew is very important to any race-car driver. They refuel the car, hydrate the driver, change the tires, and make minor adjustments to improve speed and handling. Every pastor needs a P.I.T. crew, a Pastor Intercession Team. For the past 23 years, I've been blessed by the intercessory prayers of Inez Carter, Marvis Spike and Beryl Jackson. They're my P.I.T. crew, and they have made

all the difference in my ministry.

Consider praying God's promises for your pastor right now. Pray for God's protection from the attacks of the enemy. Include your pastor's family. If your pastor has children, pray a special blessing of protection for them. Let Scripture be your prayer guide, applying those things that the Spirit impresses upon your heart.

You may even consider if God is calling you to become a part of a P.I.T. crew, to hold up your pastor as did Aaron and Hur for Moses. It would require a commitment and defined partnership. After all, Moses did have something to say about it. Of course, you could pray for your pastor without him or her even knowing, but conversations with your pastor help your prayer intercession be more guided and informed.

Good things happen in churches where there is an active and committed P.I.T. crew. See what God will accomplish as you commit to prayer. See how God can transform your church into a house of prayer. See what victories will be won for God's kingdom!

Ray Pichette is president of the Illinois Conference.



Responding to Your Child's Anger

BY SUSAN E. MURRAY

Anger is a universal emotion, and there's no doubt that much energy goes into trying to understand and tame it. Amazon.com offers more than 11,300 books about anger management, with nearly 300 specifically addressing children's anger. Scripture provides abundant counsel about the negative effects of unresolved and misdirected anger. It also provides hope and instruction.

For many parents, a child's expression of anger is challenging and often confusing. As Christian parents, we worry that anger is wrong or sinful, so we attempt to squelch it. As a child, I heard the admonition, "If you want something to cry about, I'll give you something." I don't remember any adult letting me openly express my frustration, disappointment, hurt or fear, which probably looked like anger to them, or helping me manage those feelings. I recently heard a mother say, "Don't make that face at me!" Again, the child was left holding in his angry feelings because they don't just evaporate. Instead, all too often, children stuff these unacceptable feelings inside and, eventually, they work their way out in unhealthy ways.

Author Ross Campbell suggests that passive-aggressive anger is the most common expression and the result of not being able to express or manage anger in an open, honest way. It shows up as procrastination, forgetfulness when given tasks, dawdling over tasks, performing them poorly, or ignoring them entirely. Pouting, general negativity, withdrawing and "getting back" at others also are indicators.

Ross believes that by the age of seven a child is ready to specifically learn how to handle their anger maturely. That means, during those crucial early years, we need to help children recognize and name their feelings and learn that expressing angry feelings is not wrong. What is wrong is to express anger in a way that hurts someone.

As a child ages, passive-aggressive behavior becomes increasingly sly and secretive, and becomes more difficult to identify and correct. Left unchecked, this behavior quickly becomes an entrenched and unconscious pattern of

behavior. Passive-aggressive behavior that persists past the age of 17 tends to persist for life (barring intensive intervention and the work of the Holy Spirit).

So, what's a parent to do when their child is evidencing passive-aggressive behavior? 1) Know what you are aiming for. What does healthy expression of anger look like? Unfortunately, many parents actually fuel this behavior because they don't understand what to do with it. The goal needs to be guidance, not censorship. 2) Don't let responses to anger become unconscious. From early on, talk to your children about their anger. Keep them consciously thinking about how they are feeling, and how they are acting on those feelings. Don't be dissuaded by a child's intense moods. 3) Help your child make gradual progress without expecting too much too soon.

Ross advises parents that between the ages of 13–15 some passive-aggression is actually considered normal. A child's messy room, loud music, choice of clothes, dawdling and neglect of chores is likely no more than a mild form of teen rebellion (striving for independence). He encourages parents to be relaxed about managing these trace amounts of anger to avoid pushing their teen toward greater defiance.

In teens and adults, passive-aggressive anger is expressed through indirect actions designed to wound, manipulate or obstruct others. It can become debilitating, destructive to relationships, and impedes spiritual growth and maturity.

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

*Chronic sleep deprivation
is a stress
on the whole body.*

Offline But Not Idle

BY WINSTON J. CRAIG

*Sleep is a critical
pillar of health.*

For many people, sleep seems to get in the way of everyday living. Getting enough sleep is tough when you can shop online 24/7, and new generation electronic gadgets demand our attention continuously. Bodily pain, stress, anxieties, excessive caffeine use, too much light, and a very active mind make sleep difficult to achieve. Learning to relax and disengage is important.

The artificial light from cell phones, tablets and laptops can disrupt our internal body clock so we think it is daytime late at night. Staying up late has the same effect upon our performance as traveling across time zones. Coaches of professional sports teams now recognize that, to get peak performances from their players, they have to make sleep a priority for them.

When we go to bed at night to sleep, it should not be compared with powering down our computer and putting it on sleep mode, since our brains do not go into idle mode. The brain works through the night. Data processors sort through reams of information that the brain dealt with during the day. The brain checks important hormone and enzyme levels, and rejuvenates the body while we sleep. Damaged muscles are repaired, bones are rebuilt, and the glial cells of the brain put out antioxidants to clean up free radicals generated that day.

Sleep deprivation, now viewed as a public health epidemic, has serious consequences. The Centers for Disease Control and Prevention now view adequate sleep as being just as critical to health as a good diet and regular physical activity. The value of sleep only occurs if we get enough of it. Adults need seven to eight hours sleep a night to ensure better memory and lower the risk of anxiety and depression. Cognitive decline is related to poor quality sleep in the elderly.

Losing sleep consistently results in weight gain, while women with optimal sleep typically do better in a weight-loss program. Research shows that after eight hours of sleep, people tend to prefer healthier food choices. But when they



are sleep-deprived for one night, the area of the brain in charge of making rational decisions is inhibited and they crave more junk food. The sleep-deprived people want foods that contain, on average, 600 calories more than when they are well-rested.

Many teenagers don't get enough sleep at night. The American Academy of Pediatrics

recently endorsed the idea for middle and high schools to start an hour later to allow teenagers to get more sleep. In those schools that have implemented this idea, students have shown marked improvements in health and better academic performance. A sleep-deprived brain is less efficient, slower and makes more mistakes, while adequate sleep enables one to perform at their peak.

Sleep deprivation tends to throw our metabolism out of whack, so we experience an increase in insulin resistance and a rise in blood sugar. Nurses who work rotating night shifts for 15 years or more have a 38 percent higher risk of heart disease, and a heightened risk for several types of cancer.

Sleep therapy is increasingly being included in the treatment plan for diseases such as cancer, heart conditions, depression and ADHD. Getting better sleep improves your chances of recovery from cancer as the cancer responds better to treatment. Older adults with insomnia were able to sleep 45 to 60 minutes longer each night after they firmly established a regular exercise program of 30 minutes a day, three to four times a week.

Winston J. Craig, Ph.D., RD, is a professor emeritus of nutrition with Andrews University. He resides in Walla Walla, Washington.



PRESENT TRUTH

Following the Lamb wherever He goes

For Christ's Sake

BY THE EDITORS

Many of us lived through the turbulent years of the quest for civil rights. Some of us have made minor adjustments in our personal social order out of reluctant accommodation. Most of us are surprised by the recent events that indicate we have not made much progress in the areas of social justice and race relations. Maybe it is because we have not embraced all that Christ would have his people be. —The Editors

“Among what are called the higher classes, there is a demand for a form of Christianity suited to their fine tastes; but this class will not grow up to the full stature of men and women in Christ until they know God and Jesus Christ whom He has sent. The heavenly intelligences rejoice to do the will of God in preaching the gospel to the poor. In the announcement which the Saviour made in the synagogue at Nazareth, He put a stern rebuke upon those who attach so much importance to color or caste, and refuse to be satisfied with such a type of Christianity as Christ accepts ... many who claim to be redeemed by the blood of the Lamb, and who therefore acknowledge themselves debtors to Christ, misrepresent Jesus, and reveal that selfishness, tradition, and prejudice pollute the soul. They are not sanctified through the truth. Those who slight a brother because of his color are slighting Christ.

“I call upon every church in our land to look well to your own souls. ‘Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?’ God makes no distinction between the North and the South. Whatever may be your prejudices, your wonderful prudence, do not lose sight of this fact, that unless you put on Christ, and His Spirit dwells in you, you are slaves of sin and of Satan. Many who claim to be children of God are children of the wicked one, and have all his passions, his prejudices, his evil spirit, his unlovely traits of character. But the soul that is indeed transformed will not despise anyone whom Christ has purchased with His own blood.

“Men may have both hereditary and cultivated prejudices, but when the love of Jesus fills the heart, and they become one with Christ, they will have the same spirit that He had. ... The church of Christ is ordained of God that its members shall be representatives of Christ's character. He says, ‘You have given yourselves to Me, and I give you to the world. I am the light of the world; I present you to the world as My representatives.’ As Christ in the fullest sense represents the Father, so we are

to represent Christ. Let none of those who name the name of Christ be cowards in His cause. For Christ's sake stand as if looking within the open portals of the city of God” (Ellen White, *A Place Called Oakwood*, p. 167–168, 171).

This column is designed to promote searching the Scriptures on current topics — in community, through prayer. Invite others to join you in a prayerful response to these thoughts:

- What form of Christianity suites your taste? Is the pursuit of this form an obstacle to a fuller and more complete relationship with Jesus?
- Do you place a priority or preference on social standing or race? Does it impact how you relate to others?
- In thoughtful reflection, list ways your interaction with others may reveal selfishness, tradition and prejudice.
- Seek out someone of another culture or race with whom you can study the life and character of Jesus together. Take the opportunity to ask questions of each other regarding the other's perspectives with a real desire to learn and better understand.

The Lake Union Herald editors

The Joy of Fasting

ALVIN J. VANDERGRIEND

A devotional on fasting is probably not the place where you would expect to read something about joy. But here it is. God, speaking through the prophet Zechariah, says their fasts *will become joyful and glad occasions* (Zechariah 8:19 NIV).

Jewish exiles who had returned to the land of Israel after 70 years in captivity came to the priests at the house of the Lord in Jerusalem asking, *Should I mourn and fast in the fifth month, as I have done for so many years?* God's answer comes in the form of a rebuking question: *Was it really for me that you fasted?* (Zechariah 7:3,5 NIV). The question is a pointed reminder that their fasts were really for themselves, not for him. They were self-pitying, not God-glorifying, fasts. They fasted because of the calamities that their sin had brought upon them, not because of their sin.

When fasting arises out of true repentance and a readiness to reverse the direction of our sinful lives, God hears and forgives and turns our fasting into rejoicing. This is what happened to Judah and Israel after 70 years in exile. They turned and the Lord relented. The Lord Almighty said to them, *I will not deal with the remnant of this people as I did in the past. ... So will I save you, and you will be a blessing. ... I have determined to do good again to Jerusalem and Judah. ... Therefore love truth and peace* (Zechariah 8:11, 13, 15, 19 NIV).

Fasts should be joyful! When we stop thinking of ourselves and rivet our attention on God, that's joy. When we loosen our ties to earth by denying ourselves food and attach ourselves to heaven, that's joy. When the highest blessing we seek is God himself, that's joy!

When I was young, I always tried hard to make the celebration of holy communion very sorrowful. That's what I thought it was supposed to be. But

I could never quite make myself feel the sorrow I thought I was supposed to feel. Years later, I discovered joy at the Lord's table. Oh, yes, there was grief, momentary grief, that my sin had caused his suffering and death. But my grief quickly turned into joy as I was reminded, through the broken body and shed blood of Jesus Christ, that my sins were forgiven. And my Savior — the “man of sorrows” — suffers no more. He is risen and exalted to the right hand of the Father. His sorrow turned to joy. So has mine.

I think I learned what God was trying to teach the believers of Zechariah's day. By God's grace, the grief of repentance can turn into joy and gladness. He has turned my fasts into *joyful and glad occasions and happy festivals* and I, with them, truly do *love truth and peace*. I hope your fasts have turned into joy, too.

Something to Think About

How do mournful fasts get turned into *joyful and glad occasions*?

Something to Pray About

Ask God to turn your sorrows to joy, your anxieties to peace, and your fears to hope.

Something to Act On

Next time you participate in the communion service, move thoughtfully, intentionally from sorrow for sin to the joy of forgiveness.

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, *Joy of Prayer*. Reprinted with permission.



Mobile Missionaries

BY JUANITA EDGE

Doug and Rosemary Bruder heard a tornado had struck Americus, Georgia. They were leaving the next morning for a vacation and thought, *Let's go down and help*. That trip would change their lives forever. "What happened the night the tornado hit?" the Bruders asked one couple in the wreckage.

"We didn't have any basement or shelter," they said. "So, we just dropped to our knees and prayed, 'Lord, if our time has come, we're ready. Just be with us so we won't be afraid.'"

That statement, expressing their simple, trusting faith, jolted Doug's whole being. Doug told Rosemary, "I don't know what's going on in me. When they told their story, I almost felt like I was having a heart attack or something." He attended church every Sunday, yet knew something wasn't right with his Christian experience. Now he couldn't get that couple's comment out of his mind.

Home from vacation, the Bruders had a pile of mail. Right on top was a postcard for a Daniel and Revelation seminar. "We're going to have to go to this," said Doug. "I don't know why I feel this way, but we need to go."

When they discovered the seminar was in an Adventist church, Doug was not happy. "We're here for one night and one night only," he stated.

The first thing the preacher said was "Open your Bible..."

Doug leaned over to Rosemary and said, "Open your Bible! My church has never even let me read my Bible." They looked up every text of the sermon and were so interested they attended every night of the series.

"That was a turning point in our lives," said Rosemary. "We became Seventh-day Adventists, sold everything we had, and have [traveled for years] in our RV, looking for ways to serve. We didn't plan this lifestyle; God just led us into it."



Doug and Rosemary Bruder, members of the Stevens Point Church in Wisconsin, were baptized in October 2007. "No one is safe from me telling them about Jesus," Doug said.

Juanita Edge

Each fall, the Bruders pull out of their driveway with over 5,000 missionary tracts and pray, "Lord, lead us where you need us."

"The Lord orchestrates our lives," said Doug. "We try to listen to God's still small voice, and ask to see opportunities."

In Best Buy, they meet a lady, befriend her and, over the next months, help her decide not to commit suicide. They notice a child having a bad day and share a little story tract. They often call a lady from their hardware store who has cancer and pray with her. They buy groceries when they find someone's cupboard is empty. They clean, build and repair people's homes when they see the need. They read the Bible to people in care centers.

"When you find out Bible truth, it's very hard not to want to live like this," said Rosemary. "The Bible says we are supposed to go out and be disciples to the whole world. It's become really clear, in our minds, that we have a mission to do right where we are. Sometimes, I think I would rather be somewhere other than where we end up, but then such a blessing happens in that place where I didn't want to be, and it's heartwarming. The blessings just pile up."

"The Lord sends us, shows us, and puts people in our lives," said Doug. "No one is safe from me telling them about Jesus."

Juanita Edge is the communication director of the Wisconsin Conference.



Es tiempo de trabajar unidos

POR CARMELO MERCADO

Cuando los miembros de la iglesia de Dios efectúen su labor señalada en los campos menesterosos de su país y del extranjero, en cumplimiento de la comisión evangélica, pronto será amonestado el mundo entero, y el Señor Jesús volverá a la tierra con poder y grande gloria (Hechos de los apóstoles, p. 91).

Escribí este artículo cuando acababa de regresar de la sesión de la Asociación General de la Iglesia Adventista del Séptimo Día en la ciudad de San Antonio, estado de Texas. El lema de esta sesión me impresionó mucho: “¡Levántate! ¡Resplandece! ¡Jesús viene!” El objetivo del lema era animar a cada uno a proclamar el evangelio para preparar al mundo para la pronta venida de nuestro Señor.

Lo que vi al asistir a las reuniones en San Antonio es que el evangelio se está proclamando en forma extraordinaria en muchas partes del mundo. Las presentaciones que hicieron las diferentes divisiones de la iglesia, especialmente de lugares como África y Latinoamérica, indican que la obra de evangelismo está progresando en una forma maravillosa. Otras partes del mundo como Europa y Norteamérica están enfrentando fuertes desafíos en ganar almas para Cristo. Las estadísticas de crecimiento que se han hecho en la División Norteamericana indican que su porcentaje de crecimiento sigue decreciendo, y el porcentaje de apostasía está en un nivel muy alto.

Al ver las realidades y los desafíos que existen en la actualidad, los líderes de evangelismo de las cinco asociaciones de la Unión del Lago se han estado reuniendo por varios meses en las oficinas de la Unión con el fin de planear un gran esfuerzo de evangelismo. Como resultado de estas reuniones se ha designado el año 2016 como el año en que se hará un fuerte énfasis en desarrollar una cultura que favorezca el cumplimiento de la gran comisión en las iglesias. Se espera que durante ese año cada iglesia en la Unión establezca un sistema de discipulado y se comprometa a ofrecer dos campañas evangelísticas de cosecha como resultado del sistema de discipulado.



Grupo de dirigentes de diversas congregaciones de nuestra Unión provenientes de Myanmar reunidos para hacer planes en vista de la asamblea que se llevará a cabo el 24 de octubre en Andrews University.

En preparación para el año 2016 la Unión del Lago ofrecerá un día especial de entrenamiento e inspiración en las áreas de discipulado y evangelismo. Este evento se llevará a cabo en Andrews University el sábado 24 de octubre de 2015. Cada iglesia de la Unión enviará sus delegados. Habrá reuniones simultáneas para cuatro grupos diferentes. Las reuniones para los que hablan inglés serán el Howard Performing Arts Center. El grupo hispano se reunirá en el Johnson Gym (el gimnasio de la universidad), el grupo que proviene del país de Myanmar tendrá sus reuniones en el Chan Shun Hall y el grupo coreano se reunirá en Lamson Hall. Los cuatro grupos terminarán sus reuniones a las 3 de la tarde. Luego todos irán a la Pioneer Memorial Church, la iglesia central de la universidad, para concluir el día con alabanzas y mensajes de inspiración.

Ese sábado especial — el 24 de octubre de 2015 — en el cual cuatro grupos étnicos se reunirán para planificar cómo ganarán almas para Cristo será inolvidable. Pido sus oraciones para que el Espíritu Santo se derrame y podamos en verdad trabajar unidos para cumplir la gran comisión que el Señor nos ha dado.

Carmelo Mercado es el vicepresidente de la Unión del Lago.



TELLING GOD'S STORIES

Finding Joy in Jesus

BY JUANITA EDGE

“One Saturday morning, I arrived at my church at 8:45 and nobody was there,” said Ana Toalino. “I waited until 9:30 and still no one came.”

Ana, a member of another Christian church, had volunteered to help her church give out pamphlets and invite people in their neighborhood to worship at church, but no one else showed up. *I can't wait here all morning*, thought Ana. Then she remembered something she had heard on a religious TV station. After the program, they would always say, “We are Seventh-day Adventists. If you want to learn more about us, visit an Adventist church in your area.”

That's what I'll do, thought Ana. *After all, it's Saturday morning*. She found an Adventist church and went. She worried they might not like her wearing pants, but decided it would just be a test of how loving these Adventists were. Friendly people met her at the door, welcomed her, and led her to a seat. She liked the music, preaching and praying, and felt very much at home.

One Sunday after church, Ana told her pastor she was studying the Bible with the Adventists and believed the seventh day was the Sabbath. The pastor said, “Here are some books I want you to read about the Sabbath. Then let's talk.”

“Okay,” said Ana, “but my mind is pretty much made up that Saturday is the biblical Sabbath.”

Ana leafed through the books, but decided not to read them for she already knew what the Bible said. The next Sunday, Ana told the pastor she had decided to join the Adventists. “Why do you want to leave us, Ana?” asked the pastor. “Everyone loves you, and we are going to miss you.”

“Because I believe that the seventh day is the Sabbath,” said Ana.

Her pastor paused, “Ana, go, and take my blessing. But know these doors are always open to you.”

Ana was baptized and became a member of the Madison East Church in Wisconsin on February 16, 2000.



Ana Toalino says, “I pray, the Holy Spirit leads me, and I am just full of his joy every day.”

“At first, it was hard,” said Ana, “and I wondered if I had made a mistake. Often people seemed to ignore me and walk by without saying hello. I felt lonely.”

Ana complained to the Lord, and he said, “Ana, you are not going to that church for anybody [else]; you are going to worship me. I want you there.”

Since then, Ana said her whole spiritual life changed. She joined a prayer group at the Adventist church

and, along with many answers to prayer, came many warm, meaningful relationships. “Now, I come to church for Jesus. I'm here to show his joy. Jesus has taught me to be friendly, smile, and say hello to everyone I meet.”

“These last few years I've grown so close to Jesus. Why did I waste so many years not knowing Jesus like this sooner? If I have any problem, I just talk to him about it right away, for Jesus can help and give me joy again.”

Ana held up her Bible and said, “Here is my strength. I pray, the Holy Spirit leads me, and I am just full of his joy every day.”

Juanita Edge is communication director of the Wisconsin Conference. Ana Toalino moved to North America from Bolivia in 1972, and is now retired after working 20 years in the Wisconsin State Capitol building. Ana now enjoys teaching Kindergarten Sabbath school and leading a ladies prayer group.

God, the Seeker

BY BETH THOMAS

“I will never set foot in an Adventist church again!” Joyce Bocek vowed. Hurt and embarrassed, guilt guided her decision. Joyce wasn’t raised with any religious background. One day, when she was eight, she visited her father at work. Her attention was drawn to a band at a sidewalk service down the street. As she listened, Joyce’s interest grew, she began attending services with her mother, and they joined the church.

Five years later, a colporteur knocked on their door. He offered personal Bible studies to Joyce’s mother. As precious truths from the Bible unfolded, her mother was touched. She began to attend the Adventist church. Joyce was angry with her mother’s decision. She was happy in her church! The turning point came one evening when she overheard her mother’s Bible study about the Second Coming. The closeness of Christ’s return touched her, and Joyce knew she was not ready. In August 1964, at the age of 13, Joyce was baptized and became a Seventh-day Adventist.

She soon was involved in Sabbath school, teaching Cradle Roll. When she was 16, Joyce learned she was pregnant. Unmarried, her own feelings of guilt were reinforced by some of her church family. Her office was removed. As she learned the process of church discipline, she asked the Board to remove her name from membership. She wanted to spare her mother the embarrassment of appearing before the church. Frustrated and resentful, she swore she would never set foot in an Adventist church again.

For 28 years, Joyce lived life on her terms, but God never abandoned her. Ezekiel 34:11, 16a says that the Lord himself will search for his sheep, and he will seek the lost and bring back what was driven away.

With the 1990 birth of her granddaughter, something began to change. Joyce had not raised her daughter with any religious foundation. She felt her granddaughter, who lived with her, needed more. She began to search for a church. However, she couldn’t find contentment in any she attended. A phrase



Pastor Jarod Thomas of the Grand Haven Church, reunites Joyce Bocek with the Adventist Church when she was rebaptized in August 2014.

kept coming to her mind, *Get back to basics. Back to basics? What could be more basic than the Ten Commandments?* She felt she was doing all right with most of them, but what about the fourth? Joyce was strongly convicted she should be keeping the Sabbath.

Putting aside her previous experience, Joyce visited her local Adventist church. It was Sabbath before Mother’s Day in 2012. She was greeted warmly as they asked, “What brings you to visit with us today?”

Thinking carefully, Joyce replied, “God.” What began with that initial visit turned into two years of weekly Bible studies. She had strong reserva-

tions, however, with certain biblical truths such as clean and unclean foods. She would never be baptized without resolving the issue.

One Sabbath morning, right before Mother’s Day in 2014, Joyce was having her own personal study. As she connected verse with verse, she came upon Revelation 18:2: *Babylon ... has become a ... cage for every unclean bird.* The Holy Spirit cut through her doubts. If some birds are unclean at the Second Coming, they must be unclean now. There was her answer! She texted the pastor and said she was ready. She wanted to be baptized.

Joyce was rebaptized in August 2014, 50 years after first joining the Adventist Church. And this time, it’s different. “I have a passion for the Word of God,” she says. “I’m not sitting in church adhering to ‘do’s and don’ts.’ I have a relationship with God. I’m an Adventist in my heart.” Joyce now is involved actively in community services and gives personal Bible studies.

Beth Thomas is communication director of the Grand Haven Church in Michigan.

PEOPLE OF PROVIDENCE

ELLEN WHITE AND THE NECESSITY OF RESTITUTION,
EDUCATION AND UNDERSTANDING

BY DELBERT BAKER

A scene was presented before me. I saw two souls struggling in the waters. The waves were beating high about them, and they were ready to perish. One of these persons was white, the other black. Then I saw One come to their rescue. With one hand He laid hold of the white man, and with the other hand He grasped the black and together drew them to a place of safety. Both knelt at the feet of their Rescuer, and both glorified His name.
—Ellen G. White Manuscript, 172, 1907



Ellen White arguably lived through the most critical and foundational period in history of the United States. For African Americans, these times were especially critical. At the time of Ellen White's birth, almost two million Africans were enslaved in the United States, predominately in the South. A transatlantic slave trade, responsible for displacing between 12 and 50 million Africans, had been legally abolished but was still flourishing illegally. The most legendary American slave rebellion occurred four years after Ellen White's birth, leading to the violent death of its leader, Nathaniel Turner.

The period from Ellen White's birth to the start of the Civil War (1827–1861) was one of unprecedented metamorphosis in the United States. The young country physically expanded its territory, engaging in several crucial wars. Important American religions were founded, Seventh-day Adventism being one of them. Social reforms concerning health, dress, gender roles and education were widespread. Industries proliferated and boomed. Ideas that would revolutionize the world gained currency. Abolitionism rose to a fevered pitch, leading to a war that divided the nation.

In Ellen White's early years, she participated in one of America's largest 19th century religious revivals, Millerism, the Advent Movement. Shortly after the Millerites disbanded in 1844, Ellen White claimed to receive visions from God.

Ellen White was in her 30s during the Civil War, which was the last and crucial step in the emancipation of over four million African American captives. Like millions of other Americans, she was deeply affected by the Civil War. Ellen White received visions about the war, predicting its devastation and the supernatural dynamics behind it. It was during the War years that she, her husband and a former sailor named Joseph Bates formally founded the Seventh-day Adventist denomination, an entity that had existed informally for over a decade. Their vision and energy were infectious; the Adventist membership stood around 17,000 in 1880.

Ellen White reached the height of her career during the Reconstruction and Post-Reconstruction eras. By the 1870s, she was firmly established as the de facto leader of the denomination (she never held any official leadership post), and her writings and visions significantly influenced the course of Adventism.

In 1891, Ellen White focused her attention on a neglected aspect of the church's agenda — that of evangelizing the significant African American population in the South. The Adventist leadership assigned Ellen White to Australia from 1891 until the turn of the century, but she was still a keen observer of the worsening American race relations

and continued to speak out about them, mainly in letters to her son, Edson, a missionary in Mississippi at the time. It was to Edson that Ellen White wrote most of her counsel about how to effectively aid and evangelize the recently-freed black Southerners.

During the so-called “nadir of race relations” and the beginning of the Jim Crow era, Ellen White was in her senior citizen years, but continued to speak out on behalf of African Americans. She was the catalyst for the founding of several institutions; in particular, she was the primary motivation behind the founding of Oakwood University (formerly known as Oakwood Industrial School and Oakwood College) in 1896. When Ellen White died in 1915, her Will allotted a portion of her inheritance to the black Seventh-day Adventist work.

Central to the theme ... is Ellen White's role as the foremost spokesperson and advocate on behalf of black people in the Seventh-day Adventist Church. She used her communication skills, influence and authority to finally motivate the Adventist leadership to initiate and maintain what became a successful work among black people.

Due to her respected standing and moral authority, her positions and appeals could not be ignored. They were, in fact, effective in galvanizing efforts on behalf of black people among church laity and leadership. She consistently spoke in favor of liberty and freedom for black people during and following slavery, but the greatest number of her communications and appeals for black people occurred during the twenty-year period from 1890 to 1910.

As a result of her persuasive advocacy, Ellen White either directly or indirectly facilitated the establishment of the major entities that provided the basis for the successful black work experienced in the Adventist Church today. Some of the entities she had influence over were those that were initiated by her son James Edson. From these and other initiatives in the South came the *Morning Star* steamer, the Southern Missionary Society (forerunner to the Southern Union Conference), the mission schools (forerunner to schools established for black people in the South), and the

Gospel Herald (forerunner to *MESSAGE Magazine*). Further, Ellen White was instrumental in helping to bring about the migration of Adventist workers to labor in the South for blacks. She regularly appealed for people to go south to live and labor for blacks while sharing the gospel of Jesus and the truths of Revelation 14. Her appeals were effective. She directly and indirectly influenced the development of publishing houses, sanitariums, hospitals, health food factories and other entities that provided invaluable support in establishing and building the black work. She also indirectly helped to lay the foundation for the Negro Department in the General Conference of Seventh-day Adventists.

One could argue that Ellen White was one of the most outspoken supporters of black people in American society at the time. But it is an uncontested fact that she was a major voice for blacks in the Seventh-day Adventist Church until the time of her death in 1915. Her writings were a constant source of guidance for the general Church laity and leadership on the race issue. Essentially, Ellen White articulated a moral and humanitarian philosophy on both freeing the black race from slavery and the rationale for aggressively aiding the newly-freed race.

Ellen White's advocacy can be divided into five categories: First, she outlined reasonable methods of assisting the people recently delivered from slavery, in terms of methods for self-development, education, health and environmental improvements. She undergirded her appeal by stressing the need for widespread resources and organizational priority, and appealed for missionaries to work in the South to help and support black people.

Second, Ellen White provided a plethora of counsel on the operative principles, positive affirmations and benefits of helping black people and building the black work — both from a spiritual and social perspective. She made the principles practical by setting forth a wealth of counsel for how to deal with sensitive race relations questions that emerged. It should be noted that it is in this area, when she contextually deals with how and when to push for changes in race relations between whites and blacks, that modern readers are sometimes challenged.

Third, Ellen White uniquely provided insight into the supernatural involvement in the Civil War, demonstrating how God allowed judgments on the South for perpetuating slavery and on the North for allowing it. She reasoned that the citizens of the United States, and particularly Christian people, had a moral and social obligation to help correct and rectify what they had caused and countenanced.

Fourth, she persuasively provided a valuable biblical basis, illuminating the evils of slavery and setting forth the dramatic analogy that God was as miraculously involved in the emancipation of black people from slavery as he was in the exodus of the Hebrews from Egypt. She supported the perspective that God loved both groups of people and delivered them from the bonds of slavery. The analogy is both dramatic and heuristic, but it also powerfully portrayed God as one who is intimately concerned and compassionately involved with people who are oppressed.

God cares and will act on the side of justice and freedom. Ellen White's approach was revolutionary at the time. Her moral reasoning provided a powerful foundation on which to understand and activate direct action on behalf of the freedom and development of the black race.

Finally, she went farther and argued that freeing the slaves was not enough. She spoke of the necessity of restitution, education and understanding — all of which were necessary because of the prolonged time and significant means it would require to effectively develop a substantial basis upon which black people could be successful. Subsequently, when this support was not given, she bemoaned the deplorable abandonment of the black race during and following the Reconstruction period. In her mind, it was unconscionable neglect.

Undergirding her advocacy and support for black people, Ellen White made it real and personal by getting involved on an individual level. She visited the homes of black people and gave money to black causes. She actively promoted Oakwood University, directed money toward it, provided counsel for school leaders, and visited the campus on several occasions. Ultimately, she included the black work in her final Will and Testament.

Delbert Baker is a former vice president of the Seventh-day Adventist world church and former president of Oakwood University in Huntsville, Alabama. This article is an excerpt from the introduction to *People of Providence: A collection of selected quotations on Black People from the Writings of Ellen G. White*, edited by Delbert and Susan Baker, and Benjamin Baker, produced in 2010 by Oakwood University Publishing Office, Huntsville, Alabama. You may download the complete 385-page document at http://www.oakwood.edu/goldmine/quotebook/people_of_providence.pdf.

The Third Angel's Message has the power in it to eliminate and remove this race prejudice upon the part of those who get hold of the truth.

—Charles M. Kinney, the "Father of Black Adventism"

MITAKUYE OYASIN

A NEW WAY TO RELATE

BY GARY BURNS

The subject of race affects the life of every individual, yet most are pathetically ignorant of the subject. Blatant racism in the Church is not the norm. It's what we don't know (that we think we know) that prompts the action or inaction that often expresses itself as racism in the Church — and most of us are guilty.

An example of which I speak occurred some years ago when I attended a division-wide event in one of our nine union conferences. The opening program began with a welcome and greeting by the president of the local state conference in which the event was held. It didn't occur to organizers that the event also was held within the territory of a regional conference, and the president of that conference also should have been invited to welcome the guests, too. (I suspect the only ones who noticed this failure were Black attendees.) Later that evening, the president of the regional conference was invited to the platform also to welcome attendees. While I presume this occurrence was without malice, nevertheless, it was hurtful and revealed a hidden, prolific racism fueled by disinterest and neglect. I have observed that this type of racism is a frequent occurrence in the Church.

PREJUDICE AND SECTARIANISM IN THE CHURCH

At its very beginning, the Early Church faced the disruptive, destructive effects of prejudice and sectarianism. *Now at this time while the disciples were increasing in number, a complaint arose on the part of the Hellenistic Jews [Jews who adopted the Greek language and much of Greek culture through acculturation] against the native Hebrews, because their widows were being overlooked in the daily serving of food* (Acts 6:1 NASB). The solution was the first reorganization of the Early Church, with the selection of deacons to address the expressed needs of members.

During the post-Civil War period of reconstruction, the Adventist church wrestled with its own response to prejudice. At the 1877 General Conference Session, A.W. Spalding reported that the method of dealing with the evangelism of Negroes had been debated in General Conference



Charles M. Kinney

Oakwood University

sessions from time to time, “most speakers maintaining that as God is no respecter of persons, Christians should not allow social questions to affect their church polity.” No action was taken. In fact, the 1877 Session delegates actually voted not to take action on the subject. A.W. Spalding records that when R.M. Kilgore (an Iowan who had preached some years in Texas) was made head of the SDA work in the South, about 1890, “though brought up with the Northern conception of the problem,” he “advocated the separation of white and colored churches. In the end, this view prevailed” (*Origin and History of Seventh-day Adventists*, Volume 2, p. 188).

THE FATHER OF BLACK ADVENTISM

In 1878, at the age of 23, Charles M. Kinney attended an evangelistic effort conducted by J.N. Loughborough in Reno, Nevada. He accepted the Adventist truth as a result of hearing Ellen White and J.N. Loughborough preach, and became a charter member of the small church organized there.

His stellar service as secretary of the Nevada Tract and Missionary Society led conference officials to believe he could become a valuable Church worker. They sponsored him at Healdsburg College in California for two years. From there, Charles labored, at General Conference leaders' request, among the Blacks who had migrated to Kansas in substantial numbers. He later worked in St. Louis, Missouri, where he experienced his first taste of racial prejudice among fellow Adventists.

Sometimes referred to as the "Father of Black Adventism," Charles is believed to have been the first Black ordained Adventist minister in 1889. Serving first as a colporteur, then preacher and evangelist, Charles had a deep burden for his people. "In an 1885 issue of the *Review and Herald*, he wrote, 'I earnestly ask the prayers of all who wish to see the truth brought before many peoples, ... that I may have strength, physical, mental, and spiritual, to do what I can for the Colored people'" (Delbert Baker, *In Search of Roots, Telling the Story*, Section I, p. 3).

"For more than two decades he labored across the upper South, organizing black churches and becoming the first major Adventist spokesman of Afro-American aspirations" (R. Graybill, lecture at Andrews University, February 11, 1975; SDA General Conference Committee Minutes, March 22 and April 16, 1888).

AN EARLY DEFENSE AND EXPLANATION OF ADVENTIST RACE POSITION

In 1924, A.W. Spalding attempted to explain and defend the position of the Adventist church. "This position which Seventh-day Adventists, therefore, have assumed in the race question is to recognize and conform to existing conditions which do not involve transgression of God's laws. Injustice and oppression are repugnant to the Christian; pride, and disdain are foreign to his heart; but his Christian experience should not therefore lead him to start a crusade against customs which do not interfere with the Christian's duty.

"It may be said that the attitude of Seventh-day Adventists in this matter is shaped by policy instead of principle; it is, rather, built on principle of policy instead of principle

at pleasure. The converted Seventh-day Adventist, whether North or South, cannot have in his heart prejudice toward another on account of color, culture, or social status, but his duty to the world leads him to conform to certain practices which society, whether or not to an exaggerated extent, has found necessary to establish" (A.W. Spalding, *Lights and Shades in the Black Belt*, unpublished manuscript, p. 142).

REDIRECTED COUNSEL FOR ADVENTIST RACE RELATIONS

That convenient reasoning, supporting conformity and inaction seems to be in opposition to what Ellen White advocated. "The American nation owes a debt of love to the colored race, and God has ordained that they should make restitution for the wrong they have done them in the past. Those who have taken no active part in enforcing slavery upon the colored people are not relieved from the responsibility of making special efforts to remove, as far as possible, the sure result of their enslavement (*Review & Herald*, January 21, 1896).

Her challenge not only applied to those who were actually slaves, but to those who have been affected by slavery. And it applies to those living today who still are mistreated and disadvantaged because of their heritage.

We are just as obligated to oppose injustice to one who has never tasted slavery, as we would be to abolish slavery now if it still existed. By injustice, many are slaves to others just as surely as were those on the plantations before the Emancipation.

"When the duty of bringing the gospel to the colored race is presented, many make the plea that association with the colored people will contaminate society. But this very plea is evidence that means should be instituted to remove from this race the degradation that has been brought upon them. As a people, we should no longer say by our attitude, 'Am I my brother's keeper?' We should arouse ourselves to do justly, to love mercy. We should make manifest by our actions that we have the faith for which the saints are to contend. We should go forth to seek the oppressed, to lift up the fallen, and to bring help to those who need our assistance. We should remember that many among the colored people who have been entrusted with God-given ability, who had intellectual capabilities far superior to those of the masters who claimed them as their property, were forced to endure every indignity, and their souls groaned under the most cruel and unjust oppression" (Ellen G. White, *Review & Herald*, January 21, 1896).

A CHURCH UNITED IN CHRIST

The Church has been established by Christ to be the repository of a united people, a people who are the salt of the Earth and the light of the world. Paul reminds us, *But now in Christ Jesus you who once were far away have been brought near by the blood of Christ. For he himself is our peace, who has made the two groups one and has destroyed the barrier, the dividing wall of hostility* (Ephesians 2:13–14 NIV), and *There is one body and one Spirit, just as you were called to one hope when you were called; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all* (Ephesians 4:4–6 NIV).

In Christ, we humans find a new identity and a new equality, a new kinship, a new humanity. Christ makes us into a new creation through his transforming grace. There is no other religion that teaches this concept of the Creator unifying the world through himself in a new creation. *And God placed all things under his feet and appointed him to be head over everything for the church, which is his body, the fullness of him who fills everything in every way* (Ephesians 1:22–23 NIV).

Within the Church, the world is to see an example of a new equality, a perfect equality, a heavenly equality. We are one body — Christ's body. This equality cannot be realized through a new social order, philosophy, political or governmental reform. This equality is spiritual and centered in the person of Jesus Christ. The Church, then, should be the greatest example of unity, justice and equality. Shouldn't the Church be a world leader in demonstrating how the walls of prejudice, bigotry and social injustice can be broken down through the transforming power of God's grace?

But what about those who are not in Christ? What about those outside the church? And what about those “wolves” inside the Church? What is our relationship to them?

WE ARE ALL PRECIOUS AND RELATED

My parents are very creative and artistic. Mother's watercolor and oil paintings hang in our homes. My father has worked in leather, macramé and semi-precious stones. Their creative works have very special meaning to us and our children. Recently, we were going through some things in our basement when we came upon some of our children's Kindergarten artwork, including the imprint of a small hand in plaster. Because my parents and children made those things, we place special value on them. They have meaning and express something about the one who made them. They are precious. That is why we have taken special care to protect and preserve them.

Dennis Ghost, my Lakota *tunska* (nephew), came to the International Pathfinder Camporee in Oshkosh, Wisconsin, to help in the American Indian Living Village. Dennis is a traditional dancer, so shared his culture with the Pathfinders. He commented to me that he never had been with a group of people as diverse, loving, caring and open. Dennis was excited to share a Lakota saying with each group that came through the village: *Mitekuye Owasin* (We are all related.) The Lakota take that to mean there is one *Wankan Tanka* (Creator) who created all things. Because he created all things, we are related to all things — one creation, one Creator. All of his creation has purpose and value. The best way to honor the Creator is to view as precious *everyone* and *everything* he created.

If we embrace that truth and see one another as family, if we take time to get to know each other, to ask questions to learn, to understand, with the intent of adjusting our thinking and actions, how will that impact race relations and transform our church? How will that change our personal circle of close friends? Will it impact our informal guest lists? Think about it: *Mitakuye Oyasín!*

Gary Burns is the director of communication, Native American ministries and prayer ministries for the Lake Union Conference.

A SELF-EXAMINATION

Answer these questions to determine how equipped you are to help move our Church to a whole new level in race relations.

Have you ever had a person of another color or culture:

- as a dinner guest in your home?
- as an overnight guest in your home?
- as one of your closest confidants?
- invite you as a dinner guest to their home?
- invite you as an overnight guest to their home?
- include you as one of their closest confidants?

If your answer is “no” to any of these questions, why not begin the process of expanding your relationships to the point where any one of these circumstances would be a natural thing to occur.

THE CHURCH AND RACE RELATIONS

BY DON LIVESAY

On June 20, the Lake Region Conference held a one-day camp meeting at Camp Wagner which concluded a year-long, 70th anniversary celebration of the organizing of the conference. Former North American Division president and Lake Region president C.E. Bradford was a featured guest, and Carlton Byrd, speaker/director of Breath of Life ministries, was the Divine Worship speaker.

For some time, I have felt a conviction to address the past racial failures of the Church. Former North American Division president Al McClure offered an apology during his term of office after a race relations summit.

But, as I reviewed the history of race relations within the Church, it became evident to me that more time and effort is needed to find ways to hear, heal and move forward. It was, therefore, at the Lake Region



70th Commemoration Celebration, that my fellow Lake Union officers and I stood together to offer an apology for the failures of the Church regarding race relations.

My personal view of race issues probably has been similar to most White middle class. My personal observations and attitudes have been driven from a narrow and mostly distant experience punctuated by the reporting of different events. Through the years, casual friendships with Black classmates, pastoral colleagues and Church members have brought levels of self-assurance that I had a pretty good idea of what was right and wrong, good and bad.

For nearly seven years, my personal journey in the Lake Union has expanded personal awareness, brought a growing understanding, and often altered my preconceived perceptions and even convictions on race. Issues cannot merely be boxed up in neat, airtight packages with everything defined in simple terms. As in any scenario, to know the deeper story of a person or group, to come closer to the root issues that drive attitudes and actions, to look into the eyes of people often marginalized and wrongly treated makes a difference. This journey has led me to search my own heart and seek to understand more fully the Black journey. While I believe it very improbable for any White

man to fully grasp the pathos of the Black experience, drawing closer does make a difference.

It was for these and additional reasons, over the past several months, my conviction grew to bring an apology to the members of the Lake Region Conference on behalf of the Lake Union. Simple logic would suggest that corporate apologies are too shallow and detached to make a difference. But, on numerous occasions, I have witnessed the power of an apology to know the importance of acknowledging wrongs, expressing genuine sorrow, and seeking to do what is right in the future.

There are those who feel that qualified apologies are important — that we also should bring up failures on both sides. But when I confess my sin to God or an individual whom I have harmed, a qualified confession seeks to, at least partially, justify my wrong. It is important for each of us, in personal and corporate relationships, to own everything we should and seek ever higher levels of relationships, both personally and as a Church, and for the sake of better function in carrying out our mission.

In the following transcript of the statement given to the Lake Region members, you will find the commitment to move beyond the heart and words of the apology. Your Lake Union officers are in current conversations with Lake Region





Don Livesay, Lake Union Conference president, extends an apology to the Lake Region Conference on behalf of the Lake Union for the "failures of the Church in regard to race." Also pictured standing: Carmelo Mercado (left), vice president; and Gary Thurber (right), executive secretary; not visible, Glynn Scott, treasurer.

Let's work aggressively and vigorously and intentionally now to eliminate this scourge of racism that is so prevalent and pervasive in our lives, yes, even in our Church. Let's work to that end.
—Clifford Jones

officers and additional individuals to determine how we should move forward. We as a Church must pull together.

Racism and bigotry often are practiced toward and from various groups of people. God's church is to function above the world around us. We have many people groups among us who feel isolated and marginalized.

I appeal to our wonderful Lake Union constituency and beyond: We must value each other more, seek deeper understanding with each other, find ways to do mission within our communities together, and reach across conference, national, ethnic and social economic lines to reach the millions of lost people who desperately need the message of God's love and his soon return.

LAKE UNION CONFERENCE EXTENDS OFFICIAL APOLOGY TO LAKE REGION CONFERENCE

"As president of the Lake Union Conference, it is a special joy to be here to give you a greeting on behalf of all the membership of the Lake Union Conference with my fellow officers standing here. But I want to read a statement to you that's been on my heart for some time. I want to go beyond just reading; I want to go to the statement that is very important for this celebration.

"Over the past several months, with the leadership of the Lake Region officers, we have celebrated the milestone of the establishment of this conference. A review of the conversations in the early to mid-1940s reveals key reasons why that major change and approach to the ministry to the Black community took place. It was seen that the mission to the Black individuals in this country would be more effective with Black conferences. It was seen that leadership development could progress better with Black conferences. But we all know there was an additional factor.

"A simple, honest look at the segregated Church of the past — the segregated General Conference cafeteria, the Negro Department of the General Conference that was first directed by White men, the segregated hospitals that led to the death of Lucy Byard, the dismissive attitudes and actions — these and more issues also were major contributors to the establishment of the Regional work.

That simple and honest look reveals the recalling of history and takes in a simple heartbeat of time. Let us recognize the Church at that time failed the Black community, specifically the many pastors who were loyal to the mission, the teachers, the members who stayed true to the message and mission of this Church, in spite of its deep and many failures.

"Some might attempt to excuse the behavior of the Church through those years because of the culture of society of that specific time. One could say that the White Church, the White members, the White leadership, merely reflected what was going on around us. But God has not called his Church to reflect the evil of the world. God has called the Church to reflect his character, to treat each other in love, with the Golden Rule, in respectful ways, and to honor each other as all of God's children.

"But if only, if only our failures were just in the past. The election of President Barak Obama would seem by many as a monumental step in progress of crossing over the barrier of race relations. It was a point in history that many, both Black and White, thought would never happen. But it is clear that even that significant event did not mean that we have arrived. Awareness of our lack of racial equality and social justice has been heightened, and Black lives have been needlessly and carelessly taken in Ferguson, New York, Baltimore, and other locations — both recently and through the years past, and now even in Charleston.

"We have been stunned as Clementa Pinckney, Sharonda Coleman-Singleton, Cynthia Hurd, Depayne Middleton Doctor, Tywanza Sanders, Myra Thompson, Ethel Lee Lance, Daniel L. Simmons, and Susie Jackson were gunned down in the sanctuary of their historical church as they simply sought to seek God as his children in Bible study and prayer — and, because they were Black! How could it be?

"Through this enormous tragedy the world has seen another depiction of hatred. But the world also has seen godly and heroic grace expressed by family members of those victims who, through their pain, their tears, their anger and their loss, have reached beyond humanity into the very courts of heaven and expressed to that hate-filled murderer their forgiving grace. How could it be?

“So, as we celebrate 70 years of the Lake Region — the progress, the mission, the tens of thousands of people brought to the Lord who may not have ever heard the message, children educated, the expansion of the message and mission of God’s remnant people, I come to you with my fellow officers of the Lake Union with a heart that compels us to not only bring our joy in the success of Lake Region, but also to bring a personal and an official apology to our brothers and our sisters of the Lake Region Conference on behalf of the Seventh-day Adventist Church of the Lake Union.

“We apologize with sorrow for the failures of the Church in regard to race — for individuals disrespected, for the lack of time taken to understand, for the mistreated, the leadership marginalized and for students of our college who were only able to sit with Black students in the cafeteria, for Lucy Byard, and for the slowness, reluctance and the stubbornness to do the right thing.

“We are sorry that we as a Church did not rise above the sins of society that day, and we are sorry for the lack of progress our Church has made in the last 70 years in the establishment of the Regional work. Our apology is from our hearts, but we recognize an apology is not enough. We also are committed to seek deeper, more meaningful understanding of each other, more sensitive approaches, more inclusive and stronger partnerships that will make us more united as God’s people and for his cause, that we may come closer together, march together arm in arm, then and now, and then, someday, together into the Holy City to spend eternity with our God and with each other.

“There are many here who have and continue to suffer under racism. I thank you for the patience that you’ve had with your Church. I thank you for pioneers like Elder Bradford and so many others who were misunderstood and yet stood for what was right in a godly way.

“President Jones, thank you for allowing me to have a few minutes to express our hearts on this. May God bless the Lake Region Conference and all of our Lake Union conferences as we quest together to go home for Jesus.” — *Don Livesay, president, Lake Union Conference*

LAKE REGION CONFERENCE RESPONDS TO APOLOGY

“On this historic occasion, in the wake of what took place this week in South Carolina, the fact that we were all shocked, shaken and shattered by these senseless killings of innocent brothers and sisters who were simply aspiring to dig deeper into the Word of God, only to have their lives senselessly snuffed out, we want to thank our Union president for his courage, for looking at the history of our people in this Church, God’s remnant church, and for offering this heartfelt and meaningful apology.

“Mr. President, on behalf of the officers, the departmental directors, pastors, Bible instructors, principals, teachers, all of our committee members from the Executive Committee on down, and on behalf of the constituency of the Lake Region Conference, I’d like to say that we accept your apology. And as you stated, an apology is good, but let’s work aggressively and vigorously and intentionally now to eliminate this scourge of racism that is so prevalent and pervasive in our lives, yes, even in our Church. Let’s work to that end.”

— *Clifford Jones, president, Lake Region Conference*

Don Livesay is the president of the Lake Union Conference. The apology transcript and video of delivery of the apology are available at http://www.lakeunion.org/news_entries/1153.



“I’d like to say that we accept your apology,” responds Clifford Jones, president of the Lake Region Conference.



Lake Region Conference constituents and guests, including C.E. Bradford (left), first African American to be president of the Seventh-day Adventist Church in North America, listen as Don Livesay delivers an apology to the Lake Region constituency.



Number of Creation Health coaches rises across Adventist Health System

The number of CREATION Health coaches serving at Adventist Health System facilities has risen steadily during the past several years, recently reaching an all-time high of more than 1,200. CREATION Health coaches are employees who use their passion for whole-person health to inspire their coworkers to live abundantly. One way they do this is by building a culture of wellness based on the eight principles of CREATION Health — Choice, Rest, Environment, Activity, Trust in God, Interpersonal Relationships, Outlook and Nutrition — into everyday life on hospital units.

“It means the world to me to work in an environment that emphasizes God’s purpose for whole-person health,” said Michelle Meuris, a nurse at Adventist Hinsdale Hospital. “Working as a CREATION Health and Wellness coach has served as a constant reminder that we, as caregivers, need to take care of ourselves in order to be able to fully take care of others.”

The difference is palpable, said Jill Piazza, assistant vice president for Health Promotion and Wellness for Adventist Health System’s East Florida Region, an early adopter of the program. She pointed to the significant increase in the Culture of Wellness survey scores for each of the five hospitals located in the region since the CREATION Healthy Facility strategy has been implemented.

“Our employees are benefiting from CREATION Health in a meaningful and tangible way, and our wellness culture scores reflect this,” Piazza said. For instance, in 2013 Florida Hospital DeLand scored a 78 percent on their Employee Culture Survey. After



The number of CREATION Health coaches serving at Adventist Health System facilities has risen steadily during the past several years, recently reaching an all-time high of more than 1,200. CREATION Health coaches are employees who use their passion for whole-person health to inspire their coworkers to live abundantly.

implementing a CREATION Healthy Culture in 2014, their scores jumped to an impressive 93 percent.

“CREATION Health coaches are touching nearly 25,000 employee lives with the message of hope found in John 10:10 (NIV), *I have come that you may live life to the fullest*,” said Mandy Persaud, director of corporate relations, who has managed the CREATION Healthy Facility roll-out since 2013.

Adventist Health System’s 2020 vision includes using CREATION Health principles in its model of health care delivery for patients, employees and the community at large. To date, 30 of Adventist Health System’s member hospitals are engaged in the CREATION Healthy Facility strategy with Manchester Memorial Hospital coming on board in the last quarter of 2015, and Florida Hospital Tampa coming on board in 2016.

“As we continue to add coaches to our system, we are creating a more motivating and encouraging environment for all of our employees to truly live life to the fullest,” said Meaghan Parsons, CREATION Health and Wellness specialist, Adventist Midwest Health.

Angela Lehman, corporate relations trainer,
Adventist Health System



Coaches build a culture of wellness based on the eight principles of CREATION Health.



CREATION Health coaches touch nearly 25,000 employees with the message of John 10:10.



“We are creating a more motivating and encouraging environment for all of our employees to truly live life to the fullest,” said Meaghan Parsons, CREATION Health and Wellness specialist, Adventist Midwest Health.

G.C. visitors tour Andrews campus

While an overwhelming majority of General Conference Session activities happened in San Antonio, Texas, no small amount of effort was taking place at Andrews University.

Over the years, international delegates and guests have used their visit to the United States for the G.C. Session to stop by the campus of the flagship institution. The year 2015 was no exception, with a total of nearly 550 visitors given tours over the course of about a month. Other groups toured privately with contacts they already had in Berrien Springs.

Tours lasted from one hour to one day, based on tourist schedules, and groups came from Botswana, Kenya, Guadeloupe, France, Brazil, Peru, Mexico, Papua New Guinea, China, Germany and more.

"It was refreshing to see Andrews through international eyes," says Melodie Roschman, 2015 graduate of Andrews University, one of 18 volunteer tour guides. "I was thrilled to meet



One of three tour groups from Papua New Guinea enjoys a photo with J.N. Andrews and his children in front of Pioneer Memorial Church during their walking tour of the Andrews University campus.

Adventists from around the world and learn about their experiences, and they in turn reminded me of all that I love about this place."

"Sharing our campus and our rich history is such an affirming experience for me," says Rebecca May, community relations coordinator and tour organizer. "We have the privilege of recounting how God's providence has led us since

1874 — he has been faithful to us. As we face a changing future, we have confidence that his faithfulness will continue, and we must remain faithful to the calling he has put in our lives for Adventist education."

Becky St. Clair, media communications manager, Division of Integrated Marketing & Communication

2015–2016 AUSA plans to reach beyond Andrews

Most people see student organizations as dealing exclusively with campus life, but for Jason Shockey, Andrews University Student Association president for 2015–2016, AUSA should reach far beyond the borders of the school.

"At the end of the year, I want a student at Andrews to look back and think, *AUSA made my experience here better*," he says. But just as importantly, "I want someone in the community to drive past our campus and, in the back of their minds, see the face of someone at Andrews who has connected with them."



Jason Shockey is sworn into office as AUSA president for the 2015–2016 school year by last year's AUSA president, Olivia Ruiz-Knott.

Fifteen AUSA officers were elected or appointed last school year, and already have spent time together, strategizing specific ways they'll impact the student body and community as well as forging a compelling team dynamic.

"Everyone just seemed to click!" says Abi Tejeda, financial vice president. "We all wanted to bring the same feeling to the student body."

If AUSA can embody the University motto and help empower Andrews students physically, mentally and spiritually, Shockey is confident that 2015–2016 will be a life-altering year.

"There is an almost unmatched power," he explains, "that comes when college-age adults get our minds set on something. When we tap into that energy, we can do some pretty incredible things. So pray for us, support us — but get ready!"

Melodie Roschman, graduate student writer, Division of Integrated Marketing & Communication

[LOCAL CHURCH NEWS]

300 Men of God Retreat offers fellowship and power-packed training

Michigan—The weekend of May 1–3, more than 50 men from three states gathered for the first annual 300 Men of God Retreat held at Center Lake Bible Camp in Tustin.

With the theme of “Gideon and God’s 300 Warriors,” keynote speaker Lynn Bryson gave his personal testimony, along with counsel targeted for men and the unique challenges they face every day. He encouraged listeners to put their full trust in God when times are good and when they appear uncertain.

Speakers provided power-packed breakout sessions about lust, prayer, how to study the Bible, marriage and parenting. Presenters included Scott Ritsema of Belt of Truth Ministries in Lakeview; Dan Augsburg, an associate professor at Andrews University and an internationally-known speaker; Jonathan Chitwood, a pastor of two churches in the Flint area; Gunther Schwartz, a limited license psychologist who works with Pine Rest Christian Mental Health Services and an elder



The weekend fellowship brought men to seek God on a deeper level, through his Word, and build long-lasting friendships and community.

at Cadillac Church; and Rod Boothby, manager at Camp Au Sable.

“The weekend was engaging, spiritual and heartfelt, and the speakers were outstanding. Without a doubt, I left the event closer to God. Being in an environment where I could pray and converse with other men was a big blessing,” shared Brock Arms of the Bristol (Mich.) Church.

The men were divided into pairs, and spent time in heartfelt prayer for each other. The weekend fellowship brought men to seek God on a deeper level, through his Word, and build long-lasting friendships and community.

On Friday, Strong Tower Radio Quartet provided inspirational *a capella* music, a blend of gospel and barbershop, to kick off the retreat. Incredible weather allowed the group to enjoy horseback riding, canoe races, disc golf, hiking, kayaking and campfire stories.

The retreat was sponsored by the Bristol Church. Efforts are already underway for the 2016 event, to be held at Center Lake Bible Camp and Retreat Center. For more information, please call Jeremy Carlson at 616-460-7383.

Christie Carlson, correspondent, Bristol Church

[WOMEN’S NEWS]

Jackson Church Women’s Emphasis Day is a success

Michigan—A day featuring women in charge of every aspect of Sabbath school, church and an afternoon session was held June 6. Cheryl Brown, Women’s Ministry leader for the Jackson Church, planned a wonderful day to celebrate women. All ladies were encouraged to wear white with accent colors of lilac, lime green and pink. Special bulletins were printed with those colors, which

lent an air of elegance and refinement to the morning’s activities.

Sabbath school featured a mission story by Laurie Snyman, an assistant in the Ministerial Department of the Michigan Conference, who interviewed Carlot Dorve. Dorve is an amazing young man (who lost both parents) whose musical talents have been heard in many high places. He was invited to play his trumpet at Carnegie Hall, but refused because he would have had to practice on the holy Sabbath. His musical number for church seemed very appropriate; he played the American Negro spiritual, “Sometimes I Feel Like a Motherless Child.” Joyce Bartley, from the Detroit area, was another

musical presenter, as well as Michelle Odinma.

Edna Andrews-Rose, Ph.D., of the University of Michigan Department of Neurology, Michigan Alzheimer’s Disease Center, was the featured speaker for the Sabbath worship hour and her sermon “When Women Pray: What Happens?” stirred the hearts of those in attendance. Andrews-Rose also presented an afternoon workshop titled “Alzheimer’s.”

Brown planned a special recognition for all ladies of the church who held offices or volunteered for the church during 2015. Recipients were recognized with beautiful blue and gold certificates with their names engraved,

plus a goodie bag filled with wonderful treasures.

A potluck luncheon was served, and the many guests who attended that day said they enjoyed it very much.

“Our ladies left the church campus that day feeling affirmed and appreciated,” said Janet Allen, Community Services director. “A round of applause goes out to Ms. Cheryl Brown for her wonderful ideas and the hard work she put into making Women’s Ministries Day a rousing success.”

Madelyn Hamblin, communication director,
Jackson Church



On June 6, Jackson Church featured women in every aspect of Sabbath school, church and an afternoon program. “Our ladies left the church campus that day feeling affirmed and appreciated,” said Janet Allen, Community Services director.

[UNION NEWS]



Sung Kwon

NAD Community Services director visits Chicagoland

Lake Region—Chicagoland Community Service Federation of the Lake Region Conference was blessed when Sung Kwon, director of Community Services for the Seventh-day Adventist Church in North America, spent the weekend in Chicago, March 11–14.

The invitation to come to the Chicago area was extended to Kwon in November 2013 by Dollie Williams, Chicagoland CS Federation president, while she was working in a disaster relief warehouse in Washington, Ill., after tornadoes hit five areas throughout the state of Illinois.

The weekend started with a reception at the New Life Church, in the heart of the south side of Chicago, where Kwon was received by approximately 75–100 people. After enjoying a scrumptious meal, the News for Life youth group recited poetry and presented musical selections to welcome the special guest to their city and the Federation. Kwon then spoke to those gathered presenting the topic, “What Is Community Outreach.” Hearts were deeply touched as he brought to light the many effective ways one can serve their community in these end times.

Beginning at Sabbath school the next day and continuing through the worship service, and finally an AY (Adventist Youth) meeting at the Independence Boulevard Church, hearts were again enriched with the points given on effective, good community assessments, showing love to all through outreach programs and, most of all, showing Christ in our social justice framework through community services. Everyone present walked away with a “golden nugget” or two of how to enrich the community outreach

ministry in their local churches so they can reach individuals for the kingdom of Heaven.

At the Sunday morning prayer breakfast at Shiloh Church where the Pioneers of Community Services were honored for 40-plus years of service at the “Lifetime Achievement Award” ceremony, Kwon presented lifetime service award pins and words of wisdom to recipients. A special shout-out of recognition goes to Dollie and Elvert Williams for 61 years of service in Community Services. There were 15 local churches present that received pins for their community service workers.

The Federation appreciates Kwon for spending time in the Chicago area, and extends thanks to the churches for opening their doors and for the individuals who made the weekend possible.

Debra Davis-Moody, Community Services
director, Lake Region Conference



Sung Kwon (left), director of Community Services for the Seventh-day Adventist Church in North America, joined Lake Region Conference Chicagoland Community Services Federation volunteers for training and inspiration, March 11–14.

Beloit Church Bible workers strengthen community outreach

Wisconsin—Alcidiel (Cid) Leopoldino and his wife, Nechi Bruno, prayed, “Lord, we want to be missionaries for you. We want to take a year of our lives and do volunteer service. Send us where you want us.”

Leopoldino had just graduated from an Adventist school in Spain with a degree in theology. He and Bruno wrote an email, expressing their desire to serve as missionaries, and sent it to over 200 countries in India, England, Philippines, Brazil, Africa, etc.

They received many responses, but the last one to arrive was from Evelio Miranda, Hispanic Ministries director for the Wisconsin Conference. They had never been to the United States. Miranda officially invited Leopoldino to serve as a Bible worker in Beloit and, after much prayer, they accepted the challenge.

Arriving at the Beloit Spanish Church in September 2014, Leopoldino immediately went into action. “Our focus must be on helping people,” he said. “My philosophy is we are here to serve.”

The couple began with a meeting at church. Members made a list of people they knew from their workplaces, neighborhoods, and even people who no longer came to church. This list was then divided up between the members, and they began to visit.

“We talk with the people, pray with them, and try to meet a need of theirs,” said Leopoldino. “These needs may be material things, physical things, or spiritual things. We learn about each person’s situation and try to help in practical ways.”

Leopoldino goes to businesses, stores and even City Hall, and says, “We at the Seventh-day Adventist Church are here to serve. Let us know what we can do to help in this community.”

Wherever he goes, Leopoldino leaves his own phone number and the



From left: Nechi Bruno and her husband, Alcidiel Leopoldino, have spent the past eight years in Spain giving Bible studies to deaf young people. They now work in the U.S. as missionary Bible workers at the Beloit Church in Wisconsin.

church address. He says, “You can call me anytime you have a need. If you are passing through a hard time, let us come pray with you and help you.”

Sometimes, he meets people who don’t want to visit or say they don’t have time, Leopoldino just smiles and says, “Okay. Every Saturday we have a free lunch at our church. When you can, we’d love to have you stop by and eat with us.”

“Quite a few people do come to our Sabbath lunch,” said Leopoldino, “especially the homeless. Sometimes people come just for the holidays. But that is okay. We simply try and help them have a nice time while they are at our church.” He has made a good friend, who is homeless, through this ministry. “I am praying for him. I know God has a plan for his life. It is exciting to see how God is working.”

Most Sabbath afternoons, the church members visit the hospital, go to each room, and visit the people. They often begin with, “Hi, how are you doing?” Then they visit, pray, give words of encouragement, and share magazines. “We ask if their family has needs, or if something needs done at their house while they are in the hospital. We let them know our church can help them. Sometimes people ask what church we are from. We tell them, but then say this is not about our church, it is about Jesus. If we can help, we like to

do it. If they just want prayer, we will pray,” Leopoldino said.

He loves to bring the young people on hospital visits as well. “Sometimes younger people think they are beautiful and have everything, but in the hospital they meet people who are in need. They see a different world than the one they live in. They soon learn their hugs and prayers are needed.”

The Beloit Church now tries to involve the young people in every aspect of the church. The Sabbath school superintendent is 15 years old. Leopoldino said, “Young people think, *If the church doesn’t need me today, tomorrow I won’t stay.* They have much energy. Let them use it for the Lord.”

“God leads us to people, and he leads people to us,” he continued. “Recently, a lady in our congregation had a friend in prison. She told us about him, and now [that he has been released] he is attending church every Sabbath and taking Bible studies as well.”

There have been 30 baptisms since the Beloit Spanish Church recently started focusing on outreach. “We do ordinary things,” said Leopoldino. “We fix faucets, help with shopping, babysitting, then they often ask us questions that allow us to share spiritual things.”

“People are hungry for the Word of God. We must ask God to open our eyes to see the opportunities he puts in our way every day.”

Juanita Edge, director of communication,
Wisconsin Conference

Visit <http://hesaidgo.net> to learn of similar volunteer mission opportunities to effectively meet needs of people and communities across North America and around the world.



LRC Community Services pilots new program

Lake Region—In 2014, the Community Services Department thought there should be a way for all youth to develop skills to become community servants, and to serve the less fortunate in society. From this thought, the idea came to collaborate with Adventist schools and youth groups, including Pathfinder clubs, to enable all Lake Region young people to earn honor badges that are community service specific. Thus, the “Developing a Servant’s Heart” pilot project resulted.

On Nov. 18, 2014, the first session began at South Suburban Christian Academy with Jason Fudge’s classroom, grades 5–8. Every week for 14 weeks, students spent an hour per session learning Scriptures and Bible stories that promoted serving others. The topics ranged from feeding the poor, cultural differences in poverty, attitudes toward helping the poor, and a host of other biblical concepts, based on verses in Isaiah 61 and Matthew 18.

Hands-on projects included making a feeding ministry bag and personal care kits. Each student made one of each to take home to show their parents and give someone whom they felt needed it.

The students also were instructed to help in feeding ministries at their local churches. As a result, several students participated in Thanksgiving and Christmas meals at Maywood, New Life Baptist and Emmanuel churches.

Some students also participated in Global Youth Explosion Day at South Suburban School with youth ministries director Jason North. Personal care kits, made by the entire youth group, were distributed to two alcohol and drug treatment centers on Chicago’s southside. All youth were involved in feeding and cleaning at a homeless veterans center, and several participated in the Christian Girls Rock Feeding Ministry.



Masauko Crenshaw is one of two Hinsdale Adventist Academy students who participated in the Developing a Servant’s Heart project. She earned the Feeding Ministry and Community Involvement Honor badges.

At the Awards ceremony on May 29 at South Suburban School, students were awarded the following badges and honors: Feeding Ministry badge, Community Involvement badge, Community Service pin, Good Samaritan patch, and certificates of participation, as well as individual certificates based on their service. Additionally, two Hinsdale Academy students received Community Involvement and Feeding Ministry badges.

Many people were involved in this endeavor, and offered encouragement during the project. Special appreciation was extended to Gloria LaShore, Angie Snaford and Iskell Lee of Maywood Church; Cora Manson Biles of Emmanuel Church; Shantelle Lee of Christian Girls Rock Ministry; the parents of students; and the Lake Region Conference. Josie Essex, Jason North, Kathy Kyle and Jason Fudge were acknowledged for their hard work, dedication and tireless efforts demonstrated to encourage the young people to plant the seed so Christ is reflected in their lives.

Debra Davis-Moody, community services director, Lake Region Conference (Originally published in the June 15, 2015, issue of LRC Community Services Newsletter, adapted)



Lake Region Community Services and Youth departments collaborated to help youth develop skills to become community servants, and to serve the less fortunate in society. Leaders hope to plant the seed so Christ is reflected in their lives.



One hands-on project involved making personal care kits to give to someone the young person felt needed it.



Ambassadors for Adventist Christian Education recruits volunteers

In February 2015, the Center for Research on K-12 Adventist Education (CRAE) launched a brand new initiative called “Ambassadors for Adventist Christian Education” (AACE), an organization created to recruit, organize and support volunteers for the K-12 Adventist educational system.

“The catalyst for AACE,” said CRAE director Elissa Kido, Ed.D., “was the number of people who approached me after my presentations on Adventist education and asked me what they could do to help. I realized there were passionate individuals out there, committed to supporting Adventist education, who simply needed direction and guidance to channel their energy into helping one of our schools.”

Upon receiving funding from Versacare* to help with initial start-up expenses, Kido began working to build AACE from the ground up. AACE has three different categories: Local Chapter Ambassadors, Ambassadors-at-Large and Institutional Chapters. Each of these categories have slightly different roles, but the goal remains the same for all Ambassadors — championing the benefits of Adventist education to churches and communities, and using their specific skills and areas of expertise to support schools.

Kido is delighted by the response she already has received. Both La Sierra University and Pacific Union College are on board as Institutional Chapters, and the database of Ambassadors-at-Large continues to grow.



The different ways Ambassadors are volunteering are as varied as the individuals themselves. One Ambassador is helping a school to create its own YouTube channel; another Ambassador is an experienced grant writer and fundraiser, and has volunteered to help schools with their various projects to that end.

“The support for AACE has been impressive,” she reported. “People from all different walks of life — retired educators, successful professionals, stay-at-home parents — have said, ‘Sign me up! I want to help!’”

“I think this is a wonderful idea for retired educators to continue to be involved in Adventist education,” stated Garry Sudds, director of education with the Lake Union Conference.

The different ways that Ambassadors are volunteering are as varied as the individuals themselves. One Ambassador is helping a school to create its own YouTube channel; another Ambassador is an experienced grant writer and fundraiser, and has volunteered to help schools with their various projects to that end.

If you or someone you know would be willing to serve as an Ambassador, please check out the AACE website at <http://aace.lasierra.edu>, or call 951-785-2997 for more information.

Aimee Leukert with Elissa Kido, director, Center for Research on K-12 Adventist Education

*For more information about Versacare, visit <http://www.versacare.org>.



Elissa Kido is director of the Center for Research on K-12 Adventist Education.



People from all different walks of life — retired educators, successful professionals, stay-at-home parents — are making a difference as Ambassadors for Adventist Christian Education.

[WORLD CHURCH NEWS]

SDA world church delegates approve revisions to some fundamental beliefs

Seventh-day Adventist world church delegates have approved revisions to the wording of the Church's 28 Fundamental Beliefs. The voted actions took place during the Monday and Tuesday business sessions on the floor of the Alamadome in San Antonio, Texas, during the church's 60th General Conference Session, July 2–11.

As a preface to the discussions, Ted N.C. Wilson, world church president, urged delegates to have confidence in the suggested revisions. The proposed statements, he said, were being brought to the floor only after rigorous and thoughtful consideration. World church leaders gave their tentative endorsement of the revised statements at the October 2014 Annual Council.

A small writing committee, chaired by Artur Steele, director of the Church's Biblical Research Institute (BRI), was tasked with drafting the revisions following the 2010 General Conference session. Bill Knott, *Adventist Review* editor, Gerhard Pfandl, BRI associate director, and Angel Rodriguez, retired BRI director, completed the team.

Most of the revisions were minor, semantic efforts to clarify the original wording or add textual support for the statements of belief. For example, the suggested revision for Fundamental Belief #1 on The Holy Scriptures changed the descriptive phrase for the Scriptures from “**authoritative** revealer of doctrines” to “**definitive** revealer of doctrines.” Those concerned that the authority of Scripture was therefore being diminished in the statement found reassurance in another revision earlier in the paragraph which described the Holy Scriptures as “**the final, authoritative, and** infallible revelation” of God's will.



Peter Dansteg

Most changes were approved without much deliberation, but four of the statements and suggested revisions therein garnered significant discussion: No. 1 The Holy Scriptures, No. 6 Creation, No. 8 The Great Controversy and No. 24 Christ's Ministry in the Heavenly Sanctuary.

Often the nuances of just one word were enough of a catalyst for active discussion among the delegates. Fundamental Belief #4 on The Son originally stated that Jesus became truly man. Angel Rodriguez of the writing committee explained their rationale for a change: Scripture describes Jesus as becoming flesh, or in other words, human. He came to earth, not just to identify with the male gender, but with all mankind — the human race. While delegates actively challenged this proposed change, they eventually approved the revision that used **human** instead of **man**.

Steele reminded delegates that all revisions by the writing committee were an effort to most accurately describe each belief within the English language. Yet attention also was given to words more easily translated into other languages. An example was highlighted in the Fundamental Belief No. 20 on The Sabbath. The writers suggested describing the Creator as **gracious** instead of **beneficent**. Such changes for clarity and to accommodate the nuances of other languages were efficiently explained and quickly approved.

It indeed would have been a laborious process if each of the 28 Fundamental Belief statement revisions had

inspired long lines of delegates at the microphones. But, in fact, most were approved without much deliberation. But four of the statements and the suggested revisions therein garnered significant discussion in Monday's session: No. 1 The Holy Scriptures; No. 6 Creation; No. 8 The Great Controversy; and No. 24 Christ's Ministry in the Heavenly Sanctuary. These statements were sent back to the writing committee with instructions to consider additional revisions for further discussion on Tuesday.

When delegates reconvened for the Tuesday morning session, Bill Knott addressed an undercurrent of concerns about cultural influences. He assured delegates that the committee had worked hard to avoid political or cultural biases. They sought only to clarify positions in a way that Adventist members around the world could fully embrace.

Ahead of this year's session, the proposed statement on Creation had garnered active discourse. Some members expressed concern about language in the revision that seemed to further restrict views on the age of the earth and length of the creation week. As delegates pondered this statement on Tuesday

morning, Rodriguez stepped to the podium and affirmed that the statement on Creation was purposefully drafted to exclude any potential allowances for long-term evolutionary chronology.

Certainly the Creation statement became more specific with regard to time periods. Departing from more literal biblical language, the revision changed the description from “In six days...” to “In a recent six-day creation ...” It also added a phrase characterizing the Sabbath as a memorial of God’s “creative work, performed and completed during six literal days that together with the Sabbath constituted the same unit of time that we call a week today.”

Yet, in summary, the revisions brought back by the committee on Tuesday were minimal. They recommended

the change of one word in Fundamental Belief No. 24 on Christ’s Ministry in the Heavenly Sanctuary. The phrase “His intercessory ministry, which was symbolized by the work of the high priest ...” was altered by replacing the word **symbolized** with **typified**. In the Fundamental Belief No. 8 on The Great Controversy the committee changed the term **worldwide flood** to **global flood**.

It may be surprising that such seemingly minor alterations engendered such vigorous discussion. But it also was quickly obvious to even the casual observer that the delegates took guardianship of the church’s core beliefs seriously. They have devoted extensive time to keep these 28 Fundamental Beliefs consistent with the church’s traditional biblical interpretation. In doing so, it seems

the majority of delegates concurred with an earlier statement by Steele.

“Looking at all the changes,” he said, “I must say there are none that bring anything new to our beliefs. This is what we have always believed. The commission only sought to express this better and help to avoid possible misinterpretations.”

The 28 statements are an ongoing effort by the world church to succinctly describe the theological parameters of Adventist belief. The world church adopted 27 Fundamentals at its business session in 1980. The current Fundamental Belief No. 11 on Growing in Christ was added in 2005, bringing the present total to 28.

Steve Vistaunet, assistant to the president for communication, North Pacific Union Conference (Article was published in the July 10, 2015 NAD NewsPoints.)



Peter Damsteegt

Ted N.C. Wilson, General Conference president, speaks to delegates in the Alamodome in San Antonio, Texas. Wilson told delegates that the majority vote simply barred the Church’s world divisions from making decisions on the ordination of women. “We maintain the current policy,” he said.

G.C. president says ordination vote doesn’t change current policy

General Conference president Ted N.C. Wilson said Friday, [July 10], that a vote this week on the issue of women’s ordination meant “we maintain the current policy.”

Wilson told delegates at the General Conference session in San Antonio, Texas, that Wednesday’s vote simply barred the church’s world divisions

from making decisions on the ordination of women.

He said the vote has nothing to do with women being ordained as local elders, a practice based on church policy that has been in place for several decades.

Furthermore, he said, the vote was not related to commissioned ministers, who can be male or female under the church’s policy.

“So let us be clear on what was voted on Wednesday,” Wilson said. “We are now back to our original understanding, and I would strongly urge all to adhere by what has been voted. But do not place into the vote other things which were not listed in the vote. We need to be fair, we need to be open, and we all need to accept what is voted at a General Conference session.”

Wilson asked division presidents to clarify the meaning of Wednesday’s vote in their territories.

Shortly after Wilson spoke, North American Division president Daniel R. Jackson issued a statement saying that the division “would comply with the vote of the world church.”

He said the division acknowledged that “the vote prohibited the 13 world divisions of the church or any of their



Peter Damsteegt

Don Livesay, Lake Union president, listens intently as Ted N.C. Wilson, president of the Seventh-day Adventist world church, addresses those gathered at the Alamodome in San Antonio, Texas, July 10. Wilson said, “We need to be fair, we need to be open, and we all need to accept what is voted at a General Conference session.”

entities from making their own decisions regarding the consideration and potential implementation of women’s ordination to the gospel ministry.”

But, he added, the motion did not disallow women from serving as commissioned church pastors, women from serving as ordained elders in the local church, or the ordination of deaconesses.

“Since the motion did not disallow these things, we therefore continue to

encourage those who have been serving in these capacities to continue to do so," Jackson said.

He added: "It is vital to understand that the NAD will continue to follow the directions found in the General Conference *Working Policy* allowing conferences and unions to license women as commissioned ministers in pastoral ministry. We will also continue to encourage utilizing the services of women as ordained local elders and deaconesses."

Wilson on Friday also said he has asked divisions to care for specific items that come up in their territory. He did not elaborate, saying only that General Conference leadership hoped matters would go smoothly and expected assistance from divisions on those items.

He said division leaders have a spirit of upholding what the General Conference in session votes. Decisions made by the General Conference in session have the highest authority in the church.

Wilson, meanwhile, sought to quash concerns from some church members that a revision to the *Church Manual* that delegates approved earlier Friday might limit the authority or activities of the General Conference.

"The reason for the wording is to limit any ... frivolous appeals from coming up through the system," Wilson said.

The amendment gives divisions the right to stop a dispute from reaching the level of the General Conference. The levels where an appeal can be considered in a division include the local church, conference and union.

Wilson said the General Conference generally works through divisions and their various levels in resolving appeals anyway.

"So please do not imagine things that, in my opinion, and in my understanding, are never there," he said.

Andrew McChesney, *Adventist Review/ANN staff* (Reprinted from July 10, 2015, Adventist News Network post)



Jiří Moskala

Andrews University and Seminary respond to G.C. vote

On Wednesday, July 8, in San Antonio, Texas, delegates to the 60th General Conference Session of Seventh-day Adventists voted 1,381 to 977 against allowing regional accommodation for world divisions to "make provision for the ordination of women to the gospel ministry."

Andrews University is home to the Theological Seminary of the Seventh-day Adventist Church. Many of the 3,000 ordained ministers across the North American Division, and an even greater number abroad, have taken classes and/or received a degree from the Seminary.

Jiří Moskala, Seminary dean, says, "Those of us in the Seventh-day Adventist Theological Seminary respect yesterday's decision by the world Seventh-day Adventist Church. While it wasn't the outcome many in the Church had hoped for, the Seminary will continue to be an open, warm and friendly place for all women called by God to be prepared for pastoral

ministry or chaplaincy. I believe that the formal response of the North American Division to this vote that 'we will continue to follow General Conference policy by commissioning women pastors' affirms that there will indeed be a place in our Church where female students will be welcomed to the pastoral ministry. I believe the ministry of these committed and Seminary-educated women is truly needed in our Church and those women who are our graduates already have played and will continue to play a vital role in fulfilling the mission of the Church in proclaiming the everlasting gospel to the world."

Niels-Erik Andreasen, president of Andrews University, says, "Although the delegates to the General Conference of the Seventh-day Adventist world church declined to approve the ordination of women, Andrews University continues its support of women in ministry, and the Seventh-day Adventist Theological Seminary will continue to admit and educate women students who are called to ministry. There is strong evidence that women make important and needed contributions to the ministry of the church in many parts of the world. Our prayers are with the world church as we all move forward following this General Conference Session."

Becky St. Clair, media communications manager, Division of Integrated Marketing & Communication, Andrews University



Seventh-day Adventist Theological Seminary at Andrews University

Announcements

Churches, schools, conferences, institutions and organizations may submit announcements to the *Lake Union Herald* through their local conference communication directors. An easy way to do this is to visit the *Lake Union Herald* website at <http://www.herald.lakeunion.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 <http://www.herald.lakeunion.org>.

Andrews University

Howard Performing Art events: For more information on the following events and to purchase tickets, contact HPAC Box Office by phone at 888-467-6442 or 269-471-3560 or email at hpac@andrews.edu.

Sept. 9, 7:30 p.m.: Pianist John Mortensen is one of the few artists nationwide who is equally fluent in the technically challenging classical repertoire and the intricacies of improvised jazz.

Sept. 19, 8:15 p.m.: Carla Trynchuk and Olga Kaler will be performing a duo violin recital. They will be performing works by Leclair, Prokofiev and Sarasate.

Sept. 20, 7:00 p.m.: JJ Heller's passion for creativity led her to pick up a guitar in college and become a Christian singer/songwriter.

Sept. 26, 8:00 p.m.: The Andrews University Alumni Association will present a Gala Concert. The concert will feature the Andrews University Department of Music ensembles: the Wind Symphony, directed by Alan Mitchell; the University Singers, directed by Stephen Zork; and the Sinfonietta, directed by Claudio Gonzalez. This event is part of the 2015 Alumni Homecoming Weekend.

Sept. 27, 4:00 p.m.: Following the small business showcase, Mirasol Quartet performs in a free concert. Mirasol Quartet is the saxophone quartet that won the Gold Medal of the Senior Winds Division at the 2015 Fischhoff Competition.

Illinois

Illinois Conference announces SEEDS church-planting training. The seminar will be presented by teachers from the North American Division Evangelism Institute **Oct. 16-17** at Adventist Bolingbrook Hospital. Current church-planting core teams as well as those planting or just thinking about planting a church in the future are invited to participate. As a prerequisite, each team attending the seminar is required to read, in advance, the textbook *Steps to Church Planting: From Inception to Launch* by Tom Evans. For information about

the seminar and how to obtain a free copy of the textbook, contact Gabriel Barden, director of church planting, at 847-461-9609 or barden7@live.com.

Lake Region

Women's Prayer Retreat, "Got Prayer, Got Power," will be held **Oct. 2-3** at the Detroit Metro Airport Marriott. For more information and to register, go to <http://adventsource.org> and click on "31 events," or call Plusline tollfree at 800-732-7587.

Lake Union

Offerings

Sept. 5 Local Church Budget
Sept. 12 Fall Mission Appeal
Sept. 19 Local Church Budget
Sept. 26 Local Conference Advance

Special Days

Sept. 5 Men's Day of Prayer
Sept. 13-19 Nurture Periodicals (*Adventist Review, Insight, Guide, Primary Treasure, Little Friend*)
Sept. 20 Let's Move Day
Sept. 20-26 Hispanic Heritage Week
Sept. 20-26 Let's Move Week/Health Education Week/Vibrant Life

Michigan

Grand Ledge Academy First Years Reunion: We are looking for all charter students, faculty and alumni of 1959-1964. Plans are underway for a reunion which will be **Sept. 24-27** at the Adventist Frontier Missions Training Center near Berrien Springs, Mich. To be kept informed of plans as they develop, send an email with contact information to

claudiabahnmler@gmail.com or call Claudia at 360-793-1883. Join the Facebook group "Grand Ledge Academy — First Years." Thanks for passing the word along.

"Family First" Family Retreat Oct. 23-25:

This weekend is all about putting our families first. Learn new ways to make the Sabbath more special, put fun into your family worship, improve communication skills, and build strong connection through family meals, fun nights and outreach. Our presenters will be Tom and Alane Waters from Restoration International. They have been helping families reconnect for many years. Open to all families (single parents, grandparents, new members, etc.). Housing is based on family size; guest rooms will be on a first-come, first-served basis. For more information or to register, call Alyce at 517-316-1543. You may download an application at <http://www.misda.org> (Family Life).

Crystal Mountain Marriage Retreat will be held at Crystal Mountain Resort in Thompsonville, Mich., **Nov. 13-15**. This weekend is one where we encourage you as a couple to spend time renewing and refreshing your relationship. The meetings are all designed to help encourage and strengthen your marriage. Our presenters this year will be Gary and Diane Thurber. They are the former Michigan Conference Family Ministries directors, and started the Crystal Mountain Marriage Retreat tradition years ago. We are excited for them to be "coming home." For more information and to register, call Alyce at 517-316-1543. You may download an application at <http://www.misda.org> (Family Life).

North American Division

Pine Tree Academy Alumni Weekend 2015: This year's Alumni Weekend theme is

"Keep the Light Burning." Alumni Weekend is **Sept. 18-20**. Friday, Sept. 18, join us for Bean "Suppah" and Hotdog Roast. Sabbath, Sept. 19, will include worship service, Jubilate Reunion concert and basketball game. Sunday, Sept. 20, is the Golf Tournament day. Pine Tree Academy is located at 67 Pownal Rd. in Freeport, Maine. For more information, visit the school's website at <http://www.pinetreeacademy.org> or call 207-865-4747.

Minot (N. Dakota) Church 100th Anniversary Celebration will be held **Sept. 19** at 10 17th Ave. SW in Minot, starting at 9:30 a.m. There will be special speakers and a concert at 3:30 p.m. Lunch and supper will be provided. For further information, contact Lenore Scheresky at 701-839-7701 or 701-340-3291.

Shenoyne River Academy/Dakota Adventist Academy Alumni Weekend. Come and renew your friendships, **Oct. 2-3**. Location: Dakota Adventist Academy, 15905 Shenoyne Circle, Bismarck, N.D. Honor classes: 1941, '46, '51, '56, '61, '66, '76, '86, '91, '96, 2001, '06, '11. For more information, contact 701-258-9000, ext. 236.

Wisconsin

A Public Campus Ministry Weekend Retreat will be held **Nov. 13-15**, at Camp Wakonda, W8368 County Road E, Oxford, Wisc. This event, sponsored by the ACF/NAD, LUC and Wisconsin Conference, features training, by Ron Pickell and his team from NAD, for students attending non-SDA colleges or universities to share Jesus on the public campus. This weekend also will provide opportunities for local church pastors and leaders to learn how they can best support our students on these public campuses. For more information and to register, visit our website at <http://wi.adventist.org/PCM> or email Kimber lyjoytaylor@gmail.com. A Campus Kit is free to the first 50 registrants.

Sabbath Sunset Calendar

	Sep 4	Sep 11	Sep 18	Sep 25	Oct 2	Oct 9
Berrien Springs, Mich.	8:16	8:04	7:52	7:39	7:27	7:15
Chicago, Ill.	7:21	7:09	6:57	6:45	6:33	6:21
Detroit, Mich.	8:03	7:51	7:39	7:27	7:14	7:02
Indianapolis, Ind.	8:13	8:02	7:50	7:39	7:27	7:16
La Crosse, Wis.	7:37	7:25	7:12	6:59	6:46	6:34
Lansing, Mich.	8:10	7:57	7:45	7:32	7:20	7:08
Madison, Wis.	7:29	7:17	7:04	6:52	6:39	6:27
Springfield, Ill.	7:27	7:16	7:04	6:53	6:41	6:30

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 <http://www.herald.lakeunion.org>. Conference addresses and phone numbers are listed in the masthead on the inside back cover.

Obituaries

ARCENEUX, Shirley R. (Braquet), age 76; born March 12, 1939, in Lake Charles, La.; died June 20, 2015, in Flint, Mich. She was a member of the First Flint Church.

Survivors include her son, Richard; daughter, Dana Peggau; brothers, Robert and Richard Braquet; and three grandchildren.

Funeral services were conducted by Jonathan Chitwood, with private inurnment.

BAUMAN III, George P., age 81; born March 4, 1932, in Wescosville, Penn.; died Jan. 20, 2014, in Batavia, Ill. He was a member of the North Aurora (Ill.) Church.

Survivors include his wife, Shirley (Nestle); sons, George IV, Frederick and Charles; daughter, Lesa; sister, Ruth Horton; six grandchildren; and two great-grandchildren.

Memorial services were conducted by Don Kronek, with private inurnment.

COSTERISAN, Bonnie Jean (Stover), age 85; born Aug. 27, 1929, in Orlando, Fla.; died May 13, 2015, in Eaton Rapids, Mich. She was a member of the Lansing (Mich.) Church.

Survivors include her son, Timothy; daughter, Marsha Mohr; and three grandchildren.

Memorial services were conducted by Dan Towar and Wes Peppers, with private inurnment.

FLETCHER, Verna Mae (James), age 83; born April 19, 1932, in Mosinee, Wis.; died June 6, 2015, in Ogdensburg, Wis. She was a member of the New London (Wis.) Church.

Survivors include her sons, DuWayne and Douglas; daughters, Connie Binkowski and Carol Fletcher; eight grandchildren; and 14 great-grandchildren.

Funeral services were conducted by Josh Haney, and interment was in Floral Hill Cemetery, New London, Wis.

HAINGALT, Carol (Erickson), age 89; born April 11, 1926, in Massillon, Ohio; died May 3, 2015, in Edmore, Mich. She was a member of the Cedar Lake (Mich.) Church. Carol was a member of the Michigan K-12 Board for many years and the Lake Union Conference Executive Committee.

Survivors include her husband, Joseph; son, Dan; daughters, Kathy Roderick and Cindy Peterson; brothers, David and Art Erickson; and six grandchildren.

Memorial services were conducted by Jacob Gibbs, with private inurnment.

HERZBERG, Thelma (Thomas), age 92; born Oct. 25, 1922, in Midland, Mich.; died April 28, 2015, in Clio, Mich. She was a member of the Clio Church.

Survivors include her son, Ronald; daughters, Kathy Markham and Debbie Fechik; eight grandchildren; and eight great-grandchildren.

Funeral services were conducted by Jeff Ackenber, Justin Ringstaff and Joel Nephew, and interment was in Sunset Hills Cemetery, Flint, Mich.

JONES, C. Joyce (Taylor), age 86; born Nov. 20, 1928, in Detroit, Mich.; died July 1, 2015, in St. Joseph, Mich. She was a member of the Pioneer Memorial Church, Berrien Springs, Mich.

Survivors include her son, Curtis K.; daughter, Jill C. Wimberley; four grandchildren; and five great-grandchildren.

Memorial services were conducted by Farai Nhwatiwa, Donel Wimberley and Imasiku Mubita, with private inurnment.

KINDY, Erie, age 95; born March 11, 1920; died July 5, 2015, in Midland, Mich. He was a member of the Midland Church.

Survivors include his wife, Beatrice (Mast); sons, Lloyd, Emerson, Cleo and Mark; daughters, Sharon Bartholomew and Theresa Miller; brother, David; sisters, Irene Gage, Ester Rupright and Ruth Leidig; 17 grandchildren; 30 great-grandchildren; and seven great-great-grandchildren.

Funeral services were conducted by Don Duford, and interment was in Poseyville (Mich.) Cemetery.

MALLORY, Gail, age 71; born Oct. 12, 1943, in St. Albans, W. Va.; died June 5, 2015, in Gahanna, Ohio. She was a member of the Midland (Mich.) Church.

Survivors include her son, Roger; and three grandchildren.

Private services were conducted.

NEAL IV, Leslie C., age 23; born Aug. 23, 1991, in Portland, Ore.; died May 6, 2015, in Delaware, Ohio. He was a member of the Cicero (Ind.) Church.

Survivors include his father, Leslie III; mother, Heidi (Lee); brother, Adam; grandparents, Charles and Erma Lee, and Juanita Neal.

Funeral services were conducted by Londa Bishop, and inurnment was in Akron (Ohio) Cemetery.

ROBINSON, Martha (Hlad), age 84; born Feb. 14, 1931, in Albia, Iowa; died June 11, 2015, in Niles, Mich. She was a member of the Pioneer Memorial Church, Berrien Springs, Mich.

Survivors include her son, Stephen; daughter, Karolee Robinson; three grandchildren; and three great-grandchildren.

Memorial services were conducted, with private inurnment.

SAMPSON, Ernestine (Armwood), age 91; born Jan. 22, 1924, in Mount Olive, N.C.; died June 24, 2015, in Gary, Ind. She was a member of the Mizpah Church, Gary.

Survivors include her daughter, Cheryl Ramsey; and two grandchildren.

Funeral services were conducted by Jerome Davis, and interment was in Evergreen Cemetery, Hobart, Ind.

SLEZAK, Jack J., age 84; born Sept. 30, 1930, in Mandan, N.D.; died March 23, 2015, in Noblesville, Ind. He was a member of the Cicero (Ind.) Church.

Survivors include his wife, Pattie (Butler); stepson, Mike Graig; stepdaughter, Karen Hampton; brother, George; sisters, Louise Hattenbieler and Ann Kuorina; 13 step-grandchildren; and eight step-great-grandchildren.

Funeral services were conducted by Aaron Clark, and interment was in Noblesville Cemetery.

SPRINGSTEEN, Audrey M. (June), age 96; born July 19, 1918, in Otter Lake, Mich.; died July 11, 2015, in Flint, Mich. She was a member of the First Flint Church.

Survivors include her sons, Douglas and David; daughter, Diane Martin; 12 grandchildren; and 16 great-grandchildren.

Funeral services were conducted by Todd Regester, with private inurnment.

THORNE, Carolyn L. (Reynolds), age 74; born July 6, 1940, in Kalamazoo, Mich.; died Oct. 10, 2014, in Mt. Pleasant, Mich. She was a member of the Cedar Lake (Mich.) Church.

Survivors include her husband, William C.; stepsons, Tony Bailey, and Neil and Alden Knopek; brothers, Barry and Chris P. Reynolds; sisters, Sharon Murphy-Pepper and Linda Goldberg; and seven step-grandchildren.

Funeral services were conducted by Peter Neri, and interment was in Cedar Lake Cemetery.

WAMSHER, Harold, age 83; born July 19, 1931, in Monticello, Ind.; died June 12, 2015, in Buchanan, Mich. He was a member of the Niles (Mich.) Westside Church.

Survivors include his wife, Donna (Ousley); sons, Ronnie and Darold Wamsher; stepsons, Gus, Gil and Todd Bell; daughter, Tammy Seibert; sisters, Geraldine Tharp, Evelyn Tharp, Mary Jane Tyra and Lois Ann Hoodenboom; 19 grandchildren; and 16 great-grandchildren.

Funeral services were conducted by Blake Hall, and interment was in Hughes Cemetery, Monticello.

WYMAN, James L., age 90; born Sept. 30, 1924, in Daysland, Alberta, Canada; died April 17, 2015, in Lake City, Mich. He was a member of the Lake City Church.

Survivors include his wife, Marie I. (Fraser); son, Donald D.; daughter, Pat Wyman; stepdaughters, V. Jo Acre and Karen Cascaddan; four grandchildren; seven step-grandchildren; and three great-grandchildren.

Memorial services were conducted by Pat Milligan, and interment was in Aetna Township Cemetery, Lake City.

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: \$36 per insertion for Lake Union church members; \$46 per insertion for all others. A form is available at <http://www.herald.lakeunion.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 <http://www.herald.lakeunion.org>.

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Miscellaneous

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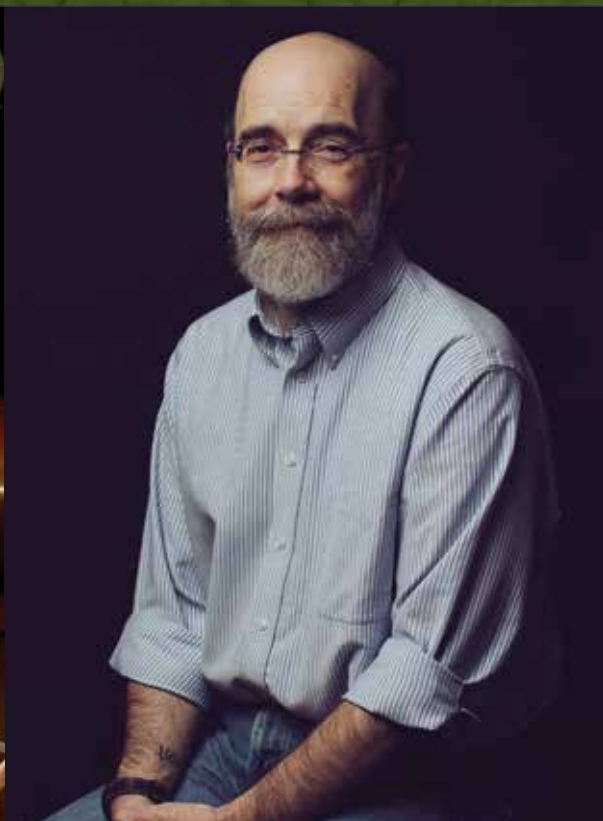
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80TH BIRTHDAY OPEN HOUSE: Ruth Finck Calkins, former teacher at Ruth Murdoch Elementary School and Andrews University, alumni of Forest Lake Academy and member of Caddillac Church, is celebrating 80 years

with an Open House on Oct. 4, 2:00-5:00 p.m. at Sherman Township Hall, 14292 21 Mile Rd., Tustin, Mich. All are welcome. Please, no gifts. Cards may be sent to Ruth at 14625 20 Mile Rd., Tustin, MI 49688.

GUIDE MAGAZINE wants to reach readers ages 10-14 with your true, character-building story. Visit <http://guidemagazine.org/writersguidelines> to read about our guidelines. Visit <http://guidemagazine.org/storysubmission> to submit your story. Call 800-447-7377 to subscribe.

Employment

DEMAND IS HIGH FOR AUTOMOTIVE SERVICE MANAGEMENT with an expected job growth rate of 17 percent. Southern Adventist University offers both associate and bachelor degrees in automotive service management. Both programs feature hands-on experience with ASE master mechanics and a focus on incorporating Christ-centered values. Southern students have an 85 percent pass rate on ASE certification exams. Part-time work opportunities are available in the on-campus auto shop. For more information, visit <http://southern.edu/tech>.

THE CONSTRUCTION MANAGEMENT JOB OUTLOOK IS STRONG with an expected growth rate of 16 percent. Southern Adventist University offers both associate and bachelor degrees in construction management. Students learn to unravel the complex components of commercial and residential construction projects and gain management techniques and leadership skills needed to supervise a job site. Southern's program features hands-

on experience while incorporating Christ-centered values. For more information, visit <http://southern.edu/tech>.

SOUTHWESTERN ADVENTIST UNIVERSITY has an immediate opening for a full-time nurse educator to serve as Chair for the Nursing Department. Doctoral degree required with three years of university/college teaching experience. Must have an unencumbered Texas nursing license. Send cover letter and current CV to Amy Rosenthal at arosenthal@swau.edu.

SOUTHWESTERN ADVENTIST UNIVERSITY ADVANCEMENT OFFICE seeks full-time vice president. Responsibilities center primarily in Development in addition to PR/Marketing and Alumni. Minimum bachelor's degree and 2 years advancement experience required,

master's degree preferred. Submit cover letter and CV/résumé to Human Resources at denise.rivera@swau.edu.

UNION COLLEGE seeks SDA nursing instructor with teaching experience, excellent interpersonal and teamwork skills, and an M.S.N. experience in Mental Health, Pathophysiology and Pharmacology preferred. Please submit cover letter, curriculum vitae or résumé, and three references to Nicole Orian at norian@ucollege.edu.

ANDREWS UNIVERSITY seeks a faculty for Public Health/Nutrition/Wellness who will be the director for the Internship Program of Nutrition and Dietetics. A preferred qualified person should be a registered dietitian with a master's degree. Clinical and teaching experience desired. For more

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Lake Union Stewardship Seminar

Sunday, November 15, 2015

- **Presenter:** John Mathews
- **Location:** Lake Union Conference Committee Room, 8450 M 139, Berrien Springs, Michigan
- **Space Limited:** First 200 registrants
- **Fee:** \$25 (lunch and materials)
- **Check-in Time:** 8:00 a.m.
- **Seminar Time:** 9:00 a.m. to 4:30 p.m.
- **Online Registration:**
<http://www.adventsource.org/as30/event.registration.list.aspx>



John Mathews
Stewardship Director
North American Division



Gary Thurber
Executive Secretary
Lake Union Conference

SUNDAY

Devotional

Gary Thurber

Topics

The Borrow and Spend Economy

How to Get Out of Debt

Giving in Post Modern Culture

Spirituality with Obligation

A Theology of Save and Invest

Budgets, Mutual Funds and God's Money

My Vocation

The Role of Stewardship

Making Stewardship Sticky

Planning a Stewardship Program

Q&A, New Resources

information and to apply, visit https://www.andrews.edu/admres/jobs/show/faculty#job_15.

BLACK HILLS HEALTH & EDUCATION

CENTER STAFF OPENINGS: Plant Operations manager, Food Service director, physician. Details and applications at <http://www.bhhec.org>, or call 605-255-4101.

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UNION COLLEGE seeks SDA experienced in K-12 education and eligible for Nebraska teaching certification to teach curriculum and instruction courses and supervise elementary student teachers. Ten years elementary teaching experience and multi-grade teaching experience are essential. Doctorate strongly preferred. Email letter of interest and CV to Denise White, Chair of Human Development, at dewhite@ucollege.edu. Effective summer 2016.

MATHEMATICS PROFESSOR sought by Union College, Lincoln, Neb. Doctorate or ABD required for tenure track position. Strong commitment to integrating Adventist faith, teaching and scholarship essential. Submit cover letter and CV to Carrie Wolfe, chair, Division of Science and Mathematics, at cawolfe@ucollege.edu.

Real Estate/Housing

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is an Adventist community in a rural Okla. setting but close to Oklahoma City medical facilities and shopping. Made up of mostly individual homes, the village has a fellowship you'll enjoy. On-site church, independent living, nursing home and transportation as needed. For more information, visit <http://www.summitridgevillage.org>, or call Bill Norman at 405-208-1289.

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This 4-bedroom, 2.5-bath house has newer carpeting, updated decor, built-in microwave, master bedroom and bath with shower and Jacuzzi tub. Professionally landscaped; newer

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If you are a creative teen or young adult who has something to say, it's time to get it off your chest. The Lake Union Herald is looking for stories of faith and challenge written by readers between the ages of 14 and 30. A \$100 scholarship will be awarded for each published entry. It's time that you are heard!

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PARTNERSHIP with GOD

A New Heart

BY DIANE THURBER



Memories from my childhood in the South surfaced as news stories reported the New Black Panther Party and Loyal White Knights of the Ku Klux Klan rallies on the South Carolina statehouse grounds on July 19. Thousands participated in the rallies. Tensions were high, skirmishes erupted, injuries occurred, arrests were made.

A poignant photo from the event soon became viral in social media. It captures a moment amid the chaos when Public Safety director Leroy Smith steps to the side of a man wearing a black t-shirt, bearing a swastika, who struggles in the 98° heat. Leroy, a Black man, leads the White supremacist to shelter and water.

"It was his job," one stated.

CNN reported that another tweeted, "He is a professional and did what he

was trained to do. Color has nothing to do with his job. White dude will never forget it."

I'll never know for sure why Leroy assisted the White man who had no regard for him, his race or his family's painful history. Leroy had every reason to ignore the struggling protester, but he chose to extend a helping hand. I wonder if Leroy, at some point in his life, learned of the love of Jesus, and that healing relationship made all the difference in how he responded to hate that day.

I, too, want a heart more like Jesus, so I will see others through his eyes. God promises, *I will give you a new heart and put a new spirit in you; I will take out your stony, stubborn heart and give you a tender, responsive heart* (Ezekiel 36:26 NLT).

Diane Thurber is the associate director of communication for the Lake Union Conference.

Ultimate Workout 24: It Changed My Life

BY DAVID FORNER

In July 2014, along with some 350 other teens and adult staff from around the world, I boarded a plane to the Dominican Republic, a country on the island of Hispaniola in the Caribbean Sea. Upon arrival in Santo Domingo, we suffered a sweltering five-hour bus ride to Barahona, a small city on the southern side of the island. As participants in Ultimate Workout 24, a mission trip administered by Maranatha Volunteers International for teens around the world, each of us arrived to minister to the local community, to serve — and, as we would learn, to grow as individuals and witnesses for Christ.

After arriving at camp in the dead of night and concluding introductions the following morning, I felt overwhelmed, to say the least. Here I was, surrounded by hundreds of people I didn't know, sweating uncontrollably in 90° heat at 8:00 a.m., not only hungry, but mosquito-bitten and tired. Although I expected the trip to be both physically and mentally demanding, I wasn't expecting it to be this difficult.

I was soon assigned to a construction crew, building additional classrooms for the local Adventist school, already overburdened with students after its construction just seven years prior. Other participants' schedules were listed with assignments for church-building projects, medical teams, painting crews, VBS teams and, the most difficult of all — kitchen duty. The work was arduous and incredibly tiring; but learning to lay brick and pour concrete with other inexperienced teens made the work feel less like a chore and, instead, a reminder of why we had arrived a few days earlier.

As I was told it would, the remainder of the mission trip flew by. Every day, we would wake up early in the morning heat, eat breakfast and have worship, loaded onto buses to our designated sites and returned later that evening, sweaty and exhausted, for another meal and hour of worship.



David Forner

When we weren't busy, we spent our time meeting other camp participants — there were so many volunteers that I was still learning names at the end of the trip. Although the work was very demanding, by the end of the trip I wasn't exactly ready to return to air-conditioning and my bed; I had made so many friends, felt rejuvenated by placing my prerogatives aside and, instead, focusing on serving the Dominican community. Yet, when I stepped on the plane back to the States, I didn't realize exactly how much my perspective had shifted.

Looking back on the experience so many months later, I realize the importance of the Ultimate Workout 24 in my life. By devoting my every last ounce of energy to service those ten days, I challenged my faith, breached personal boundaries, and have become inspired to find time to serve. And today, I try to ensure that I am a reminder for others to consider service in their walk in faith and remember the mission field that exists beyond the comfort of our homes.

David Forner is a member of the Hinsdale Church in Illinois. He currently is a freshman at Andrews University where he is studying International Business and Political Science. He enjoys writing, learning German and playing the piano. This article was originally published in Vol. 9, No. 1 of *Hinsdale Branches*. Used with permission.

A Leader for God

BY PIETER DAMSTEEGT

Linda Morris is a Seventh-day Adventist because of summer camp. Sometimes you hear, "I'm a product of Adventist education," says Morris. "For me, it was mostly camp. I'm a product of camp. Adventist camp. And I literally wouldn't be where I am without camp."



Brittany Ward

Linda Morris

Linda didn't grow up in the best home environment. She says, "Growing up, I really didn't feel like I belonged and didn't know much about life or about God, and I didn't feel very safe in the world."

Her grandmother took Linda to the Greenwood Church when she was growing up, and members of that church recognized something in Linda and wanted to send her to go to camp. Linda says, "I'm so thankful because them sending me to camp got me started on something that led me to where I am today."

Each summer, starting when eight years old, Linda attended Timber Ridge Camp in Spencer, Indiana.

Linda explained, "I think back on the days when I was a camper, and the staff literally changed my life. They were examples. They were leaders. They were people who taught me about Christ."

She continued, "Camp gave me a safe place. And the reason why I'm working here [at Timber Ridge Camp] now is because I want to give back and continue to do ministry in my life. It's a big part of who I am. It's not something I just want to do for a summer or two; it's something I want to continue on doing."

"Most any other job wouldn't give me the fulfillment of doing this job and seeing the campers' faces as they climb the rock wall or go on the banana boat or ride a horse for the first time. Those are the things that mean the most. At campfire, we sit side by side, put our arms around each other, and sing our theme song, 'Whom Shall I Fear.'"

"These kids, when they finally start to realize they don't have anything to fear, but fear itself ... and that God will take care of them... It's the most amazing feeling in the world to realize they're learning about God, if not for the first time. That's pretty much why I work at camp — because I am a product of camp."

Linda plans to work as a student missionary in Sri Lanka beginning in January 2016. She aspires to pursue higher education in public relations, and plans to serve in some type of ministry after completing her degree.

Pieter Damsteegt is an intern in the Communication Department of the Lake Union Conference.

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Contributors: Writer guidelines are available online at <http://herald.lakeunion.org>.

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