

FOR ILLINOIS MEMBERS  
**ILLINOIS FOCUS INSIDE**

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500TH ANNIVERSARY  
OF THE PROTESTANT  
REFORMATION





*In this issue...*

- The solar eclipse was a great experience, but I am more excited by the 500-year anniversary of the Reformation. As you know, the Reformation was precipitated by Martin Luther when he nailed his 95 theses (or arguments) against the abuse he saw of priests selling forgiveness and absolution for a price, to the door of the Wittenberg Castle Church on October 31, 1517. I am a Reformation buff. I've listened to "Love Under Fire," (the contemporary translation of Ellen G. White's classic, *The Great Controversy*, available on the EGW2 app) each month for the past year. A Reformation buff is very different than a Reformation scholar, and we are delighted to announce that this issue of the *Herald* has some scholarly input with very practical and contemporary application.

Gary Burns, Editor

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# GUEST EDITORIAL

BY MAURICE VALENTINE, LAKE UNION EXECUTIVE SECRETARY



## Transformational Leadership

**T**he Word of God is replete with examples of individuals whose leadership influence was transformational. Consider Nehemiah who, long before George Simul developed the foundational concepts of conflict management in the 1960s, used the same basic principles to get people who were bogged down with discouragement up and moving. Nehemiah wasn't just a great motivational speaker. He was so much more as he helped people get back on task to complete a project which had languished for years. Or, how about Esther who declared a prayer fast, then stepped courageously into the king's court on pain of death. She, too, was a transformational leader whose life led to a great reform movement of prayer that saved her people.

I would be remiss if I didn't mention Jeremiah. His message was far from that of a populist. He asserted, *And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace* (Jeremiah 29:7 KJV). His God-assigned task of telling the people of God to give in to Babylon was anything but politically correct. Yet, it was transformational because God had a plan to repatriate them that couldn't be fulfilled without their demonstration of goodwill toward those who held them captive. Likewise, we must demonstrate goodwill to those we encounter as God wants to repatriate all people into the New Jerusalem.

Jeremiah's life more specifically, as indicated in Jeremiah 1:5, illustrates that each of us are called, even wired by God to lead. Yes, before the birth pangs our mothers endured, God marked out a path for us to be transformational leaders. And through the Advent movement, God is proactively redeeming the world through you and me. That means we are reformers, too. No story in the Bible better represents this altruism than the life of Jesus who was foreordained to save the world. The quintessential personification of transformational leadership, Jesus, demonstrated that all good leaders are, first and foremost, good followers even as He accepted his Father's call to save humanity.

Suffice it to say, all good leaders are willing to take the greatest transformational risk, risking self on behalf of others. These traits develop as they study God's Word and his ways become their ways. The Lake Union has lost two transformational leaders in the persons of Don and Barbara Livesay. We bid them God-speed as they retire.

Of the many things Don accomplished, of greatest note to me, was his willingness to take the leadership risk of moving the Lake Union office into a new building that would enhance our sense of team. Staff members remark that our comradery has grown — a direct result of our new environs. Barbara, also, was willing to risk by taking on many jobs during her tenure here. She held no less than four positions and in each role she performed and, like Joshua, another transformational leader, with good success. They will both be missed. Thanks be to God for transformational leaders who study the life of Christ, then follow in his footsteps, each a reformer in their own right.



## FROM MY PERSPECTIVE

# Faith in the Wilderness

BY KATHY DEMSKY

*Then the woman fled into the wilderness, where she hath a place prepared by God . . . (Revelation 12:6 KJV).*

There is a place of magnificent grandeur situated in the Cottian Alps of Northern Italy, virtually unknown today except to those who have an interest in its ancient history. There the Waldenses lived, worked, practiced their faith and trained their children to take up the spiritual torch. The great reformer “[Martin] Luther fancied that he recognized himself in John Huss, in the Waldenses.”<sup>1</sup> Although the people of the Valleys were neither reformers nor Protestants, they were the true forerunners of Luther and the Reformation. Rather than spearheading a return to the faith of the early Christian church, the Waldenses practiced and protected the true faith of their predecessors, the apostles. The light they preserved was seized upon by Luther and his contemporaries, and held up as the object of religious reform.

To visit the beautiful, alpine valleys of the Piedmonts and walk in the footsteps of the Waldenses, those ancient people of faith, is a once-in-a-lifetime experience. Describing the beauty of this Waldensian ark is difficult. When you ascend the mountain heights, you feel as if you have reached the portals of Heaven and must only look up to see the face of God. Everywhere you turn, mountains pile higher and higher, and the Alpine meadows are blanketed with a wide array of wildflowers. Waterfalls tumble down in every direction. The wonders of this place are far better experienced than described. God provided this sacred place of beauty for His faithful people, then known as the Vaudois. What makes it a sacred space? The Christian blood that was shed there as, over the long ages, people stood loyal to the faith of Jesus, knowing that although they might lose their lives, they would live forever in heaven with their Creator and Redeemer.



Kathy Demsky

Since 1997, I have had the opportunity to bring students and other folk to explore these alpine meadows and high mountain trails. There they begin to understand the faith of the Waldenses, realizing that one day we may find ourselves in their position. In spite of the breathtaking beauty all around, I find the most beauty in observing faith in action, as my students express their longing to have stronger faith and live simpler lives. My own faith grows stronger each year I am able to return to the Waldensian Valleys.

The Waldenses were apostolic Christians who fled to the Valleys to escape the terrible persecutions which began in Rome. They were known throughout the centuries by various names, including the “Vallenses” or “People of the Valleys.” They can be traced back through time as followers of Leo Vigilantius, Claude, the Bishop of Turin, and others. Henry Arnaud, a pastor who led the





In the Mount Balziglia region

Courtesy of Kathleen Demsky.

exiled Waldenses on their “glorious return” to the Piedmonts, states, “The Vaudois are . . . descended from those refugees from Italy who, after St. Paul had there preached the gospel, abandoned their beautiful country and fled . . . to these wild mountains, where they have to this day handed down the gospel from father to son in the same purity and simplicity as it was preached by St. Paul.”<sup>2</sup>

The Inquisitors themselves recorded that the Waldenses, although labeled heretics by their persecutors, were plain, unassuming, peaceable people who never swore, lied or cheated. They steered clear of dances and taverns, using their time to work, study, teach and pray instead.<sup>3</sup> We would do well today to be described in these same terms.

The Waldenses have a special place in church history and stand foremost amongst all other Christian groups. Known as the “People of the Book,” they were among the first to obtain a translation of the entire Bible, which they preserved and passed on to the Reformers. Scripture was digested into their very souls as food to the body. They memorized the Gospels, Epistles, Book of Psalms and Job, along with other chapters and books of the Bible. Their lives were immersed in Scripture. Children learned it in the home at their mothers’ knees and in the fields as they worked with their fathers.

It is impossible to pick up a Bible without being touched by the fact that so much blood was shed that we might read it in freedom.

Ellen White visited the Waldensian Valleys three times during her travels in Europe. The first time was on her 58<sup>th</sup> birthday, November 26, 1885. She kept descriptive diaries of each day she was there. She was highly impressed by the exquisite beauty of the Valleys and spoke on a number of

occasions during her visits. Her heart went out to the people who, by that time, had lost much of their early fervor and belief. She mentioned that she would love to be in the Valleys at the Resurrection, and I must agree. Thousands will be resurrected to walk the streets of gold, wearing white robes with a border of red, the token of the martyrs. I want to meet them there.

God led the Waldenses to a place where they were isolated from the world, at liberty to cultivate a foundation of faith that was relational rather than behavioral. Today their example challenges us to have such a strong, relationship-based faith that, as children of our Heavenly Father, we would sacrifice our very lives for him. Spiritually, this requires us to set our lives apart, remembering Paul’s admonition to be in the world, but not of it. We must ensure that our daily relationship with God includes time spent in our own Piedmont valleys, pursuing our own faith and walking with our Heavenly Father.

“We will not be able to meet the trials of this time without God. We are not to have the courage and fortitude of martyrs of old until brought into the position they were in.”<sup>4</sup>

1. Michelet, M. *The Life of Luther*. Written by himself. Translated by William Hazlitt. London: David Bogue, 1846.

2. Arnaud, Henry. *The Glorious Recovery by the Vaudois of Their Valleys*. Translated by Hugh Dyke Acland. London: John Murray, 1827.

3. Stephens, R. M. *The Burning Bush*. Sussex: Errey’s Printers, Ltd., 1975. Pp. 73.

4. White, Ellen G. *Our High Calling*. Washington, D.C.: Review and Herald Publishing Association, 1961. Pp. 125.

Kathy Demsky is director of the Architecture Resource Center in the School of Architecture and Interior Design at Andrews University. She has taught a class in Waldensian faith and history, beginning in 1997. Her research has taken her to Cambridge University where she was accepted as a Biblical Scholar at Tyndale House, studying the Church in the Wilderness. She has conducted research in the Libraries of Cambridge as well as the Geneva University and the British libraries



## End It Now

BY MELISSA PONCE-RODAS

**E**nd It Now. Simple, yet profound, and unfortunately very much needed. End It Now is the Adventist Church's official slogan against domestic violence (DV). Why do we need it? Because our members, our churches, our communities and our world are suffering from the devastating effects of this type of violence.

What is domestic violence? "Domestic violence is the willful intimidation, physical assault, battery, sexual assault, and/or other abusive behavior as part of a systematic pattern of power and control perpetrated by one intimate partner against another. It includes physical violence, sexual violence, psychological violence, and emotional abuse" (<http://www.nacdv.org>). It can include other types of abuse as well, including financial and spiritual. However, growing up in the church, I never heard a sermon preached on the topic of domestic violence. If ever discussed, it was a hush-hush topic, often discussed in the church bathroom by women consoling each other after an incident. Never official; never condemned. This approach teaches shame and silence, and is not what God wants. Domestic violence is an aberration of God's law of love for him and each other, and we must name it, raise awareness in our faith community, and take action to End It Now.

Domestic violence knows no bounds. It is as prevalent in our churches, as it is outside of our churches. In the U.S., estimates are that 1 in 3 women and 1 in 4 men will be victims of DV in their lifetimes (<http://www.ncadv.org>). In the scant, extant research with church members, we have found similar rates. My 2014 study on Hispanic Adventist women found a 40 percent rate of victimization in the sample. Over 90 percent of these women reported attending church at least once a week, if not more. These are our members, the people we greet as sisters and brothers in



Christ every Sabbath, yet what are we doing about their pain and suffering?

If you are like most Adventists I talk to about this topic, before reading this article, you did not know this campaign existed. Yet, since 2001, the Annual Council voted that the 4th Sabbath in August be "Abuse Prevention Day." In

2012, this day was renamed End It Now day, with a goal to "provide an opportunity for local churches to address this issue to educate church members and leadership, and to let victims know that their church cares" (<http://www.adventistwomensministries.org/index.php?id=125>).

On the NAD women's ministry website, every year, an entire program, including a sermon, a PowerPoint presentation, an afternoon seminar and links to resources are provided on their website (same link as above). All materials are provided in English and Spanish, and you can search old archives for more information. AdventSource also has numerous resources, including free stickers and pamphlets to distribute in churches and in our communities. To End It Now, we need to listen and respond like Isaiah: *Then I heard the voice of the Lord saying, "Whom shall I send? And who will go for us?" And I said, "Here am I. Send me!"* (Isaiah 6:8, NIV)

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While church resources are available to raise awareness, if you need help, call the National Domestic Violence Hotline at 1-800-799-SAFE (7233), 24/7/365; bilingual advocates always available.

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Melissa Ponce-Rodas is an assistant professor of Psychology at Andrews University. She and her husband Segundo have twin boys, Samuel and Jonathan. Her research and advocacy revolves around the intersections of religion and domestic violence.

Whole grain bread  
is good source  
of fiber

## ALIVE & WELL



# Our Daily Bread

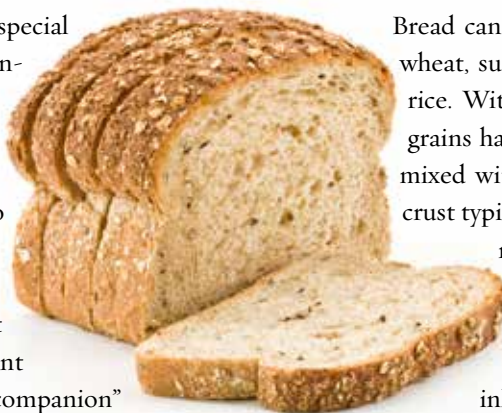
BY WINSTON CRAIG

**B**read is the staple food in many parts of the world. Its ease of storage and transportation makes it a convenient commodity. Bread is usually made from wheat due to its high gluten content, which gives the dough a desirable elasticity. Commercial bread commonly contains additives to improve the texture, color and shelf life.

In the New Testament, bread had a special significance. Sharing your bread was considered a religious duty. In Jerusalem, people hung discarded bread in bags on the street to make it available for the poor. In the Lord's Prayer, we are told to ask for our daily bread and not cake. We ask for that which sustains life, not for extras. Offering a loaf of bread is an act of hospitality. Sharing bread is important for developing friendship. The word "companion" comes from two Latin words *com* (with) and *panis* (bread).

Bread has a significance beyond merely supplying nourishment. Bread is a metaphor for the basic necessities of life. Its importance is reflected in many of our colloquial expressions. For example, a "breadwinner" is regarded as the main economic contributor to a family household. "Dough" is often used as a synonym for money. "Breadbasket" is a term used to denote an agricultural region that is very productive. We often refer to a remarkable innovation as "the best thing since sliced bread."

Bread made from the whole grain is a good source of dietary fiber and starch, many B vitamins, magnesium and iron. It also contains some protein. Bread comes in all shapes, sizes and textures, and is either leavened or unleavened (such as matzo, tortillas, pita). It is often enriched with various seeds, nuts and dried fruits. When prepared from a mixture of grains, its nutritional value is enhanced. Whole grains are rich in the antioxidant ferulic acid, which inhibits colon cancer growth.



Bread can be made from grains other than wheat, such as rye, barley, corn, millet and rice. With the exception of rye, the other grains have less gluten and so are typically mixed with wheat in bread making. Bread crust typically is more strongly flavored, has more dietary fiber, and is richer in antioxidants than the rest of the loaf. Studies have shown that these components in the crust inhibit the development of colorectal cancer.

The use of whole grain breads and cereals is associated with a significantly reduced risk of Type 2 diabetes, cardiovascular disease and obesity. In the Nurses' Study in Boston, middle-aged women experienced 25 percent less heart disease, 36 percent less strokes and 38 percent less diabetes when consuming a diet rich in whole grain breads and grains compared to those consuming refined breads and grains. Adults with metabolic syndrome also respond better on whole grain products. In a review of over 40 studies, the risk of many cancers were reduced by 20–50 percent for those with a high consumption of whole grain breads and cereals.

It is written that refined white flour is not the best for making bread as it "is lacking in nutritive elements" and is frequently "a cause of unhealthful conditions" (*Ministry of Healing*, 300).

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Winston Craig, Ph.D., RD, is a professor emeritus of Nutrition with Andrews University.





# LEST WE FORGET

*Following the Lamb wherever He goes*

## Two Kinds of Righteousness, Part I

BY GEORGE R. KNIGHT

*“Teacher, what good deed must I do, to have eternal life?” . . . “If you would enter life, keep the commandments” (Matthew 19:16, 17, RSV).*

**A**dventists through the years have heard a great deal about righteousness by faith at the 1888 General Conference session. But what were Jones and Waggoner actually teaching? And what positions of Smith and Butler needed correcting? We will spend several days looking at the answers to those questions.

Perhaps the best way into the subject is through Uriah Smith’s *Review* editorials in January 1888. In a January 3 piece entitled “The Main Point,” he asserted that the aim of the Adventist pioneers was to herald the last proclamation of the Second Advent and “to lead souls to Christ through obedience to this closing testing truth. This was the one objective point of all their efforts; and the end sought was not considered gained unless souls were converted to God, and led to seek through an enlightened obedience to all his commands. A preparation from the Lord from heaven.” Smith tied “The Main Point” to the third angel’s message by underscoring the word “keep” when he quoted Revelation 14:12: “*Here are they that keep the commandments of God, and the faith of Jesus.*”

We need to stop here for a moment. Think about it. How do people come to Christ? Through obedience, as Smith asserts? Or by some other method?

His emphasis appears again in his last editorial of January 1888, “Conditions of Everlasting Life.” He based his comments on the question of the rich young ruler to Christ: “*Good Master, what good thing shall I do, that I may have eternal life?*” The Bible answer, Smith proclaimed, could be

summed up in one proposition as “repent, believe, obey, and live.” That, he claimed, was Jesus’ response. After all, didn’t He say to the young ruler, “*If thou wilt enter into life, keep the commandments?*”

Smith continued on to note that “the trouble with the righteousness of the Pharisees” was that they had not reached an acceptable degree of “moral character” in relation to the “moral law.”

Following the false lead of Joseph Bates on the meaning of the story of the rich young ruler, Smith and his associates were mired in legalism. They had not yet discovered the New Testament relationship of law and gospel.

Some of us, and I include myself, have struggled mightily with the same issue. But hold on. That’s what 1888 is all about.

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George R. Knight is a retired professor of church history at the Adventist Theological Seminary at Andrews University. This article is from his book, *Lest We Forget*, a daily devotional, published by the Review and Herald Publishing Association, page 264, printed by permission.



# Climb the Mountain

BY JUSTIN RINGSTAFF

If I could share a thought from my own experience with prayer, it is that I have come to know that, for our lives to become lives of prayer, it takes time with God – time to be hidden in the mountain with our Lord. From my earliest years, I sensed a closeness with the Lord. I found my heart going out after God as I listened to the stories of young Samuel saying, *Speak Lord for your servant is listening* (1Samuel 3:10 AMP), or of David whose deep yearning for God could lead him to exclaim, *My soul thirsts for God, for the living God* (Psalm 42:2 KJV). I knew these were true accounts and desired for their story to be my story. I wanted my first thoughts and my last to be toward God, whatever my steps through the day would be. Thus began my journey dedicating time with God in prayer.

As each passing year piled one on top of the other so did, as it seemed to me, the pressing burden for more time in prayer with God. Early in ministry I found myself drawn to great men and women of prayer. I was fascinated by the earnest prayer lives of Martin Luther, John Wesley, E.M. Bounds, Ellen White and, of course, the Lord Jesus Christ. Again, I wanted their story to be my story. Please know that I had been spending time with God. I read my Bible and the Spirit of Prophecy and got down on my knees in prayer, yet there was a conviction that I needed to sacrifice other things to spend more time with Jesus.

I remember my heart longing to know if I, too, could seek after God and know Him like Moses, the man with whom God spoke as a friend? I was no longer satisfied with just approaching the mountain of God – I wanted to climb it. My prayer went something like this: “Lord, help me to meet *You* in prayer. I need more time to know *You* more. Help me to climb this mountain. My spirit is willing but my flesh is weak!”



Justin Ringstaff

Maybe you, too, have prayed that prayer. I knew that God was inviting me, even calling me, to set aside whatever it took to meet him day by day in the mountain of prayer. I determined that, with God's help, I would arrange the matters of work, life, and even the pillow, to meet my Heavenly Father in the mountain of prayer.

Today I can say that I have come to know my Lord more than ever before in the mountain of prayer. It is a mountain that I want to continue climbing. Jesus is everything to me; without him, I am nothing. Yet, I also know, more now than ever, that the experience of John Hyde or George Muller can never be mine, nor even yours. The prayer lives they experienced were theirs, just as mine is mine and yours is yours. But the common thread through every extraordinary life of prayer is that they were not satisfied to merely approach the mountain of prayer – they had to climb it.

Justin Ringstaff is the associate ministerial director and prayer coordinator for the Michigan Conference.



## Christian Witness Bears Fruit 50 Years Later

BY RON MYERS

One never knows how closely people are watching, how much they notice and remember our Christian conduct. Seeds of faithful service to God can come to harvest years later. WSJB-LP, 96.9 FM, is a new radio station of Adventist conviction located in St. Joseph-Benton Harbor, Michigan. It's the newest in a growing network of nearly 80 FM stations associated with RADIO 74 INTERNATIONALE.

But if this radio station is on the air today, transmitting the Everlasting Gospel from a 150-foot tower, it's thanks in part to the faithful witness of a former Andrews University student who worked for the tower owner back in the 1960s.

Radio station president, Anne Kantor, and her team won the permit for WSJB-LP in 2013. But the antenna site authorized by the FCC was poorly situated. Signals would be weak over much of the metropolitan area.

"We diligently searched for a better site," recalls Ron Myers, founder and engineering director of RADIO 74 networks, which are based in France. "Rental prices on well-placed towers were beyond our budget. But we kept on praying and searching by faith.

"Then, one day, we noticed a free-standing tower at an excellent spot. The unkempt look of the technical shed, hidden in the tall weeds, told us it was abandoned. We looked up the owner who'd long since left the state.

"Richard Monroe once ran a successful two-radio business at Benton Harbor, and he'd bought the tower for renting out space to his clients. I called him at his home in California and asked if we could use the tower in exchange for tidying up the place and paying the annual taxes. While he was thinking it over, I mentioned that our radio station would be Christian."

"Christian?" Richard asked, "What religion?"

I thought to myself, *Oh Lord, here we go. If I answer wrong, he'll say no.* After that moment of pause, I bravely told him, "I am a Seventh-day Adventist."

"You mean those people from Andrews University?" he said. I answered, "Yes."

"Well, that's wonderful!" was his unexpected response. "You know I used to have a technician who was an AU student . . . a good worker, reliable and honest. His name was Pudge Forester."

I cut in to say, "I, too, knew Pudge. We took a few classes together. We were both ham radio operators and both had pilot's licenses."

"Wow! So you know Pudge?" he asked. "What ever happened to him?"

Although I'd lost track of him over the years, it didn't matter to Mr. Monroe. If I was a Seventh-day Adventist and a friend of Pudge, then he'd be happy to loan us his radio tower.

Since then, Richard Monroe and I have become friends. I've visited him at his home in Corona, California. He's a fine man, now 79 years old and suffering from a back injury sustained in a domestic accident. We often pray together and his love of the Lord is growing.

Meanwhile, WSJB-LP, St. Joseph-Benton Harbor, obtained permission from the FCC to reactivate the tower, and obtained FAA clearance since it's located near the airport. Our FM station is now joyously on the air from Mr. Monroe's tower, sowing gospel seed to a growing audience of listeners.

Isn't God good? See how years later He makes good on simple, humble, ordinary work done faithfully with love and kindness?

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RADIO 74 is an Adventist lay organization based in France. It was founded in 1982 by Ron Myers, a former AWR manager.



## Unidad en la Diversidad

POR CARMELO MERCADO

*Cuando como obreros individuales de la iglesia amamos a Dios por sobre todo y al prójimo como a uno mismo, entonces no habrá trabajosos esfuerzos para unirnos; habrá una unidad en Cristo, los oídos estarán cerrados a los informes, y nadie hará reproches contra su vecino. Los miembros de la iglesia apreciarán el amor y la unidad, y serán como una gran familia. Entonces portaremos ante el mundo las credenciales que darán testimonio de que Dios ha enviado a su Hijo al mundo. Cristo dijo: 'En esto conocerán todos que sois mis discípulos, si tuviereis amor los unos con los otros'. Juan 13:35 (Reflejemos a Jesús, p.192).*

En el mes de agosto tuve el privilegio de asistir a una convocatoria de cuatro iglesias de las asociaciones de Illinois y la Regional del Lago en Aurora, Illinois. Los pastores Magdiel Gómez, William Rojas y los miembros de sus iglesias sintieron el llamado del Espíritu de Dios a no seguir separados como lo habían estado por muchos años. Al contrario decidieron estar unidos en comunicación y adoración. Sabiendo que Dios se complace al ver a las iglesias en armonía, comenzaron el proceso de confraternización por medio de una convocación en la que cuatro iglesias de las dos asociaciones se reunieron para adorar a Dios. Fue una ocasión hermosa. Los hermanos estaban sonrientes, cantaban y daban testimonio de lo que sentían al adorar juntos. En la tarde, una vez concluido el evento, algunos ancianos de iglesia me comentaron que ellos habían estado buscando algo que las iglesias pudieran hacer juntas para avanzar la obra de Dios.

Todos conocemos la oración de nuestro Salvador que se encuentra en Juan 17:23 y dice: "Yo en ellos y tú en mí, para que sean perfectos en unidad, para que el mundo conozca que tú me enviaste". Satanás sabe que la clave del poder y el éxito en la iglesia está en la unidad. Es por eso que el enemigo se preocupa mucho cuando los hijos de Dios tratan de buscarla. La realidad es que vivimos en un mundo en el que existe un ambiente de desconfianza y racismo, y el mejor testimonio que podemos dar es el amor de Dios expresado en la unidad. Sin duda necesitamos seguir el ejemplo de lo ocurrido en Aurora. Las iglesias de las distintas asociaciones deben trabajar juntas en convocatorias y proyectos misioneros. Quisiera desafiar a los pastores y a los miembros de estas iglesias a que piensen y hagan planes para tener actividades en las que pueden participar juntos. No tengo duda alguna que si así lo hacemos, Dios nos bendecirá en gran manera.

Carmelo Mercado es el vicepresidente de la Unión del Lago.



Desfile de las naciones en la convocatoria de unidad de cuatro iglesias en Aurora, Illinois.





# TELLING GOD'S STORIES

## Not by Sight

BY SHANNON KELLY

She has been called the “new Picasso” . . . and she is legally blind. Artist Lauren Mills was born with Nystagmus, an eye disease in which the eyes are constantly wiggling. While she can see minute specks up close, she does not see well beyond what is immediately in front of her. Still, these physical struggles never impeded Lauren’s affinity for art. By ten months old, she was drawing incessantly.

At age six, Lauren accompanied her mother, Leah Chapman, to a college art class she was attending. The professor noted young Lauren’s excellent ability to see perspective. Leah was blown away. “How is it possible that she’s able to do this, this thing called art that takes — in my mind’s eye — visual capacity to do well?” she wondered. She realized that her daughter’s talent was “beyond human ability”; it had to be a gift from God.



Lauren Mills

“I don’t think I’ve ever had a moment where my vision has really stopped my art,” the 17-year-old says. “I never really felt like it played a negative part in how I created things.” In fact, she uses this would-be setback to her advantage. To “quiet” her eyes, Lauren must look at things extremely closely, giving her extraordinary attention to detail. “People think that I’m lying to them when I say that I’m legally blind, because my detail work in my paintings, I’ve heard, is pretty good,” she laughs. “She doesn’t see her visual condition as a disability,” Leah adds. “She calls it her ‘perfect sight.’”

At age eleven, Lauren started her own art company, called “Artologi.” After creating the website and posting some samples of her work, Lauren began getting occasional commissions. Her art really took off, however, when she began attending fairs as a vendor at her grandmother’s encouragement.

Lauren had no formal art training growing up but, over the past few years, she has had the opportunity to attend classes at the prestigious institutions of Interlochen Art Institute, University of Michigan, and School of Art Institute in

Chicago. These programs were costly, but just when attendance seemed impossible, God always provided. Thanks to scholarships and donations from others, Lauren was able to participate in these programs.

Amidst her success, Lauren remains humble, never forgetting who blesses her. “I don’t see myself as anything really huge, or like I’m a star or something,” she says. “I know definitely it was God and not me . . . I feel like God’s been a crutch for me, because I don’t really stand alone in my

life.” She cites Jeremiah 1:5. *Before I formed you in the womb, I knew you . . .* “It was about how God knew him before he was born, and he ordained him, and basically set his future up for him. That’s how I saw my art career . . . God just kind of set my life up,” she explains.

Lauren loves using her gift to glorify God. She designed a banner for an evangelistic series held at her school; she sometimes gifts paintings to pastors at various churches; most recently, she designed the Lake Region Conference pins for the last Pathfinder Camporee at Oshkosh. As the co-AY leader at her home church, Lauren hopes to establish an art program for the young people there, teaching them to express themselves in a “non-destructive” way. Having participated in a few art shows with others, she is hoping to develop her first solo show in the future.

Since graduating from Peterson-Warren Academy in June, Lauren enrolled at Oakwood this fall where she’s studying commercial art and history. “My schedule is crazy,” she said



one evening after finishing up a worship service on campus. Between choir, work and classes, she's determined to fit art in, somehow. "My only free time is Saturday nights and that's when I plan to paint."

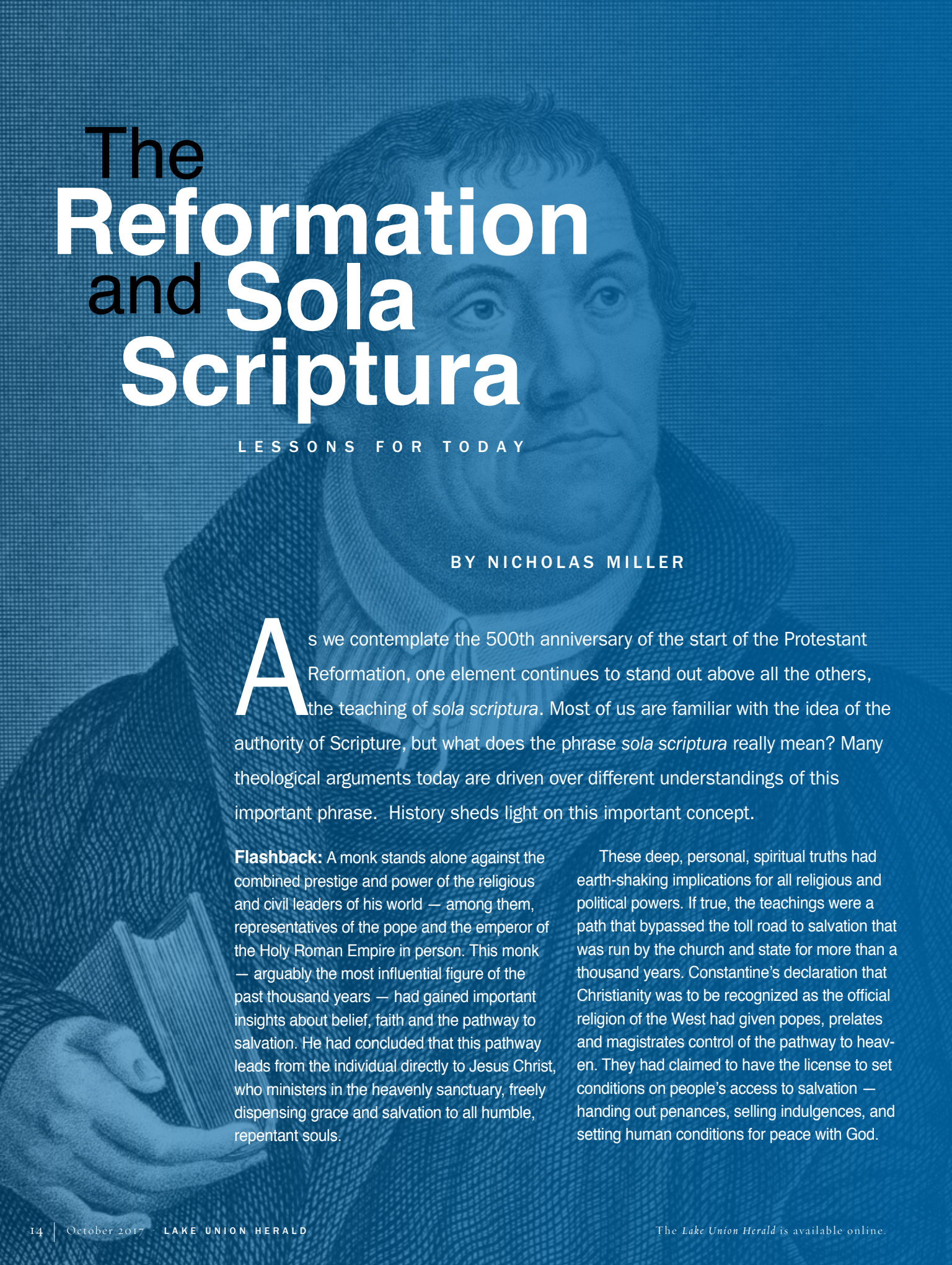
She opened an online store over the summer and plans to devote time to that, too. The store features products such as t-shirts, bags and pillows emblazoned with the "colored girl rainbow," a patch of striped hues in various shades of brown.

"I try to be myself in my art, so that other people will know that it's okay to be yourself," Lauren concluded. "I'm definitely not one that has fit into a mold, or that really wants to, so that's kind of what I try to say in my art at the core."

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Shannon Kelly is a journalism student at Andrews University.





# The Reformation and Sola Scriptura

LESSONS FOR TODAY

BY NICHOLAS MILLER

**A**s we contemplate the 500th anniversary of the start of the Protestant Reformation, one element continues to stand out above all the others, the teaching of *sola scriptura*. Most of us are familiar with the idea of the authority of Scripture, but what does the phrase *sola scriptura* really mean? Many theological arguments today are driven over different understandings of this important phrase. History sheds light on this important concept.

**Flashback:** A monk stands alone against the combined prestige and power of the religious and civil leaders of his world — among them, representatives of the pope and the emperor of the Holy Roman Empire in person. This monk — arguably the most influential figure of the past thousand years — had gained important insights about belief, faith and the pathway to salvation. He had concluded that this pathway leads from the individual directly to Jesus Christ, who ministers in the heavenly sanctuary, freely dispensing grace and salvation to all humble, repentant souls.

These deep, personal, spiritual truths had earth-shaking implications for all religious and political powers. If true, the teachings were a path that bypassed the toll road to salvation that was run by the church and state for more than a thousand years. Constantine's declaration that Christianity was to be recognized as the official religion of the West had given popes, prelates and magistrates control of the pathway to heaven. They had claimed to have the license to set conditions on people's access to salvation — handing out penances, selling indulgences, and setting human conditions for peace with God.



Now, with the simple set of biblical beliefs, the monk was poised to tear this entire enterprise down, fundamentally challenging both church and palace. His beliefs about Christ, grace and faith stood on the foundation provided by another doctrine — one that allowed him to pierce the medieval façade — the doctrine of the supreme authority of Scripture. The monk's feet were firmly planted on the foundation of *sola fide*, *sola gratia*, *solo Christo* — “by faith alone,” “by grace alone,” “by Christ alone.” But he recognized that without *sola scriptura*, these other doctrines were vulnerable to being defined and compromised by church tradition and papal teaching.

So, before the arrayed authorities of church and state at the Diet of Worms held in 1521, the monk, Martin Luther, took his stand on the doctrine of Scripture. However, he did so using words that might sound strange, maybe even heretical, to our ears in view of our conceptions of *sola scriptura*. Note his closing statement at that convocation: “Unless I am refuted and convicted by testimonies of the Scriptures or by clear arguments [“manifest reasoning,” some translations read] . . . , I am conquered by the Holy Scriptures quoted by me, and my conscience is bound in the Word of God: I cannot and will not recant anything, since it is unsafe and dangerous to do anything against the conscience.”<sup>1</sup>

Much of this statement is familiar to us; the lines “my conscience is bound in the Word of God” and “I cannot and will not recant” have become part of the collective cultural memory of Protestants. But what about Luther's willingness to be judged not only by Scripture, but also by “clear arguments” and “manifest reasoning”? How does his appeal to reason square with his belief in the authority of Scripture?

Luther's reference to reason raises the question of what the doctrine *sola scriptura* meant to the Reformers. Did it mean that Scripture was the only place where they could obtain knowledge about God and spiritual things? Did it mean that they would consult no other sources regarding religious questions? What exactly is the proper relationship between Scripture and other sources of truth about the world and about God?

The Bible doesn't contain the term *sola scriptura*, but this term captures the doctrine of Scripture's centrality and authority that the Protestant Reformers developed from the Bible. It is highly instructive that at the most crucial moment of his life and ministry, when all hung in the balance, Luther clearly said that he believed in *sola scriptura* — assessing truth “by Scripture alone” — and not what we might call *solo scriptura*, obtaining truth “from Scripture alone.”

Luther's appeal to manifest reason was a simple recognition that God speaks through scriptural revelation and through the universe that He created. Correctly understood,

Scripture and nature, God's first and second books, agree. *Sola scriptura*, on the other hand, says that the Bible is the *only* source of religious and moral knowledge. It is the only instrument that can reveal the truth or falsehood of religious doctrines and beliefs. Like *sola scriptura*, *sola scriptura* says that the Bible is the ultimate standard of truth and that all doctrines must be founded upon it. But it differs from *sola scriptura* in that it says that in addition to speaking to us through the Bible, God speaks to us through nature, reason and experience.

For some, the suggestion that God reveals himself to us through two channels of communication is radical and threatens to undermine the authority of Scripture. Yet the Bible itself clearly speaks of these two books. In Paul's letter to the Romans, the apostle wrote that *Since the creation of the world [God's] invisible attributes are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they [the lost] are without excuse* (Romans 1:20). Paul's words echo Psalm 19:1–3:

*The heavens declare the glory of God;  
And the firmament shows His handiwork.  
Day unto day utters speech,  
And night unto night reveals knowledge.  
There is no speech nor language  
Where their voice is not heard.*

Ellen White goes so far as to say that the Word of God includes not only the written Scriptures, but also God's other book of nature and human experience. “The great storehouse of truth is the word of God — *the written word, the book of nature, and the book of experience* in God's dealing with human life. Here are the treasures from which Christ's workers are to draw.” (COL 125) (emphasis added).

## Making Reason or Scripture Idols

People can use nature and reason to push Scripture out of their lives. Liberals who use science to reject the biblical Creation account do this very thing. But the opposite can happen too: people can turn the text of Scripture into an idol, thus overthrowing the living Word of God.

Consider the Pharisees in Christ's time. They had the words of God in the Bible, but they didn't have the Word of God in their hearts. Christ said the Pharisees treated the Bible with great respect, thinking the Scriptures to be the source of eternal life. But, he said, the Bible testifies of him as the real Source of eternal life, and the Pharisees refused to act on what the Book they claimed to treasure says (see John 5:38–40).

The Bible is the Word of God, but it isn't the *only* word of God. Jesus Christ is the ultimate Word of God. Although He

speaks in a variety of ways — through nature, through the Holy Spirit, and through our consciences, we can distance ourselves from the voice of God or twist its contents for our own purposes. Of course, all that Christ says through these other avenues is consistent with Scripture, which must always remain the ultimate authority in our Christian walk.

Apart from God's revelation through nature and reason, the Reformers also recognized the value of using church councils and the church fathers as "patristic testimony" to biblical truth. Luther, Melancthon, Calvin, Zwingli, Bucer and other famed Reformers recognized the usefulness of reading the Bible in the light of church history and of the church fathers as reliable witnesses for testing and checking their understanding of the Bible.<sup>2</sup>



Of course, these witnesses, as we noted in the introduction, are subject to the Bible and valid only insofar as they support and agree with it. As Luther put it, "All the holy fathers, when they speak apart from the Scriptures, are as fallible as anyone else."<sup>3</sup> Many other Reformers including Philip Melancthon, Ulrich Zwingli, Johannes Oecolampadius, John Calvin and Martin Bucer also quoted church fathers and councils.<sup>4</sup> They used the church fathers to show that their own views of Scripture were not a new invention. But they insisted, as Luther put it, that one must "take their [the fathers'] books and go with them to Christ and his Word as the touchstone and compare the two."<sup>5</sup>

Scripture and God's book of nature work together, and are both necessary to understand divine teaching. For example, the doctrine of Christ's first coming and the timing of His baptism and crucifixion are set out in Scripture. However, the prophecies that assert these truths are complete only when they are filled in with extra-biblical historical facts about the year that the decree to rebuild and restore Jerusalem was made. Likewise, we have a basic outline of church order in the New Testament: deacons, elders and overseers (similar to our deacons, elders, pastors, and conference and union

presidents), but based on its experience, our community of believers can fill in the blanks to create other offices, such as church secretary, treasurer and religious liberty leader.

We can use basic information and facts from history and nature to fill out and interpret biblical truths and teachings as long as we always recognize the superiority of the Bible. The church's pragmatic rule-making should not become new Scripture; the church manual, while respected, should not be mistaken for a new part of the canon.

## Our Reason and Experience

We unavoidably bring our reason and experience to Scripture. Even simple rules of scriptural interpretation, such as "the Bible should be read literally unless it is clearly using symbolism," make sense only if we know what is literal and what is symbolic. We can treat seven-headed dragons and winged lions as symbols because our experience with history and nature tell us that they aren't real. We use experience and reason to help us understand the teachings of Scripture. Experience and reason, however, aren't superior to or equal to Scripture, they are always subject to its overriding authority.

Two hundred years after Luther and Calvin, John Wesley put into a clear and helpful formula how these various sources of truth relate to each other. His model is sometimes called the Wesleyan quadrilateral. It illustrates the relationship between the four sources of truth: Scripture, reason, experience and tradition. Listing all the parts together suggests they're all equal, but neither Wesley nor the earlier Protestant Reformers believed that. All the parts of the quadrilateral are subject to the norming norm of Scripture, and all doctrine must be rooted in Scripture. Rather than quadrilateral, it should perhaps be called the scriptural stool: the Bible is supreme at the top and it is supported by the three legs of reason, experience and tradition.

Thus, while other elements could flesh out or "inform" a doctrine, the doctrine itself must have its basis in Scripture. Christ Himself was clear that the tradition of the community didn't have equal authority with the commandment of God. He rebuked the Pharisees who criticized His disciples for not engaging in ceremonial washing, accusing the Pharisees of *teaching as doctrines the commandments* or "tradition" of men (Mark 7:7–9). The creation of doctrine based on human sources would lead inevitably to a clash with God's teachings, thus *making the word of God of no effect through your tradition* (verse 13).

The real danger faced by those who claim to stand on *solo scriptura* — the view that study about God and religious truths begins, ends and consists of reading only Scripture — is that they truncate or even deny these complementary

principles while actually using them. Even the most hardened verbal-dictation fundamentalists actually use reason, experience and the witness of other Christians in interpreting and applying Scripture. If they didn't, they would carry out all the literal commands of Scripture: the sacrificial and ritual laws of the Old Testament, Christ's instructions to cut off hands and pluck out eyes that offend, and Paul's injunctions that women must wear hats in church.

The fact that even the members of the most hard-line, fundamentalist churches don't follow these practices indicates their use of a certain amount of reason, reflection and consideration of church history and modern culture. As these practices are often denied in theory, when they are used, it is often unreflectively and thus poorly. People think they are reading only Scripture when they are smuggling in elements of their own reason, experience and even tradition shaped by their own cultures and backgrounds.

Most important, the notion of *solo scriptura* is not supported by Scripture itself. This is a very important point: the fact that the Reformers and Wesley used the quadrilateral, or scriptural stool, doesn't make their conclusions biblical. We must see some biblical evidence as well. But Scripture does support our use of other sources of information. We'll now examine the biblical verses that support the various legs of the scriptural stool.

**Reason.** According to the prophet Isaiah, God calls us to *reason together* with Him (Isaiah 1:18). On the road to Emmaus, Christ *expounded* ("explained" or "reasoned") with the two disciples about the prophecies regarding the Messiah (see Luke 24:27). And Paul frequently went into the synagogues to "reason" with the Jews on the Sabbath day (Acts 18:4, 19). This reasoning was about Scripture — the study of Scripture is inseparable from reason. Along with using reason to help us determine what in Scripture should be taken literally and what is symbolic, we also use reason to compare Scripture with Scripture — to draw conclusions that are implicit within it.

**Experience.** Like reason, experience often serves as a guide to the proper understanding of Scripture. Some of Christ's most difficult statements are not obviously symbolic. In his sermon on the mount, he states that if people's eyes cause them to sin, they should pluck them out, and if their hands cause them to sin, they should amputate them (see Matthew 5:29, 30).

Could people pluck out their eyes and amputate their hands?

Yes.

Did Christ say that He was being symbolic or exaggerating?

No. But our reason and our experience along with other scriptural principles — such as those that tell us that our bodies are temples of the Holy Spirit and should be treated with care — indicate that Christ is using the literary device of hyperbole to make a spiritual point.

**Historical witnesses.** While Christ rejected the use of traditions that caused people to violate the teachings and spirit of Scripture, the Bible records that He Himself followed certain customs and traditions. For example, it was His "custom" to enter the synagogue on the Sabbath and read from Scripture (Luke 4:16). While God commanded that we *rest* on the Sabbath, He didn't say we must worship in a synagogue or read Scripture on that day. These acts were matters of custom or tradition that arose in support of the Sabbath command. Jesus had customarily repaired to the Mount of Olives for prayer (Luke 22:39). He also followed the custom of being baptized (Luke 3:21, 22) at the hands of his cousin John, although the Old Testament contains no command saying we must do so. Baptism is a custom or tradition that apparently developed in the period between the Old and New testaments. It was practiced by the Essenes at Qumran, John the Baptist adopted it, and Christ, by his example, made it a Christian rite (Matthew 3:13–15; John 3:5).

Of course, baptism today is not based on tradition but on the teaching of the New Testament. But the manner in which we carry it out — the service and ritual, the testimony of the candidates, the wearing of robes — is all part of the tradition we follow in carrying out the biblical ritual.

Our faith is so much richer today because our pioneers used a balanced understanding of God's revelation in both of His books, nature and Scripture, to construct our church beliefs and practices. Certainly, Scripture is the senior partner, but it cannot act alone. As we reflect on our Reformation heritage during this special anniversary season, let us embrace both the supreme authority of Scripture, as well as the enriching and balancing aid of the truths of reason, experience, and the historical witness of our fellow believers.

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1. Martin Luther, quoted in Philip Schaff, *History of the Christian Church*, vol. 7, *Modern Christianity: The German Reformation*, 2nd ed. (1910; repr., Grand Rapids, MI: Eerdmans Publishing, 1994), 304, 305.

2. Alister E. McGrath, *Reformation Thought: An Introduction*, 3rd ed. (Oxford: Blackwell Publishers, 1999), 156.

3. James R. Payton Jr., *Getting the Reformation Wrong: Correcting Some Misunderstandings* (Downers Grove, IL: IVP Academic, 2010), 138.

4. Luther, quoted in *ibid.*, 139.

5. Philip Melancthon, quoted in *ibid.*, 143.

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Excerpted with permission from *The Reformation and the Remnant* by Nicholas Miller, Pacific Press (2016). Miller, a professor of Church History at Andrews University, is the Public Affairs and Religious Liberty director of the Lake Union Conference.



*So he [Philip] arose and went. And behold, a man of Ethiopia, a eunuch of great authority under Candace the queen of the Ethiopians, who had charge of all her treasury, and had come to Jerusalem to worship, was returning. And sitting in his chariot, he was reading Isaiah the prophet.*  
— Acts 8:27, 28 NKJV

**I**n the book of Acts, Luke gives the reader a snapshot of the work of the early church and its reach across Asia, the Middle East and Northern Africa. From the very beginning, the reader learns the disciples *were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them. Now there were staying in Jerusalem God-fearing Jews from every nation under heaven. When they heard this sound, a crowd came together in bewilderment, because each one heard their own language being spoken* (Acts 2:4–6 NKJV) — languages from Mesopotamia, Judea, Asia, Egypt, Libya and more.

In essence, what we see exemplified in the book of Acts is the global expansion of the early Christian church, the spreading of Christianity — a belief system. Not the spreading of Judaism — a religious culture. This difference is paramount. The apostles were not convicting people to experience Christ outside of or apart from their culture. They were not sharing the Gospel of Jesus Christ in the language of the Parthians and then demanding that the Parthians begin to walk in their new relationship with Christ as Galileans or Jews. For the apostles, conversion did *not* require conformity. Instead, the apostles, under the power of the Holy Spirit, shared the Gospel of Jesus Christ *within* the cultural ramifications of their various audiences and left them to figure out how to experience the power of the Holy Spirit and the love of Jesus Christ within their culture.

This practice of sharing Christ across cultural bounds, but not requiring cultural assimilation, finds its narrative climax in chapter eight when Philip meets up with the Ethiopian eunuch. Reading from the prophet Isaiah, the

Ethiopian eunuch admits to Philip that he needs assistance to discover the meaning of what he's reading. Philip immediately climbs aboard the eunuch's chariot and speaks to him about this prophecy and its fulfillment in Jesus Christ. The Holy Spirit moved upon the man through Philip's teaching and, as they passed by a body of water, the eunuch asked to be baptized under the baptism of Jesus Christ. Without hesitation, Philip baptized him. *When they came up out of the water, the Spirit of the Lord suddenly took Philip away, and the eunuch did not see him again, but went on his way rejoicing* (Acts 8:39 NKJV).

This biblical narrative is *sola scriptura* in action, a concept coined by Martin Luther during what is historically known as the Protestant Reformation. *Sola scriptura* is Latin for “by Scripture alone,” and it is the belief that the Bible is the infallible Word of God. This and *sola fide*, or “justification by faith alone,” the two main tenets of the Protestant Reformation, caused a powerful shift in Christianity after Constantine's establishment of the Roman Catholic Church. Instead of a Pope, and priests, and an entire system

# SAY IT LOUD

THE AFRICAN AND THE PROTESTANT REFORMATION

that required people to access God through clergy, reformers like Martin Luther suggested that all people had access to God directly through the Holy Scriptures. This is why, even after being imprisoned and exiled for articulating these thoughts in his 95 theses, Martin Luther translated the entire New Testament into German. He truly believed that if men had access to the Scriptures themselves, they would be able to access the Spirit of God for themselves. They could experience a transformed life in and through God's Word alone.

This notion of common access to the Bible is of great importance to the Protestant Reformation. Paul Bishop, in his article, "Martin Luther and the Protestant Reformation," states that Luther's translation allowed for "individual reading of the Bible and [brought] many more to question what the [Catholic] Church taught, as opposed to what they read in the Scriptures."<sup>1</sup> Religious historian Mark Noll spoke about *sola scriptura* in a recent interview with Mark Galli of *Christianity Today*. He states, "In a sense, *sola scriptura* means that the Bible is an open book, that any person of even minimal intelligence can understand the big story of Creation, sin, the Fall, redemption, spiritual growth, and grace in Christ . . . *sola scriptura* transforms lives."<sup>2</sup> And we see this plainly in the conversion story of the Ethiopian eunuch. In it, we learn that all can understand the Scriptures and transform their life with "guidance."

Now, some would read Acts 8 and suggest that there was something inferior about the eunuch that caused him to need

BY CLAUDIA M. ALLEN



## IT WAS SOLA SCRIPTURA THAT UNITED THIS NEWLY-OPPRESSED PEOPLE TO SOULFULLY PROTEST THE GREATEST PROTESTORS OF WESTERN HISTORY.

the assistance of Philip in order to understand the Word of God. But when you look at the request in verse 31 in the Greek, you realize that the word used to describe guidance is the same word used to describe the guiding work of the Holy Spirit in John 16:13, as well as the guidance that Christ provides the redeemed in Revelation 7:17. In other words, it was not the Ethiopian's gender, race, place of origin, occupation or social status that impeded his understanding of the Scriptures. The only thing keeping the Ethiopian eunuch from understanding the Scriptures was that he did not yet have the baptism of Jesus Christ and the Holy Spirit. And so, in God's grace and mercy, he used Philip as a vessel to guide the Ethiopian eunuch into all truth.

Unfortunately, rather than seeing the Holy Spirit as the true and only guide to understanding the mysteries of God, men eventually took it upon themselves to interpret God's Word and convict the hearts of men by force. While many seek to celebrate the Protestant Reformation and the growth and clarity it provided to the Christian church, many also forget the spirit of conquest and coercion that men took on with this new knowledge and newfound freedom after the Protestant Reformation.

With 18th century Christianity and this normalized belief in the authority of Scripture and its accessibility to all men, came a hunger to enlighten minds still living in darkness. Coincidentally, while Christian reformers were exercising their right to religious freedom by the discovery and establishment of the New World, these same Christian protestors were also trying to convert American natives and slaves to Christianity under the banner of *sola scriptura*. The problem with this was that, unlike Philip, these men did not understand their role in the process of conversion. *Sola scriptura* is a powerful truth because, embedded within it, is the belief that God will explain his own sacred text to the reader himself. He will come upon the reader and convict his or her heart. What happened post-Reformation and during colonization was that men proceeded to *coerce* other men into belief rather than allow the Holy Spirit to *convict* men into belief.

Nancy Koester begins her book, *Fortress Introduction to the History of Christianity in the United States*, with a chapter entitled, "Colonial Beginnings." In this chapter, Koester asserts that colonization is linked to the reformation and European expansion. With the Protestant Reformation dismantling Constantine's Christendom, or the idea of "one civilization

united by one faith," Koester asserts that the reformers modified this practice by instituting a unified religion based on region.<sup>3</sup> In other words, each territory determined its own religion. These new territories were known as New Spain, New France, New Netherlands, New Sweden and New England. So what you see historically is that with European expansion came a need to determine the *unified* religion of that land. By 1648, she notes, the slogan became "*cuius regio, eius religio*" ("whose the region, his the religion") . . . [this was] the strategy . . . rulers [used] to assert religious unity within their own realms. The ruler decided the religion."<sup>4</sup> This is why many believe America is a "Christian nation" — not because of its laws and deeds, but because of its founders. The problem was this approach was not that different from that of papal Rome.

As products of Constantine's Christendom, these reformers and religious protestors perpetuated the same system of control and oppression on to those of their New World. I would even suggest that they only understood the acquisition and maintenance of new lands through social conditioning and forced conformity to the religion determined by the State. Rather than sharing a spiritual belief system through a means that transformed lives — *sola scriptura*, colonialist reformers used *sola scriptura* to both exercise and maintain power while seeking global economic status. Rather than seeking to spread the Gospel of Jesus Christ and allow the Holy Spirit to convert people, the reformers became colonial expansionists seeking to conquer and maintain regional control. The Gospel of Jesus Christ ceased to be a spiritual belief system that changed lives, but rather became a religious culture that maintained states and status. No longer could the Gospel be preached to all peoples, in all languages, across the known world and then each people group determine how they would practice their relationship with the God of the Universe. Instead, the Gospel of Jesus Christ became a religion that required not simply conversion to the Spirit but also conformity to the State.

In other words, what we see in the New World is that:  
When the African received the Bible, the European  
took his body.

When the African received the Bible, the European  
took her honor.

When the African received the Bible, the European  
took his dignity.



When the African received the Bible, the European  
took her family.

When the African received the Bible, the European  
took his drum.

When the African received the Bible, the European  
took her dance.

As we celebrate 500 years of Protestant Reform, I cannot help but recall that, during 150 of those years, *sola scriptura* was used as an instrument of social conditioning. I cannot help but think about how the African was force-fed interpretations of Scripture to attempt to convince him of his inferiority. I cannot help but think about how the African was made to believe, with the support of Scripture, that she was created by God to be the bondservant of the European.

In this New World where the slave was “fortunate” enough to be led into the light of Christianity, history reveals that it was the Protestant Reformation that emboldened the European to force the African slave to engage with Christianity through his cultural lens. But it also was the *sola scriptura* of the Protestant Reformation that made this difficult and problematic for the African slave to accept. It was *sola scriptura* that emboldened the African slave to express their newfound affection for Christ in ways more inherent to their African cultural expression. It was *sola scriptura* that empowered these Africans to resist European dominance through the cadence of their preaching, the rhythm of their clapping, the lyrics of their singing, and the protest in their moanings. It was *sola scriptura* that united this newly-oppressed people to soulfully protest the greatest protestors of Western history.

It is this post-Reformation past that causes me to ask the question, “What to the African is the Protestant Reformation?” I’d like to suggest that:

To the enslaved African, the Protestant Reformation presented the “pure, peaceable and impartial Christianity of Christ” in stark contrast to the “corrupt, slaveholding, women-whipping, cradle-plundering, partial and hypocritical Christianity of this land.”<sup>5</sup>

To the emancipated African, the Protestant Reformation promoted holding on to the light of Jesus Christ and the salvation of the cross, while dwelling in the darkness of burning crosses and smoking black flesh.

To the revolutionary African, the Protestant Reformation preached serving a God who was personally acquainted with oppression and State violence, while wrestling with your role in your own social liberation.

For the African in America, the Protestant Reformation was the catalyst that provided both the light and darkness

of *sola scriptura*. In spite of its ugly past, today, the Protestant Reformation stands as a reminder of the gift of *sola scriptura*.

Yesterday, today, and tomorrow, *sola scriptura* is, and will always be, the hope and heart of social justice.

Just as enlightenment to the authority of God’s Word inspired early reformers like Martin Luther to protest, it did and continues to enlighten social and religious reformers of our present to protest. While the African in America is no longer enslaved, she has yet to receive the “inalienable right of life, liberty and the pursuit of happiness.” In fact, since 2013, it seems as though African Americans in this country have yet to receive the inalienable right of life, let alone liberty or the ability to pursue happiness.

In a nation where it is necessary to assert that “Black Lives Matter,” *sola scriptura* becomes the answer to both our nation’s social and spiritual problems. Jaime Kowlessar, in his article, “A Framework for Social Justice,” suggests that “biblical social justice pushes us to: view the Scriptures from the eyes of the oppressed, to fight for their alienable rights, to use our hook to hook up the unhooked, to use our connection to connect the disconnected, and to use our advantages to advance the disadvantaged.”<sup>6</sup> I would take it a step further and suggest that biblical social justice is understanding that the preached Gospel of Jesus Christ is incomplete when it does not articulate and is not accompanied by a solution to people’s social and spiritual bondage. So, as we celebrate 500 years of *sola scriptura*, I think it’s about time we stop using it to conform lives and start letting it transform them.

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Courtesy Adventist Health System

The Community Relations nurse team works to provide health education and screenings for the community.

## Adventist medical center's outreach work extends Mission of Healing to community

There are some visitors at local farmers markets who had no idea where the nearest Adventist medical center is, even though it's within walking distance.

Joyce Ancona, R.N., a community relations nurse specialist since 2008, discovered this when she visited a farmers market to do wellness screenings.

"We make sure they know exactly where the hospital is after they talk with us," Ancona said.

It is a small but revealing example of the continuing need for community outreach, work that is being done by a team of Adventist medical center's nurses who serve as educators and community relations nurse specialists.

Ancona and her fellow nurses visit farmers markets, health fairs, senior communities and centers, park districts, schools and libraries. She does

screenings that include readings on blood pressure and bone density, body fat analysis, cholesterol and blood sugar screenings, and stroke risk assessment.

This type of preventative work is at the heart of the Adventist health message since the founding of the Hinsdale Sanitarium by David and Mary Paulson in 1904.

"Our screenings always include education on disease prevention and maintaining a healthy lifestyle," Ancona said. "We may need to tell the patient about how to improve bone density through exercise, Vitamin D and calcium intake. We even share the importance of fall prevention, maintaining balance; we address how their homes are organized, and what might pose as an obstacle.

Ancona and her colleagues make sure their recommendations are based on current research. When questions come up, they consult with physicians, dieticians and other specialists, sharing information and articles.

"It's really nice connecting with people one-on-one," said Becky Zintak, a community relations nurse specialist

who also worked at Adventist Hinsdale Hospital. "It reflects Jesus' own mission of taking care of whoever was in front of him at any given moment."

Sara Odland-Beyna, director of Community Relations, and Emily Goulding, Community Relations manager, oversee the team of nurses that serves the entire hospital service area.

"We are very strategic about where we plug into the community," Odland-Beyna said. "In the Adventist tradition, our mission is to care for those who are underserved and marginalized. We want to let them know, 'If you need us, you will be cared for in the best manner possible.' We believe this is God's will."

"People often develop a relationship with the nurse they meet in the community," Goulding said. "Our nurses hear from people who don't have insurance. They may talk to a mother who is seeking help for her autistic child. We can connect them with the right person."

Julie Busch, associate vice president, Communications at AMITA Health



Courtesy Adventist Health System

A nurse shares the importance of regular health screenings with a family at a local farmers market.



## Excellence beyond the classroom

This year, 50 Andrews University students were recognized with the DeHaan Work Excellence Award. Sponsored by Frank and Dolly DeHaan, the Award honors student employees for their remarkable performance in the workplace in areas including attendance, responsibility, initiative, teamwork, interpersonal skills and work excellence.

Here are stories from three 2017 award-winners.



Ray Bhat

**ELIZABETH MARIN**

I'm originally from Veracruz, Mexico. Until my graduation in May, I worked for Adventist Information Ministry (AIM) as a phone chaplain. The most fulfilling part of my job was always listening to people over the phone when they shared their life situations and being able to pray with them. The people who called for prayer, as well as my involvement in leadership and teamwork, motivated me through the challenges of listening and speaking clearly.

God opened doors for me when it seemed almost impossible due to my financial situation. Now that I've earned my Master of Divinity in the Seminary,

I continue to seek his leadership in my life as I move toward my goal of serving as a chaplain or pastor in a government setting.



Courtesy Austin Chatman

**AUSTIN CHATMAN**

Last year, I actually had three jobs on campus. Besides working as an accounting tutor for Student Success and a tutor in the School of Business Administration, I also worked in Community & International Development (CID). As a fourth-year accounting student, I wanted to enjoy a variety of experiences and build my social and problem-solving skill sets in more than one way.

In CID, I enjoyed being able to practice service skills while interacting with people from different countries. The tutoring jobs were rewarding because I was able to help people, while also getting a refresher on the subject for myself.

Every semester it's a struggle to balance my schedule between jobs, classes, homework and other activities. I've learned it's okay to admit that I can't do everything and be flexible to switch things around if needed. All of this has taught me time management skills and setting realistic personal goals, and I'm learning how much I can handle.



Courtesy Kenji Kiuchi

**KENJI KIUCHI**

I was drawn to Andrews University for the physical therapy program, but God had a different plan for me.

Now I work at the Andrews Airpark. As a senior aviation flight and maintenance major, the past two years at my job have proved to be both relevant and valuable.

I get to connect with my department, meet people and work in the hangar, which I've really grown to love. There are so many different things to do — one day I could be cleaning the floor and the next I'll be working on an aircraft or preparing for the aviation classes.

My dream is to find a career in the aviation field and serve as a missionary pilot. Being at the Airpark applying what I've learned increases my opportunities in and perspectives on aviation. The practical experience is something I can't learn by sitting in class, but only when I actually work with my hands.

To read more real stories of real people at Andrews, visit <http://andrews.edu/stories>.

Tiffany Steinweg is a student writer at Integrated Marketing and Communication.



## [LOCAL CHURCH NEWS]

### An “epic” church encounter

**Illinois**— In his seminal book, *Why Teenagers Leave the Church* (1999), Roger Dudley wrote that 40 to 50 percent of Adventist teenagers are leaving the church by their mid-20s, and that “this figure may well be higher. This is a hemorrhage of epic proportions.”

For Andres Flores, lead pastor of Chicago’s Epic Church (Epic = Every Person In Christ), this “hemorrhage of epic proportions” is unacceptable.

The church, which is the result of Flores’ God-given passion to reach young adults, began in 2012 as a 30-person church plant in urban Wicker Park, Chicago, and is now preparing to launch its second campus in Chicago’s suburban city of Lombard, Ill.

Now in its fifth year, Epic Church is living out the passion that God gave Flores: contextualizing the gospel to urban young adults.

One way that Flores and his team accomplish this is by “intentionally modeling a deeply relational environment through each of their ministries,” according to Flores. They have built this model into the very culture of the church, so that each member is a partner in creating a warm atmosphere. Epic Church has an “assimilation team” that focuses on welcoming, connecting with and following up with new attendees. However, this is not the extent of relational ministry at Epic Church.

Ana Fuentes, an Epic Church charter member and young adult who is part of the assimilation team, explains: “When people come in, we try to really connect with them, not just greet them or say hello. We don’t want them to feel like they have to commit to being a part of



Chicago’s Epic Church is focused on building lasting relationships with young adults. A new church plant is scheduled to launch in Lombard, a Chicago suburb, on October 28.

Pictures by Gadi Solis and Ed Antiga

us to feel loved. We want them to feel loved, safe and energized whenever they’re with us.”

The culture of the church has become relational by the same means Epic Church was founded: through the power of the Holy Spirit, and the compelling power of the vision. “I don’t think I can overemphasize the value of vision-casting, sharing stories of key moments when people were transformed because someone was very intentional about developing a relationship,” says Flores.

Along with developing a truly relational atmosphere, Epic Church develops this ministry through their Life Groups, their quarterly eight- to nine-week small group campaigns, which every single Epic Church leader is involved in or leads out.

As a result, members have not only grown as disciples and as a community, but also have seen Life Groups work as an evangelistic platform. In Fall 2016, an elder mentored a new young adult

to become a Life Group leader. Since then, that young man has formed a new Life Group, and has brought seven new, unchurched young adults into the Epic Church family, many of whom are already beginning to invite other unbelieving young adults.

Flores is grateful that he does not have to worry about making the Adventist message relevant to young adults.

“Our Adventist theology is highly relevant,” he emphasizes. “Our community in Chicago’s Wicker Park is a postmodern, young adult, hipster neighborhood. Everyone is interested in veganism, in narrative, in the power of stories. I don’t compromise theological purity because I never compromise Jesus — we always bring our values, our teachings, back to Christ.”

(For full article, visit: <http://www.globalmissioncenters.org/an-epic-church-encounter>)

Samantha Angeles, Office of Adventist Mission, Center for Secular and Postmodern Studies

## Planning continues for Indianapolis GC2020

**Indiana**—A coalition of the North American Division Evangelism Institute (NADEI), Lake Region Conference, It Is Written Ministries (IIW), Indiana Conference and Lake Union Conference leadership met at the Lake Union office in August to continue planning for Indiana evangelism/outreach in advance of the 2020 General Conference Session in Indianapolis.

Pathways to Health, a volunteer clinic for large cities in America, will offer free health services for three days to the underserved in a large Indianapolis venue. In addition, the outreach team is collaborating with NADEI and IIW to combine training workshops and evangelistic outreach across the state. The Indiana and Lake Region conferences are combining forces to conduct a three-track evangelistic series that will unfold with Robert Costa, Hispanic IIW speaker; Carlton Byrd, Breath of Life speaker; and John Bradshaw, IIW speaker.

If your church would like to partner in this project to reach Indiana for Jesus, please have your pastor connect



Plans are underway for the GC Session in Indianapolis June 24-July 4, 2020. Teams are collaborating to conduct training workshops and evangelistic outreach across Indiana ahead of the World Church gathering held every five years.

with Antonio Rosario, Indiana Hispanic coordinator, Harvey Kornegay, Indiana evangelism coordinator or Vic Van Schaik, ministerial secretary. Plans are now unfolding to work with NADEI and IIW in specific regions of the Indiana Conference for training workshops.

Van Schaik, Kornegay, Rosario, William Lee, Lake Region men's ministry director; Michael Horton,

Lake Region ministerial director; Yves Monnier, IIW evangelism coordinator; Carmelo Mercado, Lake Union vice president for multi-ethnic ministries, meet on a regular basis in preparation for the GC Session scheduled for June 25-July 4, 2020.

Please keep this entire process and the team bathed in prayer.

Steve Poentiz, president, Indiana Conference



## WYLJ is on the air

**Indiana**—WYLJ 107.5 FM full power radio station in Terre Haute is on the air, spreading the good news of the gospel with Three Angels Broadcasting Network programming.

The station began broadcasting in May and serves the areas of West Terre Haute and East Illinois to central Indiana; churches in both states are partnering in this regional effort.

Daniel McKibben, pastor, and his radio committee, representing the Terre Haute, Lewis and Greencastle churches, secured the FCC license, obtained the transmitter and technical equipment, initiated the broadcasts, and developed promotional and informational materials.

Colleen Kelly, communications and marketing specialist, Indiana Conference





Lake Union Herald staff



Lake Union Herald staff

The *Message* magazine weekend rally at the City Temple Church in June showcased four of the magazine's contributors, including Ronnie Vanderhorst (top) and Kim Logan-Nowlin (above).

## Message magazine rally yields hundreds of subscriptions

**Lake Region**—In an effort to raise awareness and boost circulation of *Message* magazine, the publishing team organized a rally in Detroit, which resulted in over 600 subscriptions to the magazine.

The weekend rally at the City Temple Church in June showcased four of the magazine's contributors.

Friday night's kickoff featured "Man School" with motivational

speaker Ronnie Vanderhorst, who exposes the tactics Satan employs to attack the men of God. "The goal of manhood is wholeness," he told the audience, while challenging them to dig deep into the word of God. "One change of thinking can change the trajectory of your life, but it cannot be divorced from the Word. If it's one thing you need to know, brothers, you need to know the voice of God, especially in these last days."

The following morning, at Sabbath school, psychologist Kim Logan-Nowlin, presented on "Women/Mom

School," detailing the importance of living right and having the correct mentality to be a woman of God. She said it was important to release past issues, and to seek God and counseling. "You can tell if something is wrong with a person in their voice or by their body language," she said. "If you have problems inside of you, don't run from yourself and bury your emotions or problems because sooner or later they will surface. Seek help from God first and try to find someone to confide in, like a Christian counselor."

Ricardo Whyte was the speaker for the worship hour and delivered the sermon titled, "Driving Under the Influence." The psychiatrist shared that we need God's direction and help every step of our lives. "If you are driving under the influence of alcohol, you will go in the wrong direction, or you can receive life-threatening damage," he said. "However, if God is the head of your life, and he is steering you, God will guide you to greater places to fulfill his work and promises."

For the afternoon program, health educator Donna Green-Goodman, presented "Sugar: An Exposé," an overview of the harmful effects of consuming sugary foods. "We were made in God's image and made to live a healthy lifestyle," she said. "If we put the wrong things in our body, we step further away from how we were created to be."

The *Message* magazine rally concluded with words of inspiration from the editor, Carmela Monk Crawford, as she impressed upon the audience that the magazine has value and can reach places they may not be able to go, such as prisons and judges' offices.

Samuel Thomas, pastor of the City Temple Church and a former marketing director of the Review and Herald



Publishing Association, vigorously encouraged the congregation to support *Message*. At the end of the day, 623 subscriptions were purchased or sponsored.

*Message* magazine began as *The Gospel Herald*, a publication first produced by James Edson White in 1898. His idea was to minister to the first generation of emancipated persons in need of education, vocation and spiritual uplifting. The name was changed to *Message* in 1934 and is today a bi-monthly, 32-page religious journal with a circulation of 40,000. For more information, visit <http://www.messagemagazine.com>.

Lake Union Herald staff with Erin A. Nowlin, member of the Detroit City Temple Church and 12th-grader at Oakwood Adventist Academy in Huntsville, Ala.



Ricardo Whyte preached on Sabbath morning.



Greg Edge

Guest speaker Pastor David Mmbaga is a minister in the Eastern Tanzanian Conference.

## Wisconsin Academy hosts Tanzanian Adventists

**Wisconsin**—On July 12–16, over 150 members of Tanzanian Adventists in the United States (TAUS) gathered on the campus of Wisconsin Academy for their 2017 Annual Retreat. The theme was “Growing in Faith and Building Trust that Lasts.” All presentations were broadcast live on the Adventist Christian station, Morning Star Radio, throughout Tanzania.

On Sabbath, the Wisconsin Academy Church joined TAUS for church. After music and preliminaries in both Swahili and English, David Mmbaga preached the sermon in Swahili, translated by Mike Mwasumbi for the benefit of the English speakers in the audience. Mmbaga pastors a church of over 1,700 members and four companies in Dodoma, the capital of Tanzania. His most recent televised evangelistic series resulted in about 20,000 baptisms.

Other guest speakers included Pako Edso Mokgwane, associate youth

director for the General Conference, Geoffrey Mbwana, general vice president of the General Conference, and Jumanne Maduhu, a talented radio producer and well-known Adventist radio personality for Morning Star Radio in Tanzania.

“We’re very happy the TAUS leadership team chose Wisconsin Academy for their annual retreat,” said Wisconsin Academy principal Roger Dunder. “It’s been a wonderful experience meeting their members from all across the United States. In a small way, I feel we’re now a part of their mission to spread the gospel back in Tanzania.”

TAUS is a community of Seventh-day Adventists from Tanzania who live in the United States. TAUS’ mission is to “evangelize and provide services to people of all walks of life by supporting various SDA Church-based activities through sharing their God-given talents and resources.”

Greg Edge, Wisconsin Academy Bible teacher and marketing director

## [YOUTH NEWS]

### Teens participate in Maranatha project in Panama

Thirty volunteers from the Lake Union Conference participated in Maranatha Volunteers International's annual Ultimate Workout, a mission trip exclusively for teenagers. The volunteers helped construct a school, church and a community services building in western Panama. The teenagers also assisted with medical clinics and community outreach programs.

Maranatha's 27th annual Ultimate Workout welcomed 126 volunteers from eight countries around the world. Next year's projects will take place in Bolivia and the United States. Go to <http://www.maranatha.org> or email [uw@maranatha.org](mailto:uw@maranatha.org) for more information.



From July 19–30, teens from the Lake Union — the most of any conference — participated in various projects such as construction of a school, church and community services building; assisting in a medical clinic and other projects in Panama. Pictured are (front row): Emma Jordan-Struwin, Damaris Zita, Marlyce "Lycie" Davis, Catharina "Cat" de Sousa, Arlene Gayle, Ruwarashe "Lynn" Mukwada; (second row): Hannah Torres, Jacqueline "Jackie" LaFaive, Adele Uta, Caleb Dinzey, Mollie Kurtz, Lily Hamstra, Karina Sanchez; (third row): Luke Hamel, Eric Forde, Jason "Owen" Hamstra, Alejandro Sanchez, Joshua Gayle, Orlando Ortega, Rachel Arner, Courtland Hamel

[www.maranatha.org](http://www.maranatha.org) or email [uw@maranatha.org](mailto:uw@maranatha.org) for more information.

Julie Z. Lee, vice president of marketing,  
Maranatha Volunteers International

## [NAD NEWS]

### New CYE Children's Ministry director

The Center for Youth Evangelism (CYE) has a new Children's Ministry director. Anastacia Ferguson-Bansie was selected to lead the department, which includes planning the annual Children's Leadership Conference.

Ferguson-Bansie, a second year M.Div. student, discovered her love of children's ministry while serving as a pastor in her native Bahamas. It came to her attention that the children had no Sabbath school teacher; she soon found herself teaching. "I started liking teaching the children's Sabbath school class," she said. "It allows for creativity. I had my Sabbath school bag and you never knew what would come out of that bag."

Before she knew it, she was drawn more toward working with the children, developing a "Sneaker Sabbath"



Anastacia Ferguson-Bansie

where church members ventured out into the community. This was a prime chance for the children whom she had trained to knock on doors, talk to strangers, or invite classmates to visit the church. It was through outreach events such as these that Ferguson-Bansie witnessed God using children to build the church. Membership

nearly doubled: four children and three adults joined the six adults and two children. (Before arriving at the church, she says most members bolted when they heard a female pastor would be taking the helm.)

"Children's ministry is not just about teaching," she said, "but giving children an opportunity to share the Jesus they love. It's important that we train children to be leaders in their own right."

Ferguson-Bansie's first big project is the Children's Leadership Conference (CLC), slated for Oct. 6–8 at Andrews University. CLC is geared toward training children's ministries leaders and sponsored by the Lake Union Conference, North American Division and Center for Youth Evangelism. For more information, visit <http://www.cye.org>.

Debbie Michel is associate director of  
Communication, Lake Union Conference.



## [EDUCATION NEWS]

## Students retrace steps of the early reformers

**Michigan**—Andrews Academy has a long-standing tradition of having various educational tours that take students to sites where history has been made. Nineteen students and four faculty sponsors experienced Reformation Tour in Europe from April 20 to May 3. Reformation Tour is a class that is offered for religion credit and uses the book, *The Great Controversy*, by Ellen White as a textbook. In the months leading up to the tour, students studied this era of history and, while on tour, retracing the steps of the early Reformers, students could see details from *The Great Controversy* come alive.

This year's tour started with a visit to St. Peter's Basilica in the Vatican during which the students saw firsthand the extravagance and exaltation of a myriad of different saints that overwhelm the senses as one enters into St. Peter's. They then moved to the Piedmont valleys that spread out from the city of Turin in northern Italy and saw the College of the Barbs where Waldensian missionaries trained in simple stone huts before going out to risk their lives sharing the gospel and handwritten copies of the Bible. In the caves where Waldensians had met to pray and worship, the reformation class sang, "Sanctuary" and then recited the Gospel of Mark, which the class as a whole had memorized. Stark is the contrast between St. Peter's and the quiet darkness of these caves, which provided sanctuary to the Waldensians. A junior from the trip shared, "When we went into the Waldensian cave and mountains where they hid, it was remarkable and



Andrews Academy students visit the caves where Waldensians met to pray and worship.

astonishing to be there, to be able to sing and pray without fearing for our lives. It was a crazy experience."

During the first Sabbath of their tour, they saw the Arch of Constantine, Palestine Hill and the Colosseum. On a hill overlooking these structures, the students again recited their parts of the Gospel of Mark in turn for their Sabbath vespers. It was quite a powerful moment to contemplate how many Christians had died at this spot. A senior from the trip expressed that the most spiritually significant part of the tour was "to recite from memory the Gospel of Mark in a park right next to the Colosseum."

The Reformation tour group walked the steps of the Reformers in Italy, France and Switzerland, as well as seeing other significant modern sights of these countries. They have created memories that will last a lifetime and, more importantly, have built their

Christian faith as they studied the historic sights of the Christian movement. A sophomore shared, "My faith has become stronger — to see the Waldensian churches, caves and schools. It made me think about my God and my faith."

Academy students were confronted with the responsibility that comes from learning the lessons of our Christian history. While we look to Christ and see that the reformation is not finished, we must not use any form of human power, church authority or political connections to force others to believe as we do. Christ is the world's Savior! Let his beauty and grace be seen in our lives, and others will follow.

Alvin Glassford, AA Bible teacher and Reformation Tour sponsor

## Lake Union Conference president retires

**Berrien Springs, Michigan**—The president of the Lake Union Conference, Don Livesay, announced his intention to retire effective October 1.

Don Livesay served as president of the Lake Union for almost nine years along with his wife, Barbara, who has served the Lake Union in several leadership roles in education, Human Resources, Risk Management, Women's Ministries, Public Affairs and Religious Liberty. As they both retire, Livesay says they will cherish their remaining time. "We have loved our time in this great territory and are so very grateful for each moment we have served with each of you," he said.

Livesay began his ministry 43 years ago as an intern pastor in the Georgia-Cumberland Conference. Over the years, he held various positions in the Georgia-Cumberland Conference, including youth director, assistant to the president for Communication and Stewardship director. He also served in the Northern California Conference as youth director and in the Oregon Conference as assistant to the president for Communication, vice president/Administration and president.

During his time at the Lake Union, Livesay was pro-active in improving race relations, a process which began with his well-received formal apology for the Church's past racism at the 70th anniversary of the Lake Region Conference in 2015. The apology was followed by action with a special convocation, "A Journey to Healing and Understanding," on race relations. At the Spring 2017 LUC executive committee, representatives participated



*Livesay is honored for his 43 years of service at the North American Division Officers and Union Presidents meeting in Houston. He's pictured here with Dan Jackson, NAD president; Alex Bryant, NAD executive secretary; and Tom Evans, NAD treasurer.*

in a two-day session that included guest speakers, testimonies of personal journeys and group discussions that proved to be a valuable experience in healing and understanding.

Livesay also has overseen the development of the Adventist Community Health Initiative, a free mobile dental and eye-care clinic, which began operating in February 2016. To date, the mobile clinic has treated more than 5,000 patients and provided medical services to Lake Union residents valued at \$2 million. As an advocate for evangelism, Livesay also supported the unusual decision to return an extra one percent tithe back to the conferences to enhance mission.

When Andrews University expressed a need for additional space and an interest in the Lake Union property, Livesay took on the task of locating property and developing plans for a new building with a smaller footprint and significant cost savings for operation, providing additional surplus funds to send back to the local conferences.

During the August 3 North American Division Officers and Union Presidents meeting in Houston, Livesay was honored for his 43 years of service by Dan Jackson, NAD president; Alex Bryant, NAD executive secretary; and Tom Evans, NAD treasurer.

"The Lake Union has appreciated the Livesay's leadership, focus on mission and encouraging our members to embrace a commission culture," said Maurice Valentine, executive secretary of the Lake Union.

A special meeting of the Lake Union executive committee was held on September 21, with the purpose of electing a new president. (*Watch for more details in our next issue.*)

About the Lake Union Conference: The Lake Union Conference serves 88,000 members in the Illinois, Indiana, Lake Region, Michigan and Wisconsin conferences.

Debbie Michel, associate director of Communication, Lake Union Conference





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

**Care for Cuba:** Out of the 100 pastors and 300 Bible workers in Cuba, only a few have cars. Most are missing crucial resources like computers, projectors, books and children's ministry resources. You can help. Support ministry in Cuba by giving to one or more of the projects listed on their website <http://careforcuba.org>. Your donation is 100% tax deductible. Don't have enough for one project? Donate any amount and put it towards the project of your choice. Help us bring a spiritual renewal and movement similar to the revival experienced in Russia in the 1980s. Let's bring Jesus to communist Cuba! For more information, call 269-471-3538 or email [mdivstudytour@andrews.edu](mailto:mdivstudytour@andrews.edu).

**Howard Center Presents... The Heritage Singers in Concert:** On Sat., **Oct. 7**, Andrews University will host the Heritage Singers in concert on the stage of the Howard Performing Arts Center at 7:30 p.m. For ticket information visit <http://howard.andrews.edu> or call 269-471-3560.

**Adventist Online Learning Conference, Oct. 10-12** on the campus of Andrews University, offers a space to explore and discuss current trends and best practices in online education. Participants will share ideas and projects that enable others to make the best use of online environment, aligning technology to needs of the Adventist Church. For details and registration: <http://adventistlearn.online>.

**Howard Center Presents... U.S. Air Force Band of Mid-America:** On Thurs., **Oct. 12**, Andrews University welcomes this special concert band to the stage of the Howard Performing Arts Center at 7:00 p.m. For ticket information visit <http://howard.andrews.edu> or call 269-471-3560.

**"Pornography: Help for Such a Sensitive Subject"** The annual H.M.S. Richards Lectureship at Andrews University will feature guest speaker Matthew Gamble, pastor of the Haven Adventist Church in Calif. Event dates are **Oct. 30-31** and it will take place in the Seminary Chapel on the Andrews campus. Lunch on Monday is included. For details on registration and participation, email [hyveth@andrews.edu](mailto:hyveth@andrews.edu) or [sylvie@andrews.edu](mailto:sylvie@andrews.edu), or call 269-471-6371.

**500th Anniversary Martin Luther Conference:** The Andrews University Departments of History & Political Science and Religion & Biblical Languages in collaboration with the Office of Research and Creative Scholarship and the General Conference of Seventh-day Adventists' Office of Archives, Statistics and Research proudly announces its upcoming conference to commemorate the 500-year anniversary of Martin Luther's Ninety-Five Theses. The conference

will be held at Andrews University from **Oct. 31 to Nov. 3**. For more information: <http://Andrews.edu/history>.

## Lake Union

### Offerings

- Oct. 7** Local Church Budget
- Oct. 14** World Budget/NAD (emphasis Voice of Prophecy/La Voz de la Esperanza)
- Oct. 21** Local Church Budget
- Oct. 28** Local Conference Advance
- Special Days**
- Oct. 7** Children's Sabbath
- Oct. 14** Spirit of Prophecy Sabbath
- Oct. 21** Pathfinder Sabbath

**The LUC Youth Evangelism Congress 2018 is coming!** With the theme **IMAGINE**, we are really excited about how God wants to impact our youth (ages 16 to 35) during this event. The Lord is calling "the youth to be thinkers, and not mere reflectors" (*Education*, 17). He, who "is able to do immeasurably more than all we ask or imagine" (Eph. 3:20), is calling us to **IMAGINE** what we could do empowered by his Holy Spirit and creative ideas that will be shared in this Congress. Let's encourage our youth to participate in this unique event. The dates: **Feb. 16-18**. The place: Shipshewana, Ind. For more information, visit <http://www.lucyouth.org>.

## Michigan

**2017 Men's Retreat "Faith Without Fear":** Join us for our 3rd Annual

Men's Retreat at Center Lake Bible Camp, 15204 20 Mile Road in Tustin, Mich., **Nov. 17-19**. Keynote speaker Chad Bernard will provide a three-part series, with additional breakout sessions on spiritually-rich topics geared especially to men. Music by Strong Tower Radio Quartet. The weekend registration fee includes meals, lodging and activities. There also is a fee option for Sabbath-only attendees. Register online by Nov. 10 at <http://menofHISmessage.org>. The weekend is presented by Men of His Message, a men's ministry based at Bristol Church. For more information, contact Jeremy Carlson at 616-460-7383 or email [jeremycarlson3@gmail.com](mailto:jeremycarlson3@gmail.com).

**2017 Historic Adventist Village Annual Christmas Stroll, Dec. 2, 6:00 p.m.** SHARP!! This year each guest will receive a light to carry along a lantern-lighted path for touring between three of our historic buildings. Also enjoy 19th century Christmas stories. The program begins at the 1863 Parkville Church on Champion Street. Refreshments of hot chocolate and cookies will be served following the program at the Carriage House on Wood Street. Again this year we are joining with the Battle Creek Police Department for the Toys for Tots program. The Christmas tree goal to raise this year is \$500. Please bring a donation or an unwrapped gift for a child. The parking lot is located at 480 W. Van Buren St., Battle Creek. Please RSVP. For more information, contact Don or Betty Scherencel at 269-965-3000.

# Sabbath Sunset Calendar

	Oct 6	Oct 13	Oct 20	Oct 27	Nov 3	Nov 10
Berrien Springs, Mich.	7:20	7:08	6:57	6:47	6:38	5:30
Chicago, Ill.	6:25	6:13	6:02	5:52	5:43	4:35
Detroit, Mich.	7:06	6:55	6:44	6:33	6:24	5:16
Indianapolis, Ind.	7:20	7:09	6:59	6:50	6:41	5:34
La Crosse, Wis.	6:38	6:26	6:14	6:03	5:54	4:45
Lansing, Mich.	7:12	7:00	6:49	6:39	6:29	5:21
Madison, Wis.	6:31	6:19	6:08	5:57	5:48	4:39
Springfield, Ill.	6:34	6:23	6:13	6:03	5:55	4:48

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

**BRADFIELD, Kenneth O.**, age 87; born March 6, 1930, in DeWitt, Mich.; died June 25, 2017, in Battle Creek, Mich. He was a member of the Battle Creek Tabernacle.

Survivors include his wife, Ruth A. (Kittrell); stepsons, J. David and William S. Piller; daughters, Vicki L. Squires and Sally Bradfield; stepdaughter, Lynda J. Essex; sister, Judy Korte; four grandchildren; and six step-grandchildren.

Memorial services were conducted by Bruce Moore and Robert Bernardo, and interment was in Fort Custer National Cemetery, Augusta, Mich.

**BROWN, Ricky A.**, age 53; born March 4, 1964, in Paw Paw, Mich.; died Aug. 11, 2017, in Dowagiac, Mich. He was a member of the Glenwood Church, Dowagiac.

Survivors include his wife, Lisa (Montgomery); sons, Richard H. and Michael A.; stepfather, Floyd V. Manley; mother, Doris "Eileen" (Powell) Brown Manley; grandmother, Flossie Russ; brothers, Charles and Delmon Brown; half-brothers, David and Jim Weaver; and sisters, Sheila Miller and Sherry Roden.

Celebration of Life services were conducted by Harry Rogers, with private inurnment.

**CHENG, Raewyn G. (Schlunt)**, age 40; born June 25, 1977, in Berrien Center, Mich.; died Aug. 14, 2017, in Topeka, Ind. She was a member of the Elkhart (Ind.) Church.

Survivors include her husband, David; sons, Nathan D. and Johann K.; father, Charles H. Schlunt; mother, Janet R. (Wildman) Schlunt; brother, Norman E. Schlunt; and sister, Sylvia L. Middaugh.

Funeral services were conducted by Charlie Thompson and Don Greulich, and interment was in South Wayne Cemetery, Dowagiac, Mich.

**DUNCAN, Clarence O.L.**, age 78; born July 9, 1938, in Osgood, Ind.; died May 21, 2017, in Shelbyville, Ind. He was a member of the Shelbyville Church.

Survivors include his wife, Carolyn S. (Dyer); sons, Clarence E. and Carroll J.; daughters, Clarissa E. Mead, Allicia G. Kritzell and Melissa W. Kritzell; foster children, Twila Fields and Kedar Kilmabu; brother, Larry; sisters, Jessie Sanders and Melvalena Brock; 12 grandchildren; and one great-grandchild.

Funeral services were conducted by Fred Troxell, and interment was in Forest Hill Cemetery, Shelbyville.

**HOFFER, Shirley**, age 91; born Feb. 16, 1926, in Leigh, Neb.; died Aug. 14, 2017, in Bloomington, Ind. She was a member of the Martinsville (Ind.) Church.

Survivors include her son, Dennis; daughters, Susan Wiltse, Patty Hoffer and Louise Johnson; and three grandchildren.

Small family services were conducted, with private inurnment.

**HYDE, Frederic K.**, age 86; born Oct. 17, 1930, in Central Lake, Mich.; died May 13, 2017, in Kalamazoo, Mich. He was a member of the Battle Creek (Mich.) Tabernacle.

Survivors include his wife, Barbara J. (Caster); sons, Kenneth J. and Bruce R.; daughter, Aileen M. Hyde; nine grandchildren; and four great-grandchildren.

Memorial services were conducted by Bruce Moore, and interment was in Oak Hill Cemetery, Battle Creek.

**MUNSON-EVRARD, Achsah E. (Buck)**, age 98; born April 30, 1919, in Hastings, Mich.; died July 7, 2017, in Ooltewah, Tenn. She was a member of the Battle Creek (Mich.) Tabernacle. She was a former member of the Carleton Center (Mich.) Church which her parents helped to found, along with the school.

Survivors include her daughters, Elaine K. (Munson) Haddock and Lola J. (Munson) Weinstein; stepdaughter, Denise (Evrard) Gray; five grandchildren; two great-grandchildren; eight step-grandchildren; and one step-great-grandchild.

Memorial services were conducted by Nels Thompson and Joyce Wilson, and inurnment was in Memorial Park Cemetery, Battle Creek.

**STOLTZ SR., Garth H.**, age 82; born Sept. 21, 1934, in Bradford, Penn.; died June

2, 2017, in Battle Creek, Mich. He was a member of the Battle Creek (Mich.) Tabernacle.

Survivors include his wife, Joyce E. (Wagner); son, Garth H. Jr.; daughter, Amy Joy Forde; and six grandchildren.

Funeral services were conducted by Bruce Moore, and inurnment was in Fort Custer National Cemetery, Augusta, Mich.

*For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first.*

*After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever.*

*Therefore encourage one another with these words.*  
—1 Thessalonians 4:16–18 NIV

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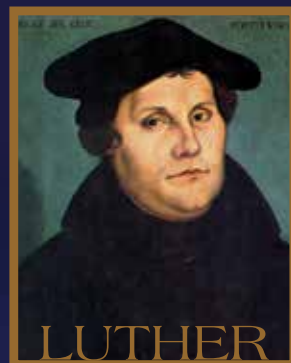
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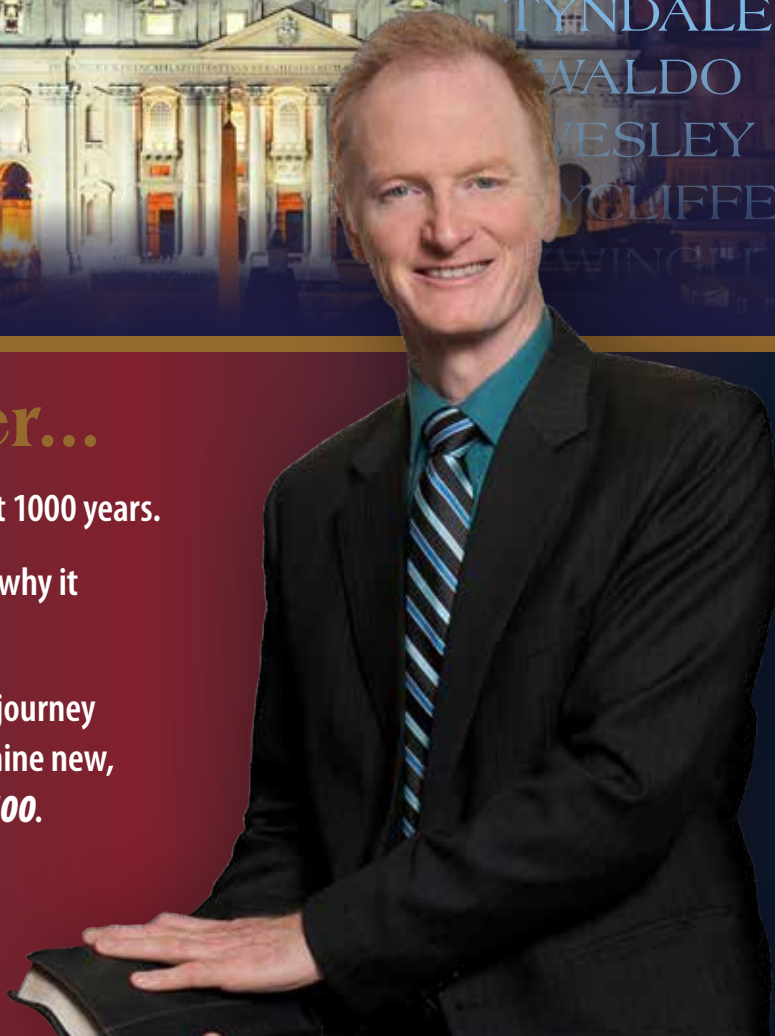
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BY JOY KAUFFMAN

# RECIPE FOR ABUNDANT LIFE

I've been amazed by the stories of Total Member Involvement (TMI) and how it has been fully embraced by church members of the East Central Division. Active voluntary engagement on the part of lay members to reach neighbors and friends with the love of Jesus has become the new normal. The Uganda Union is no exception. What is unique to Eastern Uganda is the engagement of lay church members with a new health ministry that launched from the Lake Union called FARM STEW.

FARM STEW is a recipe for abundant life promoting wellness with eight ingredients: Farming, Attitude, Rest, Meals, Sanitation, Temperance, Enterprise and Water. Like NEW START's eight laws of health, FARM STEW addresses the whole person. It launched in 2015 when I had the opportunity to go to Uganda with USAID for a short-term volunteer assignment. I had been asked to assist soybean farmers with nutrition education and enterprise development. As a Public Health nutritionist, I was drawn into the work when I learned that 35 percent of Ugandan children are severely malnourished. After meeting capable Ugandan Adventist church members who could carry on the work in my absence, I sought the Lord about what to do. God directed me to hire, train and equip them to do it. Believe it or not, it is working!

In less than two years, FARM STEW has grown to seven Ugandan staff members that have trained over 17,000 people, mostly subsistence farmers in rural villages and also other trainers that are multiplying the effect. We lead Bible-based, hands-on cooking, nutrition and agricultural classes focused on growing and preparing a plant-based diet that is accessible to the poor. Classes are held under mango trees, in churches, schools, prisons, hospitals and mosques. In partnership with the local Adventist churches, FARM STEW has trained at many camp meetings and TMI campaigns.

Michael Dhikubye, Iganga district leader and pastor, remarked that the presence of FARM STEW health workers

have advanced the kingdom work of the church by preparing hearts for the gospel message. We can equip families to thrive, right in their rural villages. That's part of Jesus' invitation to live an abundant life (see John 10:10).

In addition to the training classes, FARM STEW provides some families with vegetable seedlings and improved variety of soybeans. They save seeds for planting and return a portion of the soy harvest for a revolving soy loan fund. In addition, more than 1,000 girls have received a pack of washable cloth pads for use during menstruation, helping them stay in school and giving freedom from shame.

FARM STEW unites our church family in service for the Lord in Uganda and beyond. How does this vision of FARM STEW fit into a commission culture?

"There are multitudes of poor families for whom no better missionary work could be done than to assist them in settling on the land and in learning how to make it yield them a livelihood" (*Welfare Ministry*, Ellen G. White, p. 197).

"God expects personal service from every one to whom He has entrusted a knowledge of the truth for this time. Not all can go as missionaries to foreign lands, but all can be home missionaries in their families and neighborhoods" (*Testimonies for the Church*, Ellen G. White, p. 9:30).

Joy Kauffman, M.P.H., Public Health Nutritionist, <http://www.FARMSTEW.org>. To watch a video on this ministry, visit: <https://vimeo.com/228236581>

Edward Kaweesa



Joy Kauffman with FARM STEW (Uganda) team members and a local leader.

## Anxious For Nothing

BY KAYLA MARIE MATLOCK

It was the perfect day to go to the beach and my family had planned to meet some friends for a picnic at the lake. However, this happy, carefree day was about to take an unexpected turn.

My parents and sister were out in the kitchen, making last minute adjustments while I was finishing up getting ready. That's when I started to feel dizzy and weak. I'm fine, I thought to myself. Just take some deep breaths. As the feelings increased, I couldn't stay very calm. "Momma!" I called. "Can you come here?" My mom rushed to me and asked what was wrong.

By this time, I had gotten myself very worked up. I was lightheaded and nauseous. My breathing was quickening, making it difficult to control, and my vision was going dark. As my mom helped me to the door to go to the ER, my legs went completely weak and she caught me as I passed out and collapsed to the kitchen floor.

I awoke about 10 seconds later. Fortunately, after going to the hospital and getting checked out, I was okay. It was most likely from dehydration, heat and worry. Unfortunately, that experience left me with anxiety of many things associated with that day.

Although it's been hard for me at times, I'm reminded of what God says, through Paul. *Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus* (Philippians 4:6, 7 NKJV).

With the help of my family and the strength of God, I'm learning to trust that fear doesn't have to win. You see, my experience involved passing out and overcoming anxiety



Kayla Marie Matlock

from it, but your experience may be completely different. Maybe you've been rejected time and time again and you live in constant fear that you may never be accepted. Maybe you've made some mistakes and you're afraid of what people would think if they ever found out.

The fact is, the biggest thing that stops us from overcoming hurtful experiences is fear itself. We're afraid of the unknown, of what could happen if we re-

ally let go and trusted God. That's Satan's plan — to keep us distanced from the Lord. He wants to fill our heads with lies and doubts; he wants us to question God's promises so that we never fully surrender. But that won't get us anywhere.

It says in 2 Timothy 1:7 that God *has not given us a spirit of fear, but a spirit of power, love and of a sound mind*. It's when we give our fear up to God that a real change starts happening.

I don't know what your situation is, but I do know that God doesn't fail us. Just as I am trusting him to overcome my anxiety and fears, you can, too! That first step isn't always easy, but it's worth it.

---

Kayla Marie Matlock, 16, attends the Michigan Owosso Church and is homeschooled. Although she has a quiet personality, she loves helping others and hopes to fulfill her dream of spreading Christ's love through her writing. Kayla currently writes for her blog, "Embrace Purity," and enjoys seeing God work in her life.

---

If you're a young person, age 14 to 30, you are invited to submit your One Voice article based on personal experience for consideration. Please contact: [herald@lakeunion.org](mailto:herald@lakeunion.org).



## Empowered to Shine

BY SARA KRONECK

When Josh Guerrero accepted the position as staff coordinator for the Riverside Bible Camp, a small, non-Adventist Bible camp in Amherst, Wisconsin, he was a bit nervous of what others would think of his beliefs. He dutifully carried out his obligations, leading staff devotions and also serving as a counselor for one of the weeks, all the while thinking about the denominational differences. "It was a little intimidating," he admits.



Josh Guerrero

Before long, Josh's healthy lifestyle began to be noticed by the campers and staff alike. The cooks were cooking vegetarian food for him, and people began asking why he was a vegetarian. One of his teenage campers was so intrigued that he decided to try it for himself and be vegetarian with Josh for the rest of the week. This gave him courage to boldly continue living out his faith.

When he returned to Riverside Camp again this year as a counselor for Junior Camp, he was confronted with the challenge of corralling a group of energetic campers. "It was difficult," he says. But near the end of the week, one of his campers began to ask questions. "He told me that he liked how happy I was and asked why I was always smiling. I was able to talk with him about asking Christ into his heart and the importance of spending time with Christ," Josh explains. The camper told Josh that despite difficulties in his life, he wants to serve God more.

Through experiences like this, Josh sees God bringing people to himself, and he believes that Adventist young people need to be bold in their faith. "There's youth out there that are searching for something better. We have things to share with them, but if we are too busy chasing after our culture, we will miss the opportunity of sharing with these people. When we choose to step out in faith with the gospel, God will open up doors; we don't have to be worried about how people will respond because God already wants people to work in a mighty way."

Josh continues to empower young people to grow and share their faith and is currently serving as speaker and youth ministries director for Rekindle the Flame Ministries in Wisconsin. He graduated from college last year with a degree in Organizational Leadership and loves teaching youth hands-on ways to deepen their faith and make Christianity real in their lives.

Sara Kroneck is a sophomore at the University of Wisconsin Sheboygan and lives in Plymouth, Wisconsin.

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## *The More Things Change, The More They Stay The Same.*

Since the 1866 opening of the Western Health Reform Institute, Adventists have provided hope, health and healing to millions of patients around the world. Yet as medical technology changes and health care evolves, one thing remains the same: our unwavering commitment to provide uncommon compassion, deliver whole person care, and extend the healing ministry of Christ to every patient, every time.

CELEBRATING A  
**LEGACY**  
150 YEARS  
OF ADVENTIST  
HEALTH CARE