

Lake Union HERALD

JANUARY 2019



JESUS AND POLITICS
CIVIC LESSONS FOR TODAY'S CHRISTIAN





Jonathan Logan

ON OCT. 27, 2018, THE VILLAGE CHURCH IN BERRIEN SPRINGS HOSTED CREATION SABBATH, a celebration of God's work in creation as described in the book of Genesis and affirmed throughout Scripture.

Timothy Standish, senior scientist from The Geoscience Research Institute of the Seventh-day Adventist Church in Loma Linda, Calif., partnered with the Village Church in organizing the weekend, which had an attendance of more than 700.



Andy Im

MICHIGAN TEACHERS AND PASTORS CONVENED AT CAMP AU SABLE FOR A BIBLE STUDY IN RIGHTEOUSNESS BY FAITH AND THE PLAN OF SALVATION. This summit — first of its kind, at least in recent memory, was held Nov. 18-19, 2018, with 230 teachers and pastors in attendance. The purpose was two-fold: to build a stronger working relationship between pastors and teachers, and to unite everyone in message, which will drive the mission. Pictured standing are Michigan Education superintendent, Jeremy Hall, and Michigan Ministerial director, Royce Snyman.



Christian Prohaska

THE 33RD CONSTITUENCY SESSION OF THE ILLINOIS CONFERENCE OF SEVENTH-DAY ADVENTISTS CONVENED OCT. 26, 2018, AT HINSDALE CHURCH. Delegates of the session elected Ron Aguilera, president; John Grys, executive secretary; and Michael Daum, treasurer (seen in photo). They also re-elected the following department directors: Ron Huff to serve as Education superintendent, Pete Braman as Ministerial director; and Michael Campos as Youth director.



Courtesy Christina Wells

MORE THAN 100 CHICAGO-AREA RESIDENTS RECEIVED FREE EYE AND DENTAL CARE AT A WELLNESS CLINIC HOSTED BY SHILOH CHURCH, OCT. 7, 2018. William Lee, Shiloh senior pastor, is photographed with University of Illinois medical students, pictured from left to right, Maya Cloyd, Mokun Fajemisin, Bani Medegan, Amanda Bailey.

CARE BY THE NUMBERS:

Dental

138 people seen/exams
101 x-rays obtained
80 teeth cleanings
61 teeth extracted
21 fillings placed

Vision

22 eye exams provided
21 pairs of glasses to be made

Total value (vision/dental only;
not including other services offered)
\$55,000



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The public affairs and religious liberty issue of the *Herald* has typically been one of my favorites. I think because I see it as being close to the heart of Christ. He has shown us what is good and what He requires of us: to do justly and to love mercy and to walk humbly with Him (see Micah 6:8, or sing it if you remember it!).

I think you will appreciate the varied perspectives shared in this issue. And here is some challenging counsel from 1868, to those of us who are employed at various levels of the church: “...if there is one place above another on earth, where examples of justice, equality, compassion, and love, should be exercised, it is in the Office” (Ellen G. White, PH097 12.1, “Testimony for the Church at Battle Creek”). ■


Gary Burns
Editor

FEATURES

14

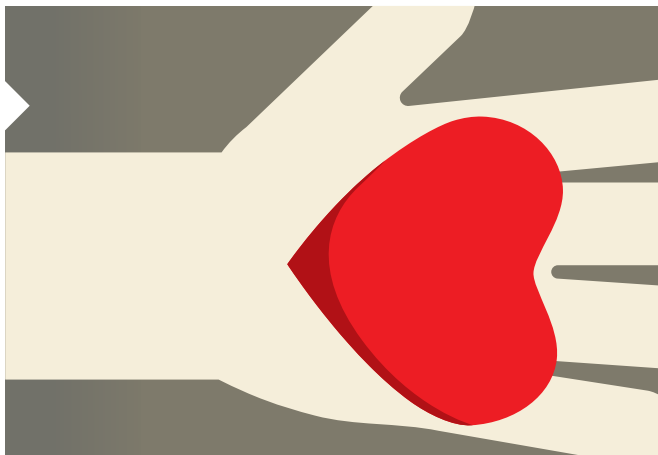
Let's Reason Together



18

Love and Justice

By John Peckham



PERSPECTIVES

President's Perspective	4
Lest We Forget	8
Conversations with God	9
Conexiones	11
From My Perspective	32
One Voice	38

EVANGELISM

Sharing Our Hope	10
Telling God's Stories	12
On The Edge	39

LIFESTYLE

Family Focus	6
Alive & Well	7

CURRENT MATTERS

Adventist Health System	22
Andrews University	23
News	24
Calendar at-a-Glance	33
Mileposts	34
Announcements	35
Classifieds	37

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We Have a Job to Do

In 2002, the Hubble telescope captured an image known as the Ultra Deep Field — a pencil-eraser-sized dark spot in the sky near Orion that appeared to have no stars present within it. But after leaving the Hubble focused on that spot for more than 100 hours, to their surprise, over 10,000 galaxies, each containing an estimated one billion stars, were present in that tiny spot in the heavens.



▲ Maurice Valentine

Astronomers asserted that these galaxies are the most distant in the observable universe and they are not as spherical in shape as those we see closer to us. They also assert that we are looking back in time to when galaxies were just “children” and that they had not as yet been carefully spun by gravity into the breathtaking shapes we see today. I don’t find this necessarily inconsistent with Christian belief as the Scriptures state repeatedly that the heavens are being stretched out like a curtain, meaning continual change is taking place in the universe.

I share this thought because recently I reviewed the minutes of the 1903 session of the General Conference (GC). Believe it or not, it was an exciting read because at that time the constellations of rudimentary parts of the Advent movement were just beginning to take shape: namely, conferences and unions. During that 1903 session, the Lake Union Conference was organized, along with other unions and conferences, and accepted into the body we call the Seventh-day Adventist Church. But that wasn’t the only reason it was exciting. Reading the minutes of the meeting demonstrated when there is growth and maturation we get excited. Surely the church leaders must have been excited to see the desire of many local churches, conferences and unions alike requesting to be a part of the General Conference.

What joy the church members must have felt knowing that many other Seventh-day Adventists understood that their churches would be stronger if they were organized into conferences, and the conferences stronger and more effective if they were organized into unions, and that ultimately all would be stronger if we belonged to what has become a world-wide body we call the Seventh-day Adventist Church. Without the past to tell the story, it may seem that these entities were always part of the larger whole, but the minutes prove that was not so. As a consequence of their visionary decisions, today we are one of the best organized and effective organizations in the world.

Even as the galaxies in the heavens above were formed at Jesus’ command, for the Bible states: *By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth . . . For He spake, and it was done; He commanded, and it stood fast* (Psalms 33:6, 9 KJV).

From such humble beginnings, this faith community has grown to be a global movement, rising more and more to the task of reaching the world for Christ by His creative and redeeming power. As a global body, we are in a process of perfecting our union of effort and energies as our in-reach and outreach tools become more refined, our understanding of this movement of destiny advances, and our doctrinal understandings

are deepened. And because we are joined together, the lessons learned in New Delhi might very well impact the way things are done in Detroit, or vice versa. And to think, our earliest leaders resisted organization.

But, thank God, through prayer and study, they realized that a congregationalist approach to growth would not be consistent with our creation-redemption worldview as described in the Great Controversy theme. Even our theology is global: . . . *having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people*. . . (Rev 14:6,7 KJV), and would not allow for a loosely connected church.

The Great Commission (see Matthew 28:19) compels us to present a Christ-centered message, teaching that to love Christ is to obey Him, and to love Christ is to long to be with Him! But, our message is much broader than loving Jesus and longing for His appearing. We are called to have God’s heart for the lost and to answer the call of the Father as Jesus did — to say in Isaiah-like tones, “Here am I, send me!” To go near and far, deep and wide, to share a message of hope that through Christ’s righteousness there is relief and release from every addiction — especially the addiction to self and self-centeredness.

In keeping with our name “Adventist,” Matthew 24:14 asserts that Jesus will not return until the gospel of the Kingdom is preached everywhere to everyone. We are specifically called to be the hasteners of the second advent of Christ. Moreover, we are specifically tasked with sharing a message of mercy with the world. In Revelation 14, the cry of the three Angels is to help end-time people avert the disastrous plagues of Revelation 15, by avoiding the dissonant and Babylonian-like confusion of these last days. As Moses stood before Pharaoh and declared on God’s behalf, “Let my people go,” we, too, are called to bellow, in no uncertain terms, a similar plea to those who are captive to the “kingdom of confusion” today: “Come out of her my people!”

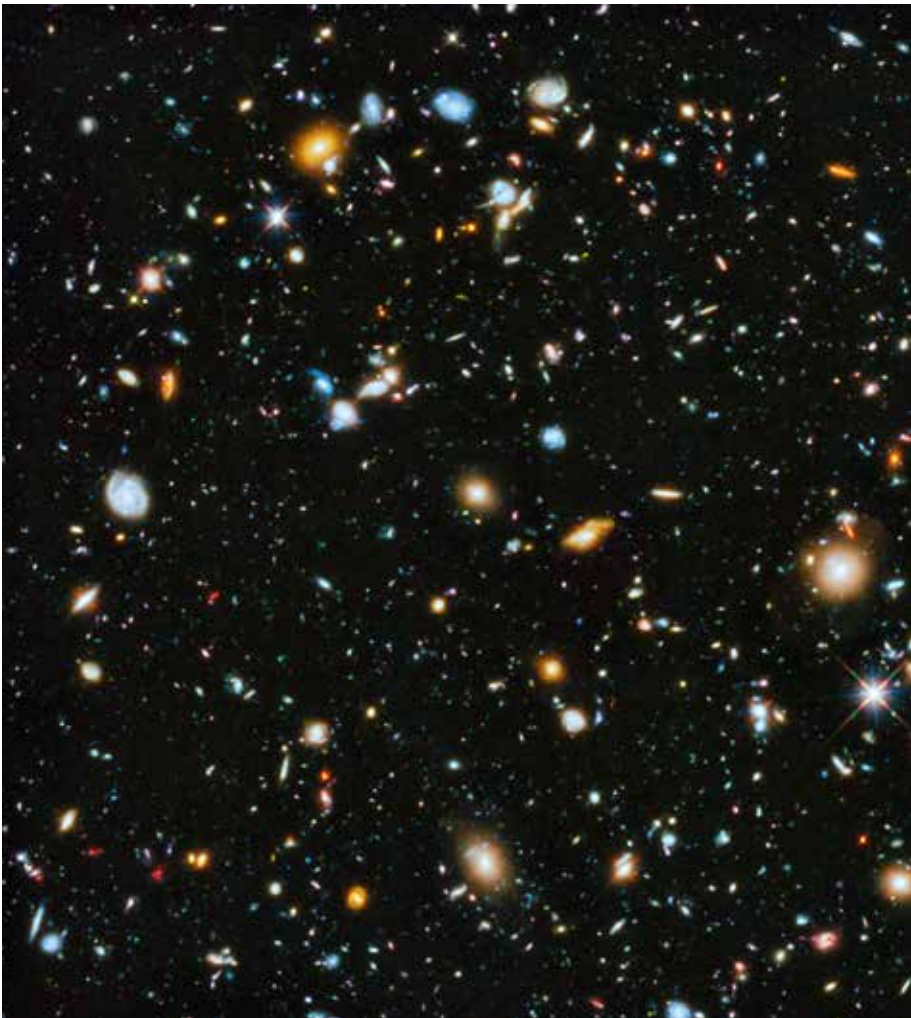
Although nuanced a bit differently, the message is the same. This world is about to be destroyed. Just as the plagues began to fall after Moses’ declaration, the plagues will again begin to fall after the warnings of the three Angels are carried to the remotest parts of the planet.

At the end of the plagues, Jesus returns triumphant to gather together those who have heeded the call. Our Savior also comes to put an end to sin and suffering from which there will be no second chance, even as there was no second opportunity for Pharaoh and his armies. Satan’s last stand is recorded at the end of the plagues and he is left with a desolate earth reduced to rubble (see Revelation 20).

Before the plagues fall, we have a job to do as God wants the whole world to pass the final examination. His desire is for everyone to be saved, thus He sent His Son to make the greatest sacrifice the universe has ever known — a plan crafted before the earth was formed in its Edenic symmetry and beauty, even before mankind was scooped from the ground to receive the breath of life.

Certainly, those early Adventists had to be excited — not that they were growing, but that they were being called and equipped globally to prepare people for the Kingdom that awaits. ■

Maurice Valentine is president of the Lake Union Conference.



How Childhood Trauma Affects Health Across a Lifetime

Although the research originated in the late '90s, the ACE (Adverse Childhood Experiences) study continues to be a source of discussion in various arenas — secular and within the church.



▲ Ingrid Slikkers

It is recommended that the importance of the study be discussed in pediatricians' offices and schools. Andrews University is intentionally looking at the 10-point questionnaire which gives the ACE "score" while considering risk and protective factors for our youth.

The Centers for Disease Control and Prevention (CDC) along with Kaiser Permanente sought to research a long-term study for follow-up in regards to health outcomes. Originally, the intent was to look at obesity, diabetes and other health concerns that affect Americans daily. Surprising to the researchers was the fact that if an individual struggled as a child due to traumatic events such as abuse, neglect or having a parent in prison, these could develop significantly to "epidemic" proportions, affecting their physical health later in life. Not only were the percentages high in impact to physical health concerns, but other risks increased such as alcoholism, drug use, depression, suicidal tendencies and the inability to maintain employment on a consistent basis.

Sometimes in our churches, we pride ourselves, believing that because we have an excellent health message, good schools, and a focus on children and families, our children are untouched by adverse childhood events. The ideal score would be zero but, sadly, that is not always the case.

For example: Did you often feel that no one in your family loved you or thought you were important or special? Or that your family didn't look out for each other, feel close to each other, or support each other? Were

your parents ever separated or divorced? How would your child answer this question?

All parents can pause and answer the questions on the full questionnaire for themselves as your own childhood can affect how you parent. Then look at it through the eyes of your own child(ren). How would he/she answer the questions? Note that even a score of 1 can have significant impact, but of great concern is a score of 4 or more.

If completing the questionnaire finds you worried at what you see, please reach out, talk to your child's teacher, doctor or school social worker, and seek some counseling.

The CDC refers to the importance of providing stable, safe and nurturing relationships and environments as a way to increase the protective factors for a child, even if they score on the scale. If your child already has this type of environment, is there a child around you that may need support which you could help provide? Once again, science and research lead us to recall how God's promise is to restore all things. Let us intentionally seek ways to increase protective factors for all children. ■

ACE questionnaire: theannainstitute.org/Finding%20Your%20ACE%20Score.pdf
 ACE Study: cdc.gov/violenceprevention/acestudy/
 TedTalk by Dr. Nadine Burke Harris: ted.com/speakers/nadine_burke_harris_1

Ingrid Weiss Slikkers is assistant professor of Social Work at Andrews University, a Child and Family therapist, and is constantly learning more about God because of her sons.

Sunshine in Our Soul

Our region is in the depth of winter and a common complaint is the lack of sunshine. In fact, the Current Result website reports that during the months of December, January and February, there are only an average of 10 days that have 30 percent or less cloud coverage during the entire three months.

This means there is, indeed, a lack of sunshine during the winter months. But, what does this mean in terms of our health and how we feel?

Sunshine is one of the eight natural remedies. We are counseled to "make use of the remedies that God has provided. Pure air, sunshine, and the intelligent use of water are beneficial agents in the restoration of health" (Ellen G. White, *Healthful Living*, p. 247). Sunshine is the best source of Vitamin D, and is naturally made in the body when sunshine hits the skin. Therefore, if there is limited sunshine, it could affect the level of Vitamin D in the body. Very few foods provide Vitamin D unless added by man. Then the product is referred to as "fortified."

Why is Vitamin D important?

Vitamin D helps the body absorb calcium, so it is helpful in developing strong bones. It also helps with muscle development, boosts the immune system, helps cell growth, aids in stabilizing blood pressure, and decreases inflammation.

Inadequate levels of Vitamin D is fairly common. According to the Center for Disease Control (CDC), approximately one in four people are affected by inadequacy which can lead to deficiency. In children, a Vitamin D deficiency can lead to a condition called rickets. This is where the bones become soft and the legs bow out. For adults, the symptoms may include depression, anxiety, fatigue, lack of endurance, rising

blood pressure, brittle bones, muscle weakness and chronic pain. The symptoms may be vague and can be present in other conditions, so it is important to discuss this with your healthcare provider.

It is worth having a conversation with your healthcare provider to determine if a simple Vitamin D blood test is necessary. For those who are deficient, treatment may be as simple as an over-the-counter remedy or a prescription strength Vitamin D. Your healthcare provider will go over your results with you and determine what treatment, if any, is best for you.

We are instructed, "Life in the open air is good for the body and mind. It is God's medicine for the restoration of health. Pure air, good water, sunshine, the beautiful surroundings of nature — these are His means for restoring the sick to health in natural ways. To the sick, it is worth more than silver or gold to lie in the sunshine or shade of the trees" (Ellen G. White, *Counsels on Health*, p. 163). ■

Susan Halchishak Allen, DNP, MA, MSN, FNP-C, is a family nurse practitioner and associate professor of Nursing at Andrews University.



▲ Susan Allen



Righteousness by Faith and the Third Angel's Message — 1

As we have seen, by 1888 the disjunction between Adventism and the evangelical understanding of salvation had become problematic.



▲ George R. Knight

Adventists were strong on the distinctive Adventist beliefs but weak on the great gospel teachings that their founders had shared with other Christians. Ellen White saw Jones and Waggoner as a corrective to that difficulty.

Contrary to some works-oriented leaders of the day, Waggoner realized that his church had departed from the historic doctrine of salvation. Ellen White spoke to the same truth in expressing her surprise that some found Jones' and Waggoner's teaching to be a "strange doctrine," when their "message" was "not a new truth, but the very same that Paul taught, that Christ himself taught" (MS 27, 1889).

Waggoner's comment that his interpretation of law and gospel reflected that of Paul, Luther and Wesley became even more profound and insightful when he added that it "was a step closer to the heart of the third angel's message." Ellen White came to the same viewpoint. Observing that some had "expressed fears that

we shall dwell too much upon the subject of justification by faith," she indicated that several had written to her, "inquiring if the message of justification by faith is the third angel's message." She replied that "it is the third angel's message in verity [i.e., truth]" (*Review and Herald*, Apr. 1, 1890).

That statement has mystified some. What exactly did she mean? We will examine that topic in the next few [issues].

Meanwhile, we should recall that Revelation 14:12 is the central text in Adventist history. *Here is the patient of the saints: here are they that keep the commandments of God, and the faith of Jesus.*

Recognizing the implications of the Adventists' use of that text as a description of their denomination, a reporter for the *Minneapolis Journal* pointed out that "it is either monstrous egotism or sublime faith which leads them to apply this text to themselves."

The Adventists, of course, considered it "sublime faith." And both sides in the 1888 crisis came to realize ever more clearly as time passed that their differences at Minneapolis centered on the meaning of Revelation 14:12.

By the way, that is a good text to memorize as we meditate upon its meaning and implications. ■

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 265, printed by permission.

Not a New Way to Pray

As I wrote this article, we were approaching the Thanksgiving season, anticipating the arrival of our family. Thanksgiving has always been my favorite holiday, primarily because of its spiritual dimension that calls us to reconnect with our Creator in gratitude.

Thanksgiving took on a deeper dimension for me in 1965 when we were introduced to the Dale Wright Memorial Church, a little church on the hill filled with praise, love and gratitude, and invited to come for the three-day Thanksgiving services with C.D. Brooks.

This annual event helped shape my spiritual renewal in preparation for the new year. This year, I was impressed to focus on "not a new way to pray" by glean- ing expressions, thoughts and subjects found in the prayers of the Psalms. Maybe you would like to join me.

When you feel troubled or discouraged, pray Psalm 3. *You, O Lord, are a shield for me, my glory and the one who lifts my head.*

Psalm 4 can help when you are in distress and need a rescue. *Hear me when I call, O God of my righteousness! You have relieved me in my distress: Have mercy on me, and hear my prayer.*

Make the commitment of Psalm 5. *My voice You shall hear in the morning, O Lord; In the morning I will direct it to You, and I will look up.*

Start your day with a Psalm 9 positive attitude: *I will praise You, O Lord, with my whole heart; I will tell of all Your marvelous works. I will be glad and rejoice in You; I will sing praise to Your name, O Most High.*

When you fail and are bruised and broken, make the appeal of Psalm 6. *Have mercy on me, O Lord, for I am weak; O Lord, heal me, for my bones are troubled. My soul also is greatly troubled; But You, O Lord — how long? Return, O Lord, deliver me! Oh, save me for Your mercies' sake!*

Be honest when you pray. Pray for justice with the compassion and urgency of Psalm 10. *Why do You stand afar off, O Lord? Why do You hide in times of trouble? The wicked in his pride persecutes the poor; let them be caught in the plots which they have devised.*

Be as real and vulnerable as Psalm 13. *How long, O Lord? Will You forget me forever? How long will You hide Your face from me? How long shall I take counsel in my soul, having sorrow in my heart daily? How long will my enemy be exalted over me?*

Stop to consider the reality check found in Psalm 18: *The Lord lives! Blessed be my Rock! Let the God of my salvation be exalted. It is God who avenges me . . .*

Seek your Savior's counsel: *Show me Your ways, O Lord; teach me Your paths. Lead me in Your truth and teach me, for You are the God of my salvation; on You I wait all the day.*

It's not a new way to pray, but praying the prayers in Scripture may just produce a new experience. ■

Gary Burns is Prayer Ministries coordinator for the Lake Union Conference.

All Scripture quoted from New King James Version



▲ Gary Burns



Connecting Communities for Shared Mission

By volunteers of Green Bay Seventh-day Adventist Community Services

FOR THE LAST SIX YEARS, the Green Bay Seventh-day Adventist Community Services has had increasing opportunities to branch out from a small “give-away” store and food pantry. We now receive many items from some of our nearby Adventist churches that are designated for Wisconsin Academy Lighthouse and also their recycle program. However, most of our increase has been from our sister church at Sturgeon Bay, thanks to its head elder, David Rawls. He found two elderly Catholic sisters who made quilts for orphanages overseas and were so pleased with the expressions of gratitude and accompanying pictures they would receive.

But their opportunity to send their quilts ended. So, the next year they sent quilts to an orphanage in one of our Southern states. They were discouraged when the delivery was never acknowledged.

Enter David Rawls. David told them of a place that would be very glad to disburse their quilts to appreciative people. For two years, we received their quilts and distributed them to local homeless shelters that shared responses to receiving the quilts.

When the eldest of the two sisters who had financed the project died, the younger sister was not long deterred. She organized several ladies from her church to make quilts for us to disburse. Of that group, some started to make the loveliest baby and crib blankets. Others crocheted caps and mittens. Then one of that group inspired a friend in a sister church to start a group making quilts. From there, the inspiration spread to a Lutheran church in Algoma. That group dedicated itself to making a special size for one homeless shelter. Then a small resale store got on board. They have some clothes, but mostly hygiene products so useful at the shelters.

Ladies from both churches watch rummage sales for clothes they think we can use in our store or distribute to other “closets” in Green Bay. They also bag and give to us many recycle articles and cloth for Wisconsin Academy.

The St. Vincent DePaul store at Algoma started getting excess donations, which their store in Green Bay did not want. Again, thanks to Mr. Rawls, we receive them and send them on to Wisconsin Academy.

The younger sister received a couple of grants to buy fleece for tie blankets which we give to St. Vincent Hospital’s Children’s Unit along with many crocheted caps for the neonatal and children’s unit. Her beautiful tie blankets and St. Vincent’s thankfulness has inspired two anonymous donors to buy more fleece. One year she was able to involve the youth group of her church.

David makes one to three trips every week to deliver the items to us. He lets us know who sends what so “Thank You” cards and information (sometimes pictures) can be sent. At the present time, we disburse to six different shelters and St. Vincent’s Hospital with much of the excess clothing going to the Lighthouse resale store.

We have always known that God was very involved and in control of this community service. He has opened so many opportunities for us to share and bless others. We firmly believe He blesses all of our donors and certainly has led us to grow our outreach to the community. ■



▲ From Left to Right: Steven McKenzie, Diego Bustamante, Melvin Gillen (driver), Carter Wilde.

Provided by Green Bay Community Services

El tema que muchos no quieren enfrentar

“Los que, destacándose en el frente del conflicto, seven impelidos por el Espíritu de Dios a hacer una obra especial, experimentarán con frecuencia una reacción cuando cese la presión. El abatimiento puede hacer vacilar la fe más heroica y debilitar la voluntad más firme. Pero Dios comprende, y sigue manifestando compasión y amor” Profetas y Reyes, p. 129.

Escribí este artículo dos días después de haber asistido al servicio fúnebre del esposo de una joven que conocí cuando era pastor de una iglesia en el estado de Indiana. Había recibido un mensaje de texto de mi esposa en el que me daba la noticia que había fallecido el esposo de esa joven. La noticia me tomó muy de sorpresa ya que él tenía solo treinta y tres años de edad, y por lo que yo sabía disfrutaba de buena salud. Pero el sermón reveló la realidad de su condición. El joven sufría de depresión y empezó a tomar medicamento para aliviar su condición. Tristemente el medicamento empeoró su estado depresivo a tal punto que lo llevó a quitarse la vida.

Doy gracias a Dios por el pastor que predicó ese día. Habló acerca de la depresión, un tema del que muy poco se predica. En el sermón mencionó a personajes de la Biblia como Elías, David, Job, Jeremías y hasta el apóstol Pablo —personas que pasaron por momentos de depresión muy severos y cómo Dios no los abandonó en sus momentos de dolor psicológico.

La depresión crónica es algo real, peligroso y muy común, aun entre cristianos. Por lo que yo entiendo, la depresión (especialmente la depresión crónica) no es algo que para buscar alivio se le puede decir a la persona simplemente que “lea la Biblia y ore”. Al decir esto, no quiero que me malinterpreten y piensen

que la lectura de la Palabra de Dios y la oración no ayude. Se espera, por supuesto, que cada persona tome tiempo para leer la Biblia y orar diariamente para así crecer en su vida espiritual. Pero la realidad es que como humanos necesitamos apoyo adicional. En el caso de Pablo se puede ver en sus epístolas que estaba muy agradecido por el apoyo espiritual que recibía de personas como Timoteo, Lucas y Marcos. Elena White también pasó por momentos de depresión, pero además de la Biblia y la oración ella tenía también a amigos íntimos que la animaban. Aun nuestro señor Jesús buscó el apoyo de tres de sus discípulos en el Jardín de Getsemaní.

Me pregunto si hubiera alguien leyendo este artículo (laico o pastor) que por mucho tiempo se ha sentido deprimido. Los psicólogos cristianos recomiendan a aquellos que sufren de depresión que consulten primero con su médico para ver si la depresión es de origen físico. Sería también recomendable que buscaran a alguien del mismo sexo a quien pudieran confiarle lo que sienten y con quien orar. Y en sus momentos de depresión recuerden lo que la palabra de Dios nos dice en Mateo 11:28: “Venid a mí todos los que estáis trabajando y cargados, y yo os haré descansar.”

Carmelo Mercado es el vicepresidente de la Unión del Lago.



▲ Carmelo Mercado

The Robe

HOW I CAME TO HAVE MY OWN GRADUATION

By Dawn Winn

AFTER 26 YEARS AS A REGISTERED NURSE,

I was finding it increasingly difficult to advance in my profession. The position I desired required a Bachelor of Science degree, which I did not have. As I reasoned what to do, the thought struck me that, since I'm having difficulty finding a suitable job, it's probably best to pursue an advanced nursing degree, especially since there are plans to relocate someday in the near future.

In January 2014, I enrolled in an online program, but was in for a rude awakening. I quickly realized that I was not computer savvy. Someone in the business office asked me to "copy-and-paste" a document; while this might be a basic computer skill for many, it proved difficult for me. Nevertheless, I still persisted in trying to make it work.

As the class began, I found myself desperately trying to learn how to use the computer and, before long, I was lost and confused. At the end of two weeks, much to my surprise, I discovered I had an assignment due the next day, which also was the Sabbath. Right then and there, I made up my mind that the program was not for me. As it happened, a coworker soon told me about a nursing program where I could attend classes once a week and meet face-to-face with the professor. This program was an answer to prayer.

After three years of heavy toil, I finally completed my degree and was eagerly anticipating graduation. However, when I received the graduation notice, I couldn't believe it — it was on a Sabbath. "No! Oh, Father, no! . . ." I called my family and explained my predicament. Their response was, "Well, God will understand if you go to the Saturday commencement." I replied, "No! We serve a God who says what He means, and means what He says."

I went to the university to explain my situation to the admissions manager/counselor. She promised

to relay my concerns to the office of the associate vice-president for Registration. The long walk across the campus was filled with tears. After so many years of trying to earn my degree, how could I not celebrate the joyous occasion? Driving home, I blamed myself. "Dawn, what did you expect from a Catholic university?" Then, I softly said to myself, *"Lord if I can't walk across the stage at graduation, I won't walk. You'll have to work this one out."*

The next day I began planning how to solve the problem. Maybe Oakwood University would let me walk across the stage with their baccalaureate students. Or perhaps I could kill two birds with one stone by attending my girlfriend's son's graduation from Loma Linda University and marching at the same time. The answer to both of those thoughts was *No*. I turned my eyes back to God.

After three days in anguish, I returned to the university registrar's office. She greeted me with a smile and said, "We can't let you walk in another university's ceremony. I've talked it over with the other administrators and they said, during Thursday's pinning ceremony, they will do a graduation *just for you!*" *"Thank you, Jesus!"* I cried out, as I burst into tears of joy.

There will come a time in our lives when it takes courage to say "No" when we are faced with temptation, when we know something is not right. But we must have the courage to say "No." Abraham had to make the ultimate decision to obey God, to sacrifice his only son. I'm sure he contemplated this difficult task a thousand times. *"Did I hear God right? Should I or shouldn't I do what God asked? How can this be?"* God had said, *I will make you the father of a great nation.*

Another example is Joseph. The Bible states he had a good physique and was handsome. Yet, he had the courage to say "No" to Potiphar's wife. *How can I do this great evil and sin against my God?*



Jean-Irès Michel

▲ Dawn Winn

In the book of Daniel, the three Hebrew boys had the courage to say "No" to King Nebuchadnezzar. *We will not worship your idol.*

All three scenarios are examples of trusting in God. They all had the courage to say no, and God richly blessed them. Lyrics by John Henry Sammis say, *"Trust and obey for there's no other way to be happy in Jesus."* I have come to learn this is indeed true. *"Not a doubt or a fear, Not a sigh nor a tear, Can abide while we trust and obey."* ■

Dawn M. Winn lives in Detroit and attends Detroit Northwest Church. She currently works in a nursing home and plans to continue her nursing education in gerontology.

Lyrics found at: https://library.timelesstruths.org/music/Trust_and_Obey/

“There will come a time in our lives when it takes courage to say “No” when we are faced with temptation, when we know something is not right. But we must have the courage to say “No.”

★★★ LET'S REASON TOGETHER

Dialogue About Biblical Justice Today

Early last year, the Herald received a letter recently raising concerns about the Church's statements recent statements regarding various social issues. It was expressed that the Church was inappropriately veering into political matters. The Lake Union Public Affairs and Religious Liberty director, attorney and professor Nicholas Miller, responded to these concerns in a response letter. We believe many of our readers will be interested in this exchange, so we have reprinted the letters here, lightly edited for clarity and brevity, to create the form of a dialogue.

Reader: I received the last issue [Jan. 2018] of the *Lake Union Herald* and felt the strong sense that I need to write to you after reading it.

I am very disappointed at the opinions expressed along with a continued distinct bias to align with what you deem is politically correct.

Miller: Dear Reader, thank you for your energetic letter to the *Lake Union Herald* regarding last January's issue. We welcome constructive criticism, and believe that the respectful exchange of ideas and opinions can sharpen our thinking and witness as a Church.

I would begin by noting that in almost all instances, the position taken in the articles you refer to reflect actual position or policy statements made publicly by the church, whether at the Union, Division, or General Conference level. We take seriously our duty not to engage in partisan politics, or advocacy supporting one electoral party or another.

But neither will we let the existence of partisan politics deflect us from our duty to speak to moral issues in our society from a biblical view. Our pioneers did this when they spoke to the great moral issues of their day, such as slavery and prohibition of alcohol, even though both those issues also were caught up in political contests of the day.

Reader: Specifically, I would like to speak to the following issues:

The Johnson Amendment and Political Speech in Church

On page five of the article by Edward Woods III, Mr. Woods asks us to imagine the harm to religious liberty if the Johnson Amendment is repealed. Mr. Woods goes on to say that repealing the Johnson Amendment will turn churches into cesspools of partisan politics. Well, Mr. Woods, I disagree. The Johnson Amendment was passed in 1954 and aimed at tax exempt organizations (such as Constitutional Government and Facts Forum) that Johnson felt were quietly supporting his primary opponent. Winning the primary was a clear path to winning the general election since Republicans were scarce in the state's political landscape.

Before 1954, churches were not cesspools of partisan politics and I doubt they will be without the amendment. The purpose for repealing the Johnson Amendment is because it is basically unconstitutional and could limit free speech from the pulpit. Could you imagine if Evangelical pastors were hauled off to jail for speaking against abortion (which the Adventist Church hardly ever speaks against), gay marriage, or affirming the Judeo-Christian roots this nation was founded on?

Since I highly doubt you will agree with me, it is better to leave partisan opinions like this out of Adventist publications.

Miller: Regarding the Johnson Amendment, you are correct in noting the history of that Act being rooted in the politics of the 1950s, and not being based in the Constitution. But the reality is that there was a culture among the churches of that time that they should not

promote or endorse candidates from the pulpit, as a matter of ethical and moral restraint. Ellen White expressed these views herself regarding our own church, as did most Protestant leaders of her day. But the reality is that many churches have now lost these moral and ethical principles. Should the Amendment be revoked, it is highly likely that they would become even more aggressive in their politicking than they already are.

This truth was recognized by our North American Division PARL department, and last year they issued a formal statement in opposition to repealing the Johnson Amendment. What Mr. Woods reported was in harmony with this voted position of our Church in North America. Also, it seems that you have too broad a view of what the Johnson Amendment prohibits. It does not prevent the church from speaking to issues, such as abortion, or gay marriage, or welfare reform. Rather, it forbids them from endorsing candidates from the pulpit, which I am sure you will agree is quite a different matter. Be assured that the Johnson Amendment does not impact the witness of our Church in speaking to moral issues. (Which, perhaps ironically, you do not seem to want us to do!)

Dreamers and Undocumented Immigrants

Reader: Your article also stated that DACA (Deferred Action of Childhood Arrivals) should not have been canceled by President Trump. It was argued that because we use their labor and efforts to build this country and benefit our homes and businesses, we should treat undocumented immigrants fairly. Examples in the Bible were cited such as Abraham, Ruth, Mary, Joseph and Jesus.

In your simplistic stand, you appear to be saying how evil President Trump must be to kick people out of the country that are just like Jesus.

Miller: First of all, we are not alone in our views that DACA immigrants should be treated fairly, but are echoing an official Church position on the issue.

Last year, the North American Division

released a statement in support of the dreamers, some of whom even pastor in our churches on DACA certificates. Even President Trump himself called on Congress to fix the issue, so our call to do so can hardly be viewed as politically partisan. Rather, it is a question of humanity around which all people of good will, irrespective of political party, should be able to gather.

Reader: Well, consider that DACA is an executive order that bypassed the Congress that failed to pass this into law. President Trump rescinded the basically illegal executive order. Do you want the President to issue executive orders when legislation does not go his/her way? You will be surprised what kind of doors this will open up and your religious liberty may not like it. The Congress is closest to the people and, therefore, all laws must be passed by Congress. In 2014, President Obama attempted to expand this program by expanding this protection to illegal parents of lawful citizens. This would have added millions more to the list of illegal residents for not being deported.

Miller: You are correct about the origins of DACA, and the need to be concerned about law-making through executive order, whether it be by Democrats or Republicans. But we were not defending the start of the program. Rather, once it is in place, and tens of thousands of people have begun to rely on it, we believe that it is simply unfair to tear it up overnight, and jeopardize the basic livelihood and security of tens of thousands of people, many who have no memory or knowledge of the countries to which they will be exiled. Again, the Bible has much to say about treating aliens and sojourners fairly and equitably, especially those who have helped build up your land. See Ex. 12:49 (one law for resident and stranger); Lev. 19:33-34 (do no wrong to the stranger, but love them); Num. 15:15-16 (treat strangers equally and fairly.).

Reader: But much of the "building of this country and benefiting our businesses and homes" also comes at a cost of jobs and wages for citizens here. In California, legal citizens of all ethnic backgrounds complain as to how crime from illegals is allowed to go unchecked and resources for taxpaying citizens go unsupplied.

Miller: As to additional costs and crime of immigrants, many unfair myths are spread about these topics. Studies show that most undocumented immigrant workers do pay taxes, but are

★★★
“Gun laws do not keep guns from criminals; they keep guns from law-abiding citizens.”

not eligible for most public benefits. Thus, the non-partisan Congressional Budget Office noted in a recent review of studies that these workers *produce more* tax revenue than they *withdraw* in services. Also, various studies show that undocumented immigrants are less likely to commit crimes than U.S. Residents or Citizens.

The truth is that many immigrants undertake jobs that residents and citizens are simply unwilling to undertake, and their absence would significantly impact various agricultural and industrial enterprises. But even more to the point, it would be against biblical principles of equity and fairness to draw on people's efforts to build our enterprises, and then discard them when it becomes politically popular.

Reader: But in your biblical examples, the sojourner is legal. Illegal and unchecked immigration are huge issues in European countries, like England, which voted for Brexit.

Miller: As far as our biblical discussion of "illegal immigrants," you are too quick to suggest that all biblical "sojourners" are somehow legal. An "illegal immigrant" is anyone who enters or exits the country against the will of the civil authorities. There are a number of biblical men and women of faith who did this, including Moses, the Children of Israel, Paul, and even Jesus, Mary and Joseph fit this definition.

This is not to say that our countries immigration laws should not be respected. But it is to say that the Bible itself recognizes that sometimes moral principles of protecting human health, safety and life will outweigh the technical requirements of immigration laws. We should be careful lest we judge all immigrants too quickly, as we may be ignorant of the kinds of threats and problems they faced that caused them to migrate.

Limitations on Assault Weapons

Reader: In your article, you take the stand of gun control. Christ did not come to kill, you say, so outlawing guns will keep killing from happening. In reality, tens of gun laws are already broken in most cases where there is a mass shooting. Gun laws do not keep guns from criminals; they keep guns from law-abiding citizens. Furthermore, many mass shootings have been stopped by a

citizen with a legal handgun, such as the Texas Church example you cited.

While your stand sounds better, it is not realistic. *The human heart is desperately wicked and deceitful above all things. Who can know it?* Checks and balances have kept this experiment in self-government alive so long. Based on the complexity of the issue, the Church probably should not take a stand on this. Also, your claim about an "unholy alliance between the gun manufacturers, gun lobby, and politicians who are willing to be bought"? Where did you get this from? The *New York Times* or the *Washington Post*? Do not worry, many politicians who push for gun control have been bought off for some time.

Miller: On gun control, I think you should recognize that the article was not anti-guns. Rather, we took the careful position of staying within the parameters of the statement that the General Conference has already made on this topic, when it published a statement opposing the sale of assault weapons to civilians. You may find that statement instructive, it can be found here: <https://www.adventist.org/en/information/official-statements/statements/article/go/-/ban-on-sales-of-assault-weapons-to-civilians/>.

I believe that school children should not have to fear for their basic safety in the school environment, which should be safe and secure. I'm amazed that most schools now have "duck and cover" drills to prepare for the event of an active shooter in the halls and classrooms. Is all we can offer our dear children, "thoughts and prayers," and no concrete action to protect them from the weapons of mass destruction that our laws allow to be so easily and readily available? The experience of other countries, including England and Australia, says that controlling assault weapons can make a big difference. Our Church has already



“ It [Johnson Amendment] does not prevent the church from speaking to issues, such as abortion, or gay marriage, or welfare reform. ”

agreed with this in its formal statement. We did not get our position from the *Times* or the *Post*, but from biblical principles and from the world Church.

LGBT+ Issues, Religious Freedom, and Abortion

Reader: You do side with the baker in the wedding cake for a lesbian couple, but you almost apologize for it. You do not state that the court has found that this bakery was targeted for its Christian beliefs and that Muslim bakeries that refuse to decorate cakes for Christians, much less make the cake have not been prosecuted. The law is unfairly applied. In any case, I do agree with you that this is very important for religious freedom going forward.

Miller: I'm glad that you are happy with our positions on the Christian baker and the wedding cake. We are not apologetic about supporting his rights of conscience in not being forced to bake a cake to celebrate an event that is against his conscience. But we do need to be respectful of those that hold different moral views than us, even on questions of marriage and sexuality. Many LGBT+ persons have been and still are mistreated and discriminated against, and we must recognize their fundamental dignity, even as we protect the rights of our church and its members to stand for the teachings of biblical sexuality.

The fact that we are for some issues that Democrats support, and for others that Republicans support, shows that our moral positions are neither from the RNC or the DNC, but from the KJV, or the NIV, or RSV, etc. You can be assured that we have and will speak out on issues of family, marriage and life as the opportunities present themselves. But we will do so in a responsible and careful manner.

Reader: Also, how come the Church never speaks up about abortion? The argument for abortion is the same argument used for slavery. The fetus is not a real person.

Miller: This need for care applies especially to the issue of abortion that you raise. The difficulty with that question is that it has been removed from the larger life ethic with which it belongs, and been made a litmus test for a single political party. You can support the death penalty, military spending, foreign wars, torturing terrorists, oppose funding for children in poverty, cut medical coverage for poor people, and yet somehow, as long as you protect fetal life, you qualify as "pro-life."

The Church does not support abortion on demand or as a form of birth control, and perhaps we are at fault for not more robustly proclaiming this fact. But we should do that as part of a larger ethic of life that also sees the value of life that is already born, and yet lacks the basic necessities to live a life of adequate care and nurture. We need to do more discussion and study as a church on how we can more effectively advance a full life ethic that includes pre-natal life and extends throughout life until old age. I'm glad you are wanting to be a part of that discussion.

Reader: I have seen a big movement of the Church becoming more aligned to current political trends to get the widest acceptance. You can look at the Old Testament to see how that has always worked out. I doubt you will listen to what I am saying, but I felt strongly impressed to write to you.

May the Lord bless you and give you insight and discernment.

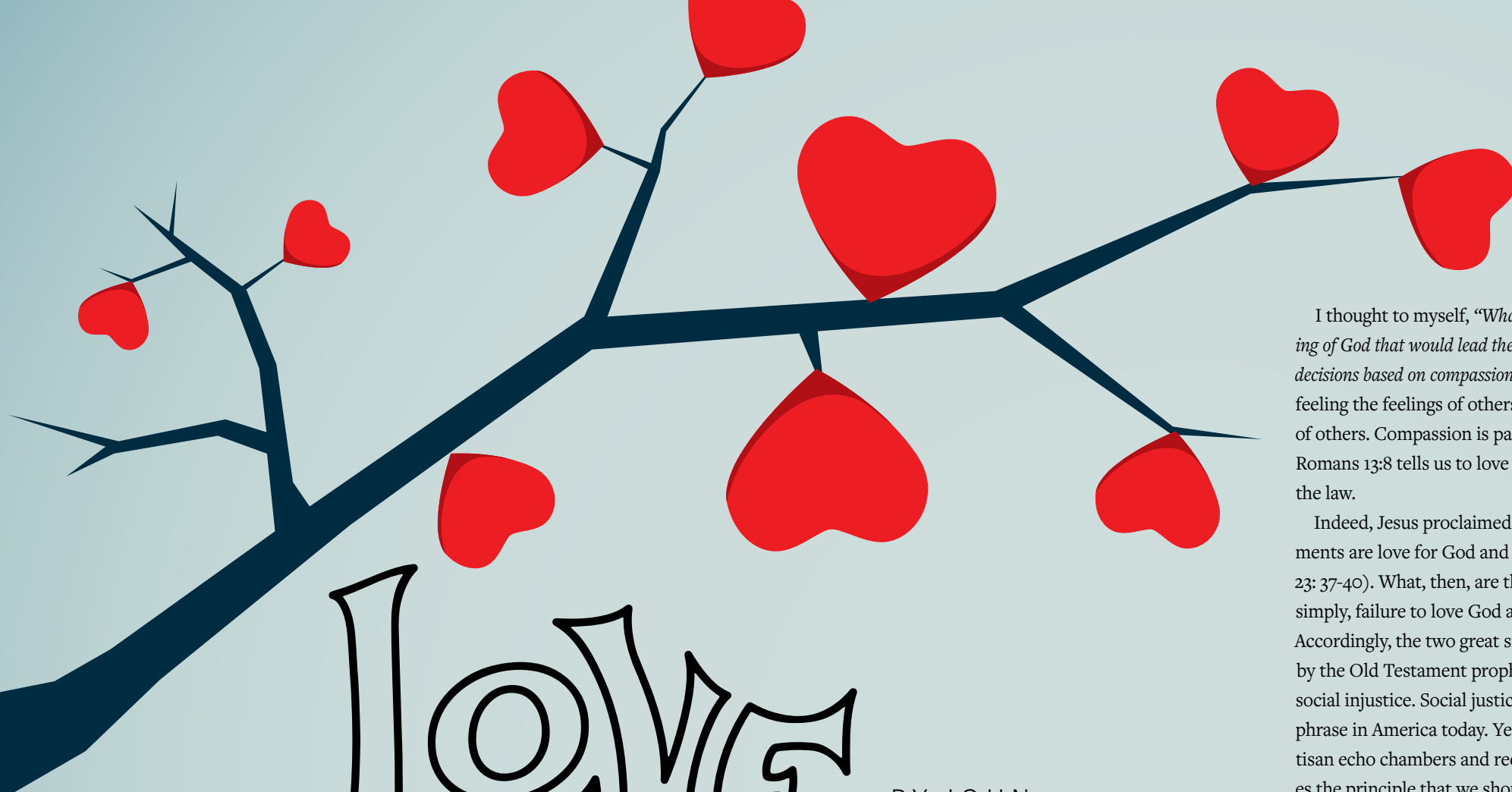
Sincerely with love,
(Name withheld)

Miller: I hope this exchange can convince you that we actually do listen to the cares and concerns of our readers. I hope it also reveals to you that we take seriously the task of applying biblical principles to social issues today, and that we want to responsibly stay within the framework of church beliefs, policies and statements that help keep us together as a national and world Church.

The Lord's blessings to you,
Nicholas Miller, JD, PhD
Public Affairs and Religious Liberty director
Lake Union Conference ■



“ We need to do more discussion and study as a church on how we can more effectively advance a full life ethic that includes pre-natal life and extends throughout life until old age. ”



Love AND JUSTICE

BY JOHN
PECKHAM

COMBATING THE TWO GREATEST SINS

“We can’t make decisions based on compassion,” a church member once told me after we’d voted to allow the adult child of two of our members (who was no longer a practicing Adventist) to be married in our church.

I thought to myself, “*What is this person’s understanding of God that would lead them to think that we can’t make decisions based on compassion?*” Compassion involves feeling the feelings of others, particularly the suffering of others. Compassion is part and parcel of love, and Romans 13:8 tells us to love one’s neighbor is to fulfill the law.

Indeed, Jesus proclaimed, the two greatest commandments are love for God and love for others (see Matt 23: 37-40). What, then, are the two greatest sins? Put simply, failure to love God and failure to love others. Accordingly, the two great sins continually emphasized by the Old Testament prophets are: (1) idolatry and (2) social injustice. Social justice is a politically charged phrase in America today. Yet, we must move beyond partisan echo chambers and recognize that Scripture teaches the principle that we should treat others in a just and loving way, and we should be opposed to any and all injustice perpetrated against others (see Leviticus 19:15; Isaiah 1:17, 10:1-3, 58:6; Jeremiah 22:13, 16).

Thus has the LORD of hosts said, “Dispense true justice and practice kindness and compassion each to his brother; and do not oppress the widow or the orphan, the stranger or the poor; and do not devise evil in your hearts against one another.” How could we read this text (and many others like it) and think that God does not care about justice for people, particularly the oppressed and downtrodden? In Christ, God Himself became one of the oppressed, was crucified for His troubles, rose from the dead and is coming again, bringing with Him the final eradication of evil and the ultimate liberation of the oppressed. Given our eschatology, should not Adventists of all people advocate a theology of God’s presence with the oppressed? You may not belong to an oppressed group now but if you live to see the end of days, you will. Should we not seek justice for the oppressed now?

If love is the fulfillment of the law, you cannot keep God’s law simply by refraining from doing wrong things. The law commands us to actions of love — indeed, not just occasional actions but to a lifestyle of love.

According to 1 John 4:20, if we claim to love God but we do not love our brothers and sisters, we are liars. Of course, the social justice that God commands of us may not be the social justice that some politicians call for. In many ways, the social justice called for in Scripture is more radical than most politicians would dare to espouse. In my view, we should align ourselves with moral issues without party loyalty or allegiance. We should not be afraid to speak the truth in love and reach across explicit and implicit boundaries in our society.

Consider Christ’s encounter with the Samaritan woman in John 4. Jesus, a Jew who according to custom was to have no dealings with Samaritans (v. 9), asks a Samaritan woman for a drink. He offers her living water and recounts her personal history. She attempts to redirect to a question about the worship wars of her day. Undeterred, Jesus calls her to worship in spirit and in truth and reveals that He is the Messiah. The Samaritan woman went and evangelized her town. Christ’s disciples, however, *were amazed that He had been speaking with a woman* (v. 27). The Samaritan woman was thought to be the wrong gender and the wrong ethnicity, yet she persisted to serve anyway; she ministered to her community, with amazing results.

These days, many are arguing over questions like: Who can be in charge of the church? I think this question exhibits the wrong way to think of ministry. I think the question should be, instead: Who can serve? To minister means to serve. I’m convicted, via the studies of Darius Jankiewicz and others, that biblical leadership is servant leadership. I fear we’ve invested far too much energy in discussing status and power. If we focused more on service, perhaps we’d all be better off. While some are concerned about position and seats of honor, Jesus told us to take the lesser seat and let others elevate us, if they will. Don’t elevate yourself; DO ELEVATE OTHERS, particularly those who have been oppressed and who have not had the benefit of special privileges. While many men who claim to follow Jesus grasp for power, Jesus Himself (Phil. 2:5-11) did not consider equality with God as something to be grasped. While the devil attempted to elevate himself and usurp God’s throne, Christ voluntarily lowered himself.

In Luke’s Gospel (ch. 10), just after Jesus declares the two greatest commandments of love for God and for

neighbor, a lawyer, *wishing to justify himself*, asked Jesus, *Who is my neighbor?* In response to this, Jesus tells the now-familiar, but then shocking, parable of a man who was beaten “half dead” by robbers. A priest passes by him on the other side of the road. Then, a Levite does the same. Vs. 33: *But a Samaritan, who was on a journey, came upon him; and when he saw him, he felt compassion. Who, Jesus asks, proved to be a neighbor to the man? The man replied, The one who showed mercy toward him. Then Jesus said to him, Go and do the same.*

Who is my neighbor? How often do some of us just pass by on the other side when we see injustice, abuse, racism, oppression? As white and male, I am sorry to say that I am a person of privilege in this society, twice over. White privilege. Male privilege. If you do not think white privilege is real, it may be because you are a beneficiary and you do not realize it. It may not be your fault that there is such a thing but if we remain silent and just collect the dividends, as it were, we are complicit. For those who may struggle with the very concepts of male and white privilege, the claim is not that all males and all whites are more privileged than all others in every single case. The concept simply means, rather, that — “all other things being equal” — in this society a male person tends to receive privileges that females don’t; a white person tends to receive privileges that others don’t. For instance, I don’t have to worry about getting paid less for the same work because of my gender or about walking down the street in a hoodie.

On this point, I recently listened to a deeply moving TED Talk titled “How to Resolve Racially Stressful Situations.” In it, the speaker, Dr. Howard C. Stevenson spoke about racial literacy, among other things, and he said, about his two sons, “I worry every day that the world will misjudge them,” simply because of the color of their skin. “When police and teachers see my

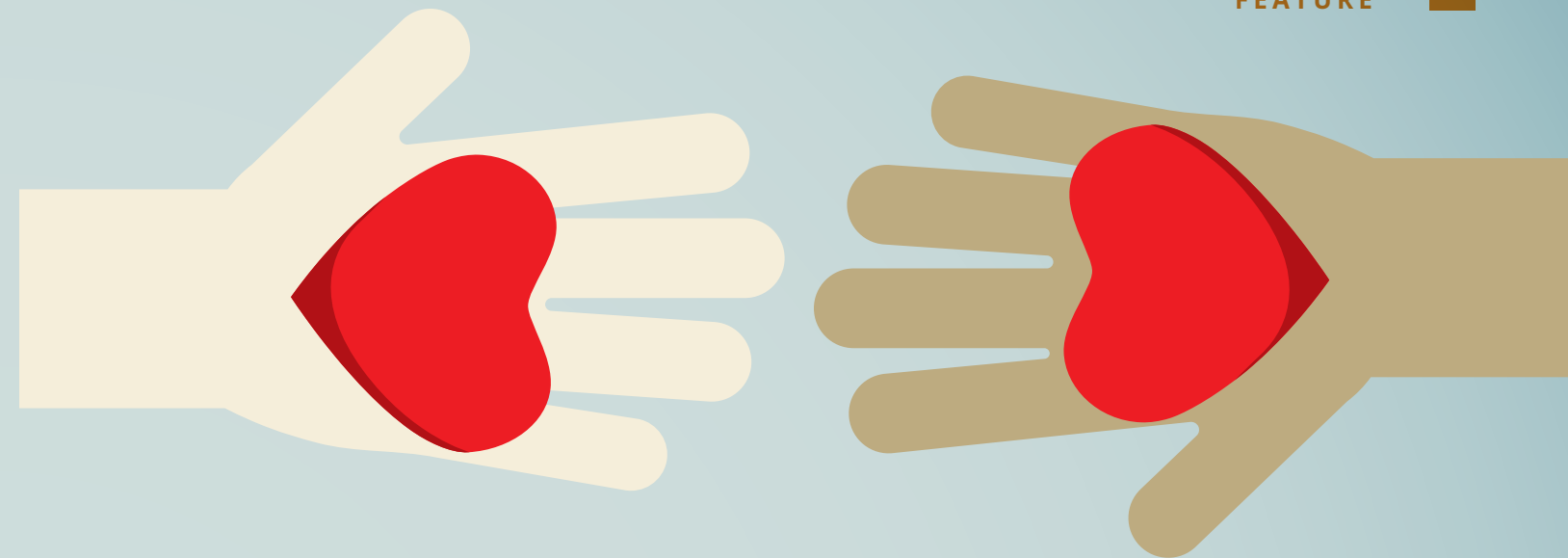
children, I want them to imagine their own, because I believe if you see our children as your children, you won’t shoot them.” Love your neighbor as yourself. Think of and treat others the way you want them to treat your own son, your own daughter, your own mother, your own father, your own grandparents.

The problem we face relative to racism, however, is not limited to discrete acts of hatred and violence against others. In addition to overt racism is the insidiously systemic, everyday racism. If you don’t know what everyday racism is, one explanation goes like this: “Racism is easily recognized in its extreme forms, or in its overt forms. Everyday racism can be more coded (a white teacher saying to an African-American student: “How come you write so well?”); ingrained in institutional practice . . . and not consciously intended (when lunch tables in a cafeteria are informally racially segregated) . . . Everyday racism may cause ethnic minorities to anticipate racism in their contacts with members of the [privileged] group regardless of whether they are actually discriminated against on each occasion. [Yet] counter to the . . . belief that people of color are overly sensitive to discrimination, research has indicated that most people of color are reluctant to label a given situation as racism before carefully considering all other possible explanations to account for unfair treatment. On the contrary, the . . . belief that racism is a problem of the past makes members of the [privileged] group insensitive in recognizing when and how racism permeates everyday life.”

Racism is not a problem with an easy, simple solution and, tragically, racism is NOT a thing of the past. Even if it were, we would still have the effects of past racism on current generations. In a brilliant article entitled “Am I My Brother’s Keeper,” published in 1896, Ellen G. White wrote:

“The law of God contained in the Ten Commandments reveals to man his duty to love God supremely and his neighbor as himself. The American nation owes a debt of love to the colored race, and God has ordained that they should make restitution for the wrong they have done them in the past. Those who have taken no active part in enforcing slavery upon the colored people are not relieved from the responsibility of making special efforts to remove, as far as possible, the sure result of their enslavement.”

No to racism



THERE IS NO PLACE FOR RACISM IN GENUINE CHRISTIANITY AND WE SHOULD STAND AGAINST IT AT EVERY OPPORTUNITY.

Even if we have taken no active, intentional, part in racism, that does not give us license to “wash our hands of it.” I am deeply sorry for the oppression and injustice of which people of color have been the victims. I am deeply sorry that I have benefited, albeit unwillingly and unintentionally, from white privilege and everyday racism.

There is no place for racism in genuine Christianity and we should stand against it at every opportunity. We need to stand against evil in all its forms but do so in such a way that does not repay evil for evil. Only love can conquer evil and, one day soon, the God who is love will bring justice fully and finally. In the meantime, I do not have at my disposal some simplistic, easy, trivial solution that will bring about relational holiness and radical reconciliation overnight, but I do know a few things that give me hope and call me to action:

- **I know** that love crosses barriers that otherwise might not be crossed.
- **I know** that if we claim to love God, we are liars unless we love one another (1 John 4:20).
- **I know** that the golden rule has never been more relevant or significant – *Do unto others as you would have them do unto you* (Matt 7:12).

- **I know** that God has told us “*what is good*” and “*to do justice, to love kindness, and to walk humbly with*” our “*God*” (Micah 6:8).
- **I know** the One who has already won the victory over the enemy’s dominion and who will bring deliverance from oppression of every kind.
- **I know** that if we are in Christ by faith then we are all part of Christ’s body, which makes us not only family as having been created by God from one blood (Acts 17:26, NKJV) but, also, family knit together by the blood of Christ. If one part of the body suffers, all of the body suffers and one part of the body cannot say to the other, I have no need of you (see 1 Cor. 12:21). As we await the ultimate triumph of God’s love over injustice, oppression and evil of every kind, let us not shirk our duty to actively stand against injustice and love one another, even as Christ has loved us. *By this, Jesus said, all . . . will know that you are My disciples, if you have love for one another* (John 13:35). ■

John C. Peckham is associate professor of Theology and Christian Philosophy at the Seventh-day Adventist Theological Seminary of Andrews University.

Adventist medical centers teach CREATION health to local teens



▲ Students participated in hands-on activities to learn more about the principles of CREATION Health.

Teaching teenagers in the community how to live healthy and happy lives, helping them to reach their full potential in mind, body and spirit are goals of a new pilot program between two hospitals (AMITA Health Adventist Medical Center Hinsdale and AMITA Health Adventist Medical Center La Grange) and Hinsdale Adventist Academy, a pre-kindergarten through grade 12 school in Hinsdale, Ill.

In September, seven registered nurses trained in CREATION Health began teaching the curriculum to 60 academy students. The nurses will meet with students monthly for 45 minutes through May 2019. Four of the 60 students have been selected as champions for this program.

CREATION Health is a faith-based lifestyle transformation program that is part of the Seventh-day Adventist mission. Based on biblical principles and supported by science, this wellness program is designed to help people live a full life through the eight precepts of whole person health. These principles are based on God's plan for living as seen in the Bible's creation story.

"This is an exciting opportunity to share CREATION Health with the youth at the academy," said Mary Murphy, vice president and chief nursing officer. "We are committed to the mission of Adventist Health System and view this as an opportunity to reach young adults outside the walls of our hospital."

The curriculum, developed by Adventist Health System, includes topics covering: choice, rest, environment, activity, trust, interpersonal relationships, outlook and nutrition. Each session also includes prayers, song and a reflection from the Hinsdale Adventist Academy pastor.

Wellness is much more than the absence of disease. Wellness is the fulfillment of our God-given potential and can be enhanced regardless of our challenges, stage of life or health status. The nursing teams at the hospitals believe in their responsibility to be part of the community and promote health and wellness.

"We often think of nursing as only caring for those who are ill," said Susan Herrmann, Magnet Nursing director. "It's part of our mission to care for the whole person — mentally, physically and spiritually, and this program allows us to do that in the community."

Herrmann said the program will benefit young adults because high school is a prime time for making choices that influence life outcomes. The seven nurses, under the direction of Herrmann, volunteered for the program as part of the hospitals' clinical ladder program for professional development and outreach to its community.

"The academy partners with the hospital on other initiatives," Murphy said, so it was a natural next step to pilot the CREATION Health community training there. "The chance to help younger people understand and incorporate this program into their lives is an investment in their future," Murphy said.

"This is a wonderful opportunity to fulfill our mission by reaching young adults and helping them to make good choices to stay healthy and live life to the fullest," said Ismael Gama, senior vice president and chief mission officer. ■

Written by Julie Busch, associate vice president, Communications

Five Spencerville Adventist Academy valedictorians choose Andrews

In spring 2018, five seniors at Spencerville Adventist Academy in Spencerville, Md., were all candidates for the title of class valedictorian. Lauren Butler, Hannah Castillo, Owen Faehner, Eric Inae and Andrew Remmers had all performed at extremely high levels academically, achieving 4.0 GPAs in addition to their involvement in extracurricular activities.

When it became apparent that the school's decision to choose just one valedictorian would be quite difficult, the five candidates talked among themselves. According to Andrew, "We unanimously decided [to share the position]. We were just extremely happy and honored to share this memory with each other. The administration later told us that this would be the last year they would have so many valedictorians so we felt extremely blessed."

All five marched as valedictorians on graduation day. And then, through individual decision-making processes, all five chose to attend Andrews University.

Eric, who is double majoring in Computer Science and Music, made it a matter of prayer and consulted with trusted mentors while considering Andrews. He feels he made the right decision. "I really enjoy life here . . . all the faculty and other students have made me feel at home, and I'm thankful for all the new friends I have made."

Lauren, a freshman Biology major, chose Andrews because of its strong pre-med program, the chance to go to school with her sister, and the overall atmosphere. She says, "The school as a whole is a great community. I like that there are so many clubs and other functions that are great ways to get to know other people."



▲ Spencerville Adventist Academy 2018 valedictorians, L-R: Hannah Castillo, Eric Inae, Owen Faehner, Andrew Remmers, Lauren Butler

Owen, also a Biology major, was attracted to Andrews because of the challenging courses in preparation for medical school, the community and spirituality. "I like how it isn't hard to maintain a good relationship with God here, and I think that will really benefit me in the long run. I hope that some of the connections I make here can benefit me once I get into the real world, as well."

Andrew, majoring in Accounting, believes Andrews will prepare him for a career in management. "I want companies and businesses to look at me as a potential benefit . . . Andrews can help me strive for these goals by improving my networking skills and training me to be the best, godly businessman that I can possibly be."

Hannah, a freshman Chemistry major who was drawn to the Andrews science

programs and the available emphasis on forensics, emphasizes her desire to stay in an Adventist school. "I think it's important that you're surrounded by people of the same faith who are going to support you if you go through rough patches — especially during this time of our lives, I believe it's important to stay connected to God."

As they enter their university careers, all five of these individuals seek to find ways to grow their faith and to advance themselves personally and academically — opportunities that Andrews strives to provide. ■

Brandon Shin, University Communication student writer, Andrews University.

LOCAL CHURCH NEWS

After much sacrifice, first Wisconsin Karen group organized

WISCONSIN—About three years ago, Aung Tun, an Adventist Karen refugee from Thailand, was living in Atlanta and heard God calling him to move to Wisconsin. His wife felt the same calling, so they packed up their belongings and moved to Milwaukee with their three young children. He found a job working six days a week from 3:00 a.m. to 6:00 p.m. Then, on Sabbaths, he would drive to worship with the nearest Adventist Karen church in Rockford, Ill., some two hours away.

“I felt God wanted me to start a church here in Milwaukee,” 26-year-old Tun said through an interpreter. “Soon, we started meeting in a home with two other Karen families.” Today, he is a Bible worker/laypastor of this budding group of 20–30 Karen refugees, while still working long hours the other six days a week.

According to Bill Wells of Advocates for Southeast Asians and the Persecuted (ASAP), a ministry that works to establish church plants among unreached, refugees and persecuted groups, this Adventist group represents a small portion of the 5,000 Burmese refugees who have settled in the Milwaukee area over the last 10 years. The Burmese people are comprised of various ethnic tribes including Karen, Chin, Zomi and Mizo, of which the Karen form a significant portion.

In February of this year, the Milwaukee Karen group was formally organized as a group; in July, the Milwaukee Central Church graciously opened its doors for them to conduct weekly worship services. “Our church was very happy to have them,” said pastor Sheldon Bryan, who ticked off a growing list of other refugee groups Milwaukee Central has supported



Photos by Juanita Edge

▲ In February 2018, the Milwaukee Karen group was formally organized as a group; in July, the Milwaukee Central Church graciously opened its doors for them to conduct weekly worship services. Three baptisms were conducted in November 2018.

over the years. Milwaukee Central has held joint communion services and are intentionally exploring other avenues of fellowshiping together. “It’s been great to strengthen them while giving our church a better feel for working with refugee groups,” said Bryan. Once a month the Rockford Karen church members join the Milwaukee group, and this, Bryan says, has been very helpful.

On Nov. 17, 2018, as Wisconsin Conference president Mike Edge and his wife, Wisconsin Communication director Juanita Edge, visited the congregation, they learned of the hardships God had brought this group of believers through, and they couldn’t help getting a little teary as they heard them sing in their native language, “Anywhere with Jesus I can safely go...,” and “There is a place of quiet rest, near to the heart of God...”

After enjoying a meal of Karen cooking, everyone gathered around the baptism and celebrated the baptism of three new members to their group. “What a blessing!” said Juanita. Pastor Stephen Po, one of the two ordained Karen Seventh-day Adventist pastors in the United States, conducted the baptisms of Paw Tha Shee, He Ler Paw and Me Lar Htoo.

Tun is currently studying with two Buddhist Karen people in Milwaukee, and said that the work is slow and hard, as the Buddhist religion is very strong among the Karen people. Nevertheless, he and the rest of the congregation are determined to prayerfully continue their faith journey forward on their knees. ■

Juanita Edge, Wisconsin Conference Communication director, with Lake Union Herald staff.



LOCAL CONFERENCE NEWS

Milwaukee Central hosts first joint conference Public Affairs and Religious Liberty Sabbath

WISCONSIN—Public Affairs and Religious Liberty (PARL) leaders gathered at Milwaukee Central Church last fall to celebrate the prophetic heritage of the church and expound on the vital role PARL ministry plays outside the walls of the church.

Nicholas Miller, Lake Union Conference’s PARL director, was the main presenter and spoke on the importance of embracing the entire prophetic message of our church and not falling for the false dichotomy that would divorce divine revelation and personal salvation from community concerns.

Later in the program, Miller moderated a panel discussion featuring a range of perspectives, which helped shed light on the scope of the PARL mandate of the Seventh-day Adventist Church.

Bria Grant explained how the non-profit she founded, Unite MKE, has put her in a position where ministry and career merges. Her Milwaukee-based organization works to use data management tools collected around the social determinants of health, as a way of increasing health services to vulnerable populations while reducing health care costs to governments. “There is no greater work than doing work for the least of these,” said Grant, who also serves as PARL director of Sharon Church. “We make sure people are well — not just in their physical, but in their mental, social, emotional (health) — so we can speak to them spiritually through the lives we live. So, if we want to witness to a dying world we want to make sure they’re well, so they can receive the word of God.”



Sheldon Bryan

▲ Lake Union Conference PARL director, Nick Miller, (far right) moderated a panel with Bria Grant, Jonathan Fetrick, Edward Woods III, Allen Ruppel, Carmelo Mercado.

Allen Ruppel, founder and executive director of the non-profit, Unity in Motion, an organization creating a steady pathway to success through relationally relevant interventions for at-risk African-American youth, stressed the importance of building relationships that bridge barriers. He said that religious liberty isn’t about legislating morality, but instead it’s about allowing individuals to “experience it without interference.”

Jonathan Fetrick, pastor of the Wisconsin Academy Church and PARL representative for Madison, spoke from the perspective of lobbying activities of the Adventist church. He shared how lobbying is an interesting arena. “We (Adventists) tend to be well liked in legislatures because we are very centrist: we don’t line up with the Religious Right and we don’t line up with the so-called Liberal Left: We believe in religious liberty for all people.”

Carmelo Mercado, Lake Union Conference general vice president with responsibilities for multi-cultural ministries, spoke about the humanitarian crises that affect people groups within the U.S., especially in light of a skewed view of

Scripture. “It broke my heart to hear the stories of these unaccompanied children and separated children who are separated from their families all in the name of security. When I hear that and see that, I don’t see that as biblical. I don’t see that as truly scriptural.”

Lake Region Conference’s PARL Director, Edward Woods III, stressed the evangelistic opportunities created by PARL, which shows that our members truly care about people. For instance, he mentioned the devastating impact of the Flint water crisis and that people in the economically depressed community were not looked at as people in the image of God. He counseled, “We have an opportunity, as a church, to use our Public Affairs and Religious Liberty ministry as a dynamic tool to evangelize the world, by showing that we care about people.” ■

Sheldon Bryan, pastor, Milwaukee Central District



Paul Young

▲ Back Row: Jason North, LRC Youth director; Leon Bryant, Adult Ministry director and New Life Church pastor; Marlon Reid, pastor Hyde Park; William Lee, Men’s Ministry director and Shiloh Church pastor; R. Clifford Jones, LRC president; Yvonne Collins, LRC treasurer; Marlon Gregory, pastor of Evanston First and All Nations Downers Grove churches; Front row: Edward Woods III, LRC Public Affairs and Religious Liberty director; Eric Bell, pastor of Maywood and Morgan Park churches; Darlene Thomas, pastor of Beacon of Joy Church; Robert Best, pastor of Stratford Church; Michael Horton, LRC Ministerial director and Emmanuel Church pastor.

Chicago pastors address escalating murder rate

LAKE REGION—Concerned about the escalating murder rate in Chicago, the Public Affairs and Religious Liberty (PARL) Department held a meeting with the City of Chicago pastors to identify ways the church could help in reducing the murder rate. Glen Brooks, director of Community Engagement for the Chicago Police Department, participated in the August 25 meeting.

Brooks provided an overview of the Chicago Alternative Police Strategy (CAPS) program, stressed the need for strengthening the relationship with the police commander who serves each local church, and requested assistance from churches to share their outside video surveillance of their property to assist with solving crimes. Brooks also cautioned the group to start doing things incrementally and doing it well before expanding. From his experiences, he identified this as the best way to build trust in the community, and for the community to better understand the ministries of the church that can assist them.

Michael Horton, Ministerial director for Lake Region Conference, suggested visiting other ministries to glean ideas on how we can strengthen our own ministry. William J. Lee, pastor at Shiloh Church, and Jason North, Youth and Young Adult director for Lake Region Conference, shared how the concept of a unified Adventist church with several locations provided a difference when they were both pastoring in Indianapolis. R. Clifford Jones, president of Lake Region Conference, emphasized the necessity of increasing awareness before the congregation through biblically based messages as a sermon series.

Because of this meeting, the City of Chicago pastors agreed to create a brochure that would identify the ministries and church locations in the City of Chicago, provide a quarterly engagement activity where each church would go out in the community on the same day, and increase awareness of conscience and justice issues at their local church. In addition, the City of Chicago

pastors agreed to strengthen our ongoing initiative of improving police and community relations surrounding each local church and visiting other ministries to glean ideas for improvement of innovation.

In anticipation for the conference’s 2019 theme on Health and Community Engagement, the City of Chicago pastors seek to follow the admonishment found in I John 3:16-18. *Hereby we perceive the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren. But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth.* ■

Edward Woods III is the director of Public Affairs and Religious Liberty for the Lake Region Conference.

Family Ministry retreat brought unexpected healing

LAKE REGION—On the weekend of Aug. 24–26, 2018, Michiana African Seventh-day Adventist Church (MASDAC) held its third annual church retreat at Camp Wagner, Cassopolis, Mich. The retreat, organized by the Family Life Ministries of MASDAC, brought together more than 100 people of all age groups to a fun-filled and action-packed program.

The theme of this year’s retreat was “Come to Rest Awhile”; the Sabbath preacher was Carmelo Mercado, Lake Union Conference, general vice president for Multicultural Ministries and Strategy. Mercado expounded in a very clear way the importance of rest. He challenged the participants to think of one thing that each one can take away from their lives and one thing they can add that will help them get rest perhaps even in a small way. For example, a day with no media or

whatever else in order to have more time with God and family.

Some of the highlights of that weekend included a program on Friday evening called “12 Steps” where participants were led through 12 different stations with instructions on what to do in order to appreciate what Jesus has done to take away our burden of sin. There was corn roast after Sabbath, swimming, games and fun-filled social activities. Men prepared a special breakfast for all on Sunday morning which was preceded by a 5k run/walk within the vast Camp Wagner grounds. The climax of the programs was the Sabbath afternoon special discussion with the parents, youth and young adults called “Let’s Talk.” The open but respectful discussion covered the area of communication in the family. The program was an eye-opener because, for the first time, young people were able to directly question parents in an open and non-judgmental setting on areas not previously ventured and parents were able to do the

same. What was considered obvious to both sides turned out not to be and some misunderstandings were cleared up. The Family Ministries leadership promised to hold more of these forums in the future.

Powerful testimonies were given Sunday morning, relaying the great things that God had done during the retreat. One person said, “I had a very heavy burden before coming here and now it is gone.” Another one testified through tears how much a blessing the retreat had been to her and her family. One guest said, “I have decided to make MASDAC my church family.”

The 2019 retreat will be held on the same grounds on August 23-25 with plans to include more members of the community. ■

Joseph and Mary N. Njau, Michiana African Church Family Ministries leaders



▲ Members of the Michiana African Church gathered for their annual family retreat

Courtesy of Michiana African Church

Bible scholars debate the meaning of Daniel 11

MICHIGAN—Last fall, the Village church in Berrien Springs hosted a symposium on Daniel 11 that featured discussions on three interpretations of Daniel 11. Friday, Oct. 19, was organized as a smaller dialogue between presenters. Sabbath, Oct. 20, was opened up for a wider audience. A number of the presenters had not been together since attending the 2011 Daniel 11 conference in Goldendale, Wash.

THE THREE MAIN INTERPRETATIONS OF DANIEL 11 CAN BE DISTILLED INTO THREE VIEWS.

1. The Turkey and Egypt position holds fairly closely to what Uriah Smith wrote in Daniel and Revelation and defends a strong literal interpretation of the whole chapter. The King of the North in verses 40–45 is interpreted as Turkey while the king of the south represents Egypt. The Muslims will set up a Caliphate in Jerusalem, according to this interpretation. This view appears to have the strongest support from Ellen G. White,

although recent commentators cast doubt on the extent of her support for this interpretation.

2. The Papacy and Atheism position takes the latter half of the chapter symbolically, arguing that the Papacy is represented in its persecuting phase during the 1,260 years of papal supremacy. This view came into vogue from the 1940s onward after the writings of Louis Were, and is driven by two main factors: 1) alleged literary parallels between the papal power of Daniel 7 and 8 with the King of the North from verse 36 onward; and 2) seeking to correlate the eschatology of Revelation 12–14 and 2 Thessalonians with the actors mentioned in Daniel 11. This view is probably the most common view in the Adventist church today.

3. The Papacy and Islam interpretation defends a literal hermeneutic for the whole chapter but identifies the Papacy as the King of the North and Islam as King of the South in verses 40–45. This view also anticipates a significant power struggle for Jerusalem, with the Muslim world on one side against the Western world, led by the Papacy. This interpretation is the most

recent in SDA history, and focuses on an exegesis of the text itself, without significant correlation with Daniel 7–8 or with Revelation 12–14.

At the end of the weekend, many noted the congenial spirit shared between defenders of opposing interpretations. Others also highlighted the commonality between the various positions, especially the continued commitment to the historicist approach that Adventists have defended since our beginning.

Many in the audience who were hearing things for the first time are following up the conference by studying the papers, recordings and resources made available at daniel11prophecy.com.

If every revival of the church throughout history has involved in-depth Scriptural study, we are encouraged to know that the revival of this generation will not be different. Together we join Daniel's prayer that wrestling with the prophecies would lead us to turn from our iniquities and understand Your truth (Daniel 9:13 KJV). ■

Joe Reeves, associate pastor, Village Church, Berrien Springs, Mich.



Photos by Greg Smith



▲ Presenters discuss interpretations of Daniel 11. John Whitcombe debriefs Sabbath school with Frank Hardy.

GC2020 Update: New collaborative committee formed

A steering committee, chaired by Dr. Alex Bryant, executive secretary of the North American Division (NAD), has been newly established in the Lake Union involving key leaders leading up to the General Conference Session in 2020.

As the Indiana and Lake Region conferences met several times in 2016 and 2017 to lay the groundwork for citywide reaping meetings in the spring of 2020, they soon realized the need for collaborative efforts between their conferences. In the fall of 2018, leaders of the Lake Union and the two conferences met with Ken Denslow, assistant to the NAD president, where it was suggested to form a committee representing the Indiana and Lake Region conferences, Lake Union, General Conference (GC), NAD and the various supporting ministries to provide oversight and coordination of the evangelism taking place in the Indianapolis metro area.

The Indiana Conference launched a plan in 2017 inclusive of the GC initiative, Total Member Involvement (TMI), made possible through a partnership with *It Is Written* (IIW) ministries. From 2018 to 2020, IIW is providing support for three rallies, four trainings, a fulltime Bible worker, and has scheduled John Bradshaw for evangelistic meetings in the spring of 2020. Three additional full-series evangelistic campaigns also are scheduled in the city — two in the fall of 2019, and one in July of 2020 which will serve as follow-up meetings for the GC Session door-to-door campaign and Pathway to Health initiative.

The Indy Spanish churches are planning city-wide reaping meetings with Robert Costa, IIW Spanish, in the spring of 2020. During the week of June 13–20, a “Caravan of Evangelism,” led by evangelist Alejandro Bullón, will begin in the northern part of the state and conclude in Indianapolis.



▲ Robotics students from left to right: Nathaniel Dieujuste, Noah Indreiu, Sara Korac, Jacob Capina, Sergio Pulbere, (Simon Indreiu, in grey), Luka Piroski, Jason Morse, Nathan Tessalee, Kevin Gabriel, Elliott Kim

Hinsdale Academy robotics team competes nationally

Illinois—Several years ago, Hinsdale Adventist Academy was able to establish the school's first Lego Robotics team, and last year, the team experienced impressive progress.

Led by a volunteer, Hinsdale Fil-Am Church pastor, David Kokiong, and aided by devoted parent helpers, the Hinsdale Hydrostorm team focused on the assigned topic of hydrodynamics, the judicious use of water. One thing that the Adventist Robotics League emphasizes is that all ideas and work must be done by the students. Our students focused on the sulfurous smell of the water at Camp Akita. They researched and determined that a solar panel would help filter the hydrogen sulfate. The students experienced real-life results of their plan when they did presentations at the conference office and were put into contact with the conference's water studies and a team at Andrews University to explore actually putting a plan into action.

The team traveled to the annual Adventist Robotics League competition, held last March at Southern Adventist University. The competition involves teams

presenting their projects, demonstrating how their team follows core values such as teamwork and inclusion, and competing against other teams in robotics mission. Aided by their strong project and good core values, the Hinsdale team was thrilled to qualify for the national finals in Florida, where they placed fifth nationally.

They returned home to many people excited at their achievement, and more students eager to join. This year the team has experienced a wonderful growth of 19 students, resulting in the need for two teams: the Warriors of Orion, and the Shooting Stars. Hinsdale Adventist Academy looks forward to seeing what they will create this year! ■

Mabel Noverola is a Hinsdale Adventist Academy teacher.



▲ The Robotics team traveled to Southern Adventist University for the national competition.

The Lake Region Conference is actively scheduling evangelistic initiatives continuously through 2019. Spring plans include a rally in March, a revival in April, and citywide summer evangelism, beginning in May through August 10. Student literature evangelists and Bible workers from Oakwood University will be canvassing the city helping to gather interests. Additionally, follow-up reaping meetings are planned for the fall, and quarterly compassion ministries are scheduled in 2019 and 2020 across the city. These plans will be supplemented by a full series in 2020 and the cycle will repeat through 2021.

Pathway to Health is planning a full-scale health ministry in Indianapolis. This ministry, led by Lela Lewis, will focus on assisting people with felt needs, as well as inviting them to evangelistic meetings in July following the GC Session.

All of these ministries are vital in planning large-scale evangelism. The committee is looking forward to another meeting being scheduled for early in 2019. Let's pray that, as they continue working together, a powerful impact will transpire within the city of Indianapolis in 2020. ■

Kathy Griffin, Indiana Conference, Ignite Indiana project manager



The steering committee includes: Alex Bryant, NAD executive secretary and chair of the committee; Vic Van Schaik, Indiana Conference president; Victor Jaeger, Indiana Conference Hispanic coordinator; Harvey Kornegay, Indiana Conference Ministerial director; Clifford Jones, Lake Region president; Leon Bryant, Personal Ministries director, Lake Region Conference; Joel Bohannon, Lake Region Conference pastor; Evelyn Robinson, Lake Region Conference; Maurice Valentine, Lake Union president; Steve Poenitz, Lake Union executive secretary; Carmelo Mercado, Lake Union vice president of Multicultural Ministries & Strategic Planning; Ed Schmidt, director of North American Division Evangelism Institute (NADEI); Errol McLean, associate director of NADEI; Jose Cortes Jr., associate director of NAD Ministerial Dept.; Yves Monnier, *It Is Written* evangelism coordinator; Robert Costa, *It Is Written* speaker; Ramon Canals, GC Personal Ministries director; Jim Howard, GC Associate Personal Ministries director; Lela Lewis, Pathways to Health director; Benny Moore, Pathways to Health treasurer; Vinette Dye, Pathways to Health; Steve Dickman, Adventist-Laymen's Services Industries (ASI) president.

Lake Union president affirms women in ministry

During the Lake Union Executive Committee meeting held Wednesday, Nov. 15, president Maurice Valentine reaffirmed the Union's commitment to women in ministry. "God has called these women into ministry and we should give them respect," he said. "They shouldn't be hurt for what they feel in their hearts."

He further stated that women ministering in any role — from pastor to chaplains to elders — should not be mistreated. "We should never browbeat anyone. It's un-Christlike. Each of us, as leaders, should go out and articulate that we treat everyone as we want to be treated."

Valentine also counseled that, in light of the recent General Conference vote to adopt the compliance document and the North American Division's response, we should not be disheartened or

discouraged. "Our church grows through conflict," he said. "An apathetic church doesn't grow and doesn't care about souls."

As the church faces these challenges, Valentine said that wherever he goes and whichever side of the issue he hears, the common sentiment echoed is a resolve to get back to mission. "I'm grateful that, in spite of conflict, we're still a mission-driven church."



Debbie Michel

▲ The Lake Union Executive Committee during their fall meeting.

Other matters presented included:

Combined local and union conference plans are accelerating for the **General Conference Session**, scheduled for the Indiana Convention Center & Lucas Oil Stadium in Indianapolis, June 25–July 4, 2020. A proposal was submitted to the General Conference and North American Division to provide funding in the amount of \$600,000 to support evangelistic efforts. **Indiana and Lake Region Conferences** are collaborating on a series of evangelism meetings leading up to the Session.

The **Risk Management Committee** has created a subcommittee on gender, sexuality and conflict resolution, which will include key people from the union and local conferences. The committee will provide advice and counsel for our institutions, and how these interface with federal and state law.

Conference and Entity Report Highlights:

Facing a dangerously sagging roof line in the Indiana Academy gymnasium, **Indiana Conference** received a repair estimate of \$500,000. Thanks to a miraculous engineering feat, the work done by a group of tireless volunteers ended up costing \$25,000.

Lake Region Conference has experienced a 4.1 percent growth in tithe revenue to date. This year is the Year of Health and Community Engagement.

AMITA Health

Executive vice president and chief operation officer, Thor Thordarson, said the hospital system he oversees in the Chicago area is on track to meet its main goals of fixing mission drift and achieving sound fiscal health.

A new app was introduced, AMITA Nurse, featuring a collection of stories celebrating the heartfelt moments

caregivers experience daily. Users also can enjoy daily Bible verses and devotions, as well as send friends, family members or colleagues an e-card with inspirational quotes and illustrations drawn by their own nurses. ■

Debbie Michel is associate director of Communication for the Lake Union Conference.



Branding or Being

LETTER FROM THE BIRMINGHAM JAIL AND ITS RELEVANCY TODAY

In considering the legacy of Dr. Martin Luther King Jr., he appears more revered in death than in life. Cornell West, professor at Union Theological Seminary who also taught at Yale, Harvard and Princeton, declared, “Although much of America did not know the radical King — and too few know today, the FBI and U.S. government did.



▲ Edward Woods III

They called him ‘the most dangerous man in America.’” In 2019, are you aware of any pastor that is considered “the most dangerous man (or woman) in America” who advocates for love and promotes non-violence like Dr. King?

Through an analysis of the letter from the Birmingham jail, written over 55 years ago, we note the concerns raised then by Dr. King as still relevant today. Instead of focusing on his response to a diverse group of clergy in Birmingham, let’s consider its applicability to Seventh-day Adventists in the Lake Union through this particular excerpt.

“The contemporary church is so often a weak, ineffectual voice with an uncertain sound. It is so often the arch supporter of the status quo. Far from being disturbed by the presence of the church, the power structure of the average community is consoled by the church’s often vocal sanction of things as they are.”

Unlike our pioneers who took a stand against slavery and participated in the Abolitionist movement, the Adventist Church continues its quest of the status quo when it comes to police brutality, especially as it relates to minorities. Instead of advocating for the oppressed (Proverbs 31:8-9 and Isaiah 1:17), the Church leaves the marginalized, more or less, to fend for themselves. Statements are good, but we need to end this now.

“A religion that leads men to place a low estimate upon human beings, whom Christ has esteemed of such value as to give Himself for them; a religion that would lead us to be careless of *human needs, sufferings, or rights*, is

a spurious religion. In slighting the claims of the poor, the suffering, and the sinful, we are proving ourselves traitors to Christ” (Ellen G. White, *Thoughts from the Mount of Blessings*, p. 136, emphasis supplied).

Samuel G. London, Jr. in *Seventh-day Adventists and the Civil Rights*, identified conservatism, an ideological point of view that stresses maintaining the status quo as one of five primary reasons for the failure of the church to engage in the Civil Rights Movement. In its quest to straddle the fence, it begs the question: Is this a characteristic of the Laodicean church? Trying to be neutral or pursuing a compromise in the face of human needs, sufferings or rights widens the distinction between supremacy and inferiority.

From the burnt offerings to Amos, to the public ministry of Jesus Christ, to the early church in Acts, the Bible addresses the marginalized and the oppressed to ensure an authentic representation of the gospel. Consequently, we should embody the gospel and not just promote it. The gospel’s distinction only identifies the difference between believers versus nonbelievers in Jesus Christ. In considering the letter from the Birmingham jail, does your partisan persuasion, political perspective, race, gender, wealth or creed trump the gospel? ■

Edward Woods III is the Public Affairs and Religious Liberty director for the Lake Region Conference and chairperson of the Conscience & Justice Council.

To download a copy of Letter from Birmingham Jail: <https://bit.ly/1T9MB3o>

JANUARY

ANDREWS UNIVERSITY

GENERAL EVENTS

- Jan. 28–Feb. 1: Student Missions Shop Berrien Week
- Jan. 28–Feb. 1: Spring Week of Prayer — Lola Johnston, speaker; Pioneer Memorial Church
- Jan. 31–Feb. 2: Newmyer Classic, Johnson Gymnasium

HOWARD PERFORMING ARTS CENTER EVENTS

For more information on the following events and to purchase tickets, call 888-467-6442 or 269-471-3560, or visit howard.andrews.edu.

- Jan. 12, 7 p.m.: Miss Berrien Springs Pageant
- Jan. 13, 5 p.m.: Howard Series Presents... Chi Yong Yun
- Jan. 20, 4 p.m.: Sunday Music Series: Contemporary Composers of Andrews University
- Jan. 26, 8 p.m.: Young Artists Competition
- Jan. 27, 7 p.m.: Howard Series Presents... Jasmine Murray

ILLINOIS

Jan. 11–13: Pathfinder Area Coordinators Retreat, Camp Akita

INDIANA

Jan. 25–27: Pathfinder Winter Campout, Timber Ridge Camp

LAKE REGION

- Jan. 19: Hispanic Youth Directors meeting, location TBA
- Jan. 19–20: Motor City Youth Ministries Basic Training, location TBA
- Jan. 12: Michiana Public Affairs and Religious Liberty Rally, Highland Avenue Church, Benton Harbor, 11 a.m.

MICHIGAN

- Jan. 11–13: Teen Snow Outing, Camp Au Sable
- Jan. 25–27: Father/Son Retreat, Camp Au Sable

WISCONSIN

- Jan. 18–20: Youth Winter Retreat, Camp Wakonda
- Jan. 25–27: Men’s Conference, Camp Wakonda

LAKE UNION

- Jan. 12: Public Affairs and Religious Liberty Seminar, “Jesus and Politics” with Walla Walla University History and Philosophy professor, Timothy Golden; Andrews University’s Newbold Auditorium, 4 p.m.
- Jan. 13: Dental and health clinic; Richland Bridge Seventh-day Adventist Church, Chillicothe, Ill.
- Jan. 20: Dental and health clinic; New Albany High School gymnasium, New Albany, Ind.

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.

ANNIVERSARY



EDWARD AND BETTY WERY celebrated their 62nd wedding anniversary on Oct. 28, 2018. The Werys have been members of the Wilson Church for 61 years. The Wery family includes their children, Debi and Steve Besson of Escanda, Mich.; Steve and Debbie Wery of Carney, Mich.; Ronald and Teri Wery of Carney, Mich.; and Gary and Maggie Wery of Gladstone, Mich.; also, eight grandchildren; eight great-grandchildren; and one great-great grandchild.

OBITUARIES

BENSON, Dorothy J. (Hale), age 88; born June 12, 1930, in Highland Park, Mich.; died July 2, 2018, in Ashland, Wis. She was a member of the Ashland Church in Ashland. Survivors include son, Don Robert; daughters, Karen D. Ruppert, Gailee Benson and Julie Ann Brilla; brother, Robert Lee Hale; sister, Gloria J. Nicotera; 11 grandchildren; and 25 great-grandchildren. Graveside ceremony was conducted by Pastor Myoung Kwon. Inurnment was in Roberts Funeral Home Cemetery, Ashland, Wis.

BULLOCK, Luella M. (Chaffee), age 83; born May 2, 1935, in McCluskey, N.D.; died Sept. 11, 2018, in Flint, Mich. She was a member of First Flint Church in Flint. Survivors include her husband, Larry Bullock; son, Michael Chaffee; sister, Clara Heitzman. Memorial services were conducted by Pastor Jonathan Chitwood. Inurnment in Flint, Mich.

BYLSMA, Harold, W., age 89, born July 7, 1929, in Flint, Mich., died Oct. 7, 2018, in Grand Blanc, Mich. He was a member of the Holly Church, in Holly, Mich. Survivors include his sons, Wayne and Wesley. Funeral services were conducted by Wayne Bylsma and Pastor Daniel Ferraz. Interment was at the Great Lakes National Cemetery, Holly.

CRARY, Ronald Franklin, age 83; born, Dec. 24, 1934, in Madison, Wis.; died Sept. 13, 2018, in Grants Pass, Ore. He was a member of Grants Pass Church in Grants Pass. Survivors include wife, Sylvia Jean Crary; son, Mark (Janell) Crary of Columbus, Wis., and Tim (Stephanie) Crary of Wolf Creek, Ore.; daughters, Andrea Crary (Fred Lehmann) of Renton, Wash., and Faith Charaba (Kenny McMahan) of Harrison, Tenn.; 11 grandchildren and 15 great-grandchildren. Memorial services were conducted by Pastor Charles Byrd. Inurnment was in Grants Pass.

HALL, Cheri Jill (Grahm), age 70; born, Aug. 15, 1948, in Madison, Wis.; died Oct. 23, 2018, in DeForest, Wis. She was a member of the Madison East Church in Madison. Survivors include son, Kyle; stepson, Nate Hall; stepdaughters, Connie Schmidt and Ella Hall; brother, Larry Grahm; sisters, Loyala Grahm and Janie Pauls. Memorial services were conducted by Titus Naftanaila. Private inurnment followed.

HANNAH, Bonnie Jean, age 99; born Feb. 2, 1919, in Nevada, Iowa; died Oct. 12, 2018, in Berrien Springs, Mich. She was a member of Pioneer Memorial Church in Berrien Springs.

Graveside services were conducted by Dwight K. Nelson. Interment was at Rose Hill Cemetery, Berrien Springs.

HILIKER, Jerome D. “Jay”, age 91; born July, 20, 1926, in River Rouge, Mich., died March 20, 2018, in Petoskey, Mich. He was a member of the Hillsdale Church in Hillsdale, Mich. Survivors include his wife, Carolyn (Hayes); son, James; stepsons, Rick Echola and Gene Dixon; daughters, Michele Lovill and Jane Haywood; stepdaughter, Anna Holeman; brothers, Ollie and Fred. Funeral services were conducted by Pastor Michael Wise. Interment was at the Winterfield Township Cemetery, Marion, Ind. He served in World War II and was highly decorated for his service.

McKEE, Annie M. (Morris), age 91, born May 2, 1927, in Brady, Texas; died July 5, 2018, in Jasonville, Ind. She was a member of the Lewis Church in Lewis, Ind. Survivors include sons, Jerry L. and Steve A.; daughters, Linda K. Crosby, Gwen M. Gonzalez, Kathy D. Eldridge, Patty S. Dyer and Peggy L. Sowers; 22 grandchildren; 62 great-grandchildren, and 16 great-great-grandchildren. Funeral services were conducted by Elder Herb Wrate and Elder Vialo Weis Jr. Inurnment was in Stephens Cemetery, Lewis.

MEYER, Helen C., age 84; born June 25, 1934, in Ottawa, Ill.; died June 10, 2018, in Battle Creek, Mich. She was a member of the Battle Creek Tabernacle Church in Battle Creek. Survivors include her husband, William H. Meyer; daughters, Rebecca Easton and Sallie Meyer; sister, Arlene Mertel; and one grandchild. Funeral services were conducted by Pastor David Austin. Interment was in Oakwood Memorial Park Chapel Cemetery, Ohawa, Ill.

MOSES, Ellsworth M., age 92; born May 1, 1926, in Clearwater Lake, Mich., died Nov. 17, 2018 in Minocqua, Wis. He was a member of the Clearwater Lake Church in Eagle River, Wis. Survivors include his wife, Nancy (Smith); sons, Monte C. and Kevin S.; daughter, Beth (Lemaster). A memorial service was conducted by Pastor Jeanmark A’Kessler. Inurnment was in Clearwater Lake, Wis.

PEDERSEN, Francis, age 91, born Jan. 3, 1927, in Copenhagen, Denmark; died Sept. 1, 2018, in Wausau, Wis. He was a member of the Clearwater Lake Church in Eagle River, Wis. Survivors include his wife, Luella (Wesby) Pederson; stepdaughters, Jeanne C. Fowler and Gail S. Cress; eight grandchildren; 22 step-great-grandchildren. Memorial services were conducted by Jeanmark A’Kessler. Inurnment was in Clearwater Lake Cemetery, Eagle River, Wis.

RAINERI, Maria (Dublin), age 69; born Jan. 16, 1949, in Germany; died Oct. 16, 2018, in MacFarland, Wis. She was a member of the Madison East Church in Madison, Wis. Survivors include son, John; daughter, Marcy Konemann; brothers, Tom, Rich, Joe, Michael and Paul Raineri; sisters, Chris Dublin, Jeanette Gunsteen, Sophie Tobias, Teresa Pappas and Anna Nichols; and five grandchildren. Funeral services were conducted by Titus Naftanaila at Highland Memory Gardens in Madison. Interment was in cemetery in Cottage Grove, Wis.

SCHROEDER, Patricia M. (Armstrong), age 84; March 17, 1934, in Cambridge, Wisconsin; died Nov. 2, 2018, in Madison, Wis. She was a member of the Woodland Church in Milton, Wis. Survivors include sisters, Dorothy Simes, Sarah Wachter and Roberta Edwardson. Memorial services were conducted by James VanArsdale. Inurnment was in Elkhorn, Wis.

WOODARD, Winefield, age 97; born April 7, 1921, in Gary, Ind.; died Nov. 10, 2018, in Gary, Ind. He was a member of the Mizpah Church in Gary. Memorial services were conducted by Pastor Leeroy Coleman. Interment was in Gary.

CORRECTION

CURTIS, Clair W., age 78; born May 31, 1940, in Bellevue, Mich.; died July 16, 2018, in Byron Center, Mich. He was a member of the Wyoming Church in Wyoming, Mich. Survivors include his wife, Linda (Dykstra) Curtis; daughters, Karen Caswell and Kathe Kok; sister, Joyce Monroe; and six grandchildren. Memorial services were conducted by Mark Caswell and Pastor Dan Rachor in Byron Center, Mich.; interment in Byron Center, Mich.

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>.

Ten Days of Prayer, Jan. 9-19, provides an opportunity to have a deeper, richer Christian experience. Whether new believers or long-time church members, we all need to have a fresh, daily encounter with Jesus. This series features real-life lessons, Bible promises and encouraging Spirit of Prophecy quotes to strengthen our daily walk with Christ. Leader guides, daily readings, promises, and more are available at <http://tendaysofprayer.org>.

The Association of Seventh-day Adventist Librarians invites all SDA librarians and friends of libraries to attend the 39th annual conference in Silver Spring, Md., **June 24-27**. The conference will explore “Librarians Outside Libraries,” with a special emphasis on what Adventist librarians are doing professionally outside their offices, such as collaboration, teaching, research, mentorship, and more. Papers, posters and presentation proposals accepted at kvanarsdale@puc.edu by Feb. 15. For more information about the conference, visit <https://www.asdal.org/conferences/>.

The ASI Lake Union chapter will hold it's annual Spring Fellowship themed "They That Wait..." on **April 19 - 20, 2019** at the Hilton Garden Inn in Benton Harbor, Michigan. The keynote speaker will be Pastor Ivor Myers, founder/president of Power of the Lamb Ministries and ARME Bible Camp. He will share his personal testimony from rapper to a worker



JANUARY 2019 OFFERINGS

- Jan. 5 Local Church Budget
- Jan. 12 Local Conference Advance
- Jan. 19 Local Church Budget
- Jan. 26 North American Division (Religious Liberty emphasis)

SPECIAL DAYS

- Jan. 5 Day of Prayer
- Jan. 20-25 Religious Liberty Week
- Jan. 26 Religious Liberty Sabbath

for Christ. Pastor Myers is known for the fresh perspective he brings to a practical application of scripture. To register go to www.asilakeunion.org or call 269-473-8200.

Sabbath Sunset Calendar							
	Jan. 4	Jan. 11	Jan. 18	Jan. 25	Feb. 1	Feb. 8	
Berrien Springs, Mich.	5:27	5:33	5:41	5:50	5:59	6:08	
Chicago, Ill.	4:32	4:39	4:47	4:55	5:04	5:13	
Detroit, Mich.	5:12	5:19	5:27	5:36	5:45	5:54	
Indianapolis, Ind.	5:32	5:39	5:47	5:55	6:03	6:11	
La Crosse, Wis.	4:40	4:47	4:56	5:05	5:14	5:24	
Lansing, Mich.	5:17	5:24	5:32	5:41	5:50	5:59	
Madison, Wis.	4:23	4:23	4:25	4:29	4:35	4:36	
Springfield, Ill.	4:46	4:53	5:00	5:09	5:17	5:25	

All classified ads must be sent to your local conference for approval. No phoned ads will be accepted. Allow at least eight weeks for publication. Fifty words maximum. No limit of insertions. Rates: \$36 per insertion for Lake Union church members; \$46 per insertion for all others. A form is available at <http://www.herald.lakeunion.org> for printing out and filling in your ad. Ads must be prepaid. Make money order or check payable to the Lake Union Conference. There will be no refunds for cancellations. The *Lake Union Herald* cannot be responsible for advertisements appearing in its columns, and reserves the right to edit ads in accordance with editorial policies. The *Lake Union Herald* does not accept responsibility for typographical errors. Submission eligibility guidelines are listed at <http://www.herald.lakeunion.org>.

FOR SALE

ADVENTIST BOOKS: Whether you're looking for new titles or reprints from our pioneers, visit TEACHServices.com or ask your ABC for our titles. For used Adventist books, visit LNFBooks.com. **AUTHORS:** Interested in having your book published, call 800-367-1844 for free evaluations.

PATHFINDER/ADVENTURER CLUB NAME CREST: Order your Pathfinder and Adventurer club name crest at pathfinderclubnames.com. For more information, call 269-208-5853 or email us at pathfinderclubnames@gmail.com.

WANTED TO BUY: 1-10,000 used SDA books to include SOP, doctrinal, school, song, cook, story and SDA games. **For sale:** same as above. I have lists of authors and subjects to help in your search. This includes older or newer books. Call John at 269-781-6379.

MISCELLANEOUS

ANDREWS UNIVERSITY DEPARTMENT OF SUSTAINABLE AGRICULTURE offers you a \$5,000 scholarship! Feed the world with a degree in Agribusiness. Change the world with a degree in International Agriculture Development. Beautify the world with a degree in Landscape Design. For more information: andrews.edu/agriculture; email: agriculture@andrews.edu; 269-471-6006.

SYCAMORE ACADEMY. Enroll your student in a collaborative, interactive learning environment with online courses taught by certified, live, SDA instructors. Convenient and accredited homeschooling for grades 3-12. Classes Monday through Thursday. Self-paced. Project-based curriculum. Open enrollment. Call 817-645-0895 or email info@sycamoreacademy.com. Enroll at sycamoreacademy.com.

BEREAN SDA COMPANY OF NORMAL, ILL. is seeking donated vehicle for volunteer Bible worker. Please call the church at 309-452-5780 if you are able to donate a vehicle that is in drivable condition.

SAVE THE DATE: Uchee Pines Institute's 50th Anniversary, June 23-29. Speakers include Mark Finley and John Bradshaw. Visit www.ucheeprines.org or 877-UCHEEPINES.

TRAVEL

EGYPT BIBLE TOUR: DECEMBER 12-22 with Dr. Carl Cosaert of Walla Walla University. Discover the land of the Pyramids, the Pharaohs, Moses, the Exodus, including a Nile cruise and more. Wonderful weather, meals and accommodations for only \$2,425 plus airfare. For more information, contact Sharon Searson at Sharons@uccsda.org.

COLLEGEDALE, TENN., GUESTHOUSE: Fully equipped condo with kitchen and laundry, 1-½ bedrooms, no steps, huge deck, secluded woodland setting. "What a find!" say guests, "Delightful!" \$70/night for two (two-night minimum). For information, call 423-236-4688 or 423-716-1298. See pictures at <http://www.rogerkingrentals.com>.

AT YOUR SERVICE

MOVE WITH AN AWARD-WINNING AGENCY. Apex Moving & Storage partners with the General Conference to provide quality moves for you. Call us for all your relocation needs. Contact Marcy Danté at 800-766-1902, or visit our website: apexmoving.com/adventist.

BLACK HILLS HEALTH & EDUCATION CENTER: Health challenges interfering with your life goals? Worried that you won't be there to walk your daughter down the aisle? Play with your

grandkids? If your bucket list has been reduced to getting up in the morning, why not come to the quiet healing beauty of the Black Hills Health & Education Center and discover the Pathway to Wellness. We'd love to expand your list! Life's too short to miss it. Call today at 605-255-4101 or visit bhhec.org.

BLACK HILLS SCHOOL OF MASSAGE: Have you ever considered a career/ministry in Massage Therapy? Black Hills School of Massage offers a 6-month, 600-hour Scriptural and evidence-based program. Upon completion, students are eligible to take the MBLE examination to qualify for state licensure. Watch our student video at bit.ly/2pZwmyt and check us out at bit.ly/2Gyo3zG. Next program begins March 25. Call 423-710-4873.

NATURAL INTERVENTIONS FOR LIFESTYLE DISEASES AND HYDROTHERAPY WORKSHOP is a one-week class that provides 30 hours of cutting-edge, evidence-based science with the teachings of the SDA lifestyle message. The week includes lectures, hands-on learning, lively discussions, and Q&A. You will experience six hours of hands-on hydrotherapy lab. Andrews University Theological Seminary, May 6-10. For more information: andrews.edu/go/nrh Phone: 269-471-3541; email: chis@andrews.edu.

EMPLOYMENT

UNION COLLEGE INVITES APPLICANTS FOR A COMPUTING TEACHING FACULTY POSITION beginning fall 2019. Qualified applicants will have a master's degree and excellent communication skills and should be a committed member of the SDA Church. PhD, teaching/business experience desirable. Find more information at ucollege.edu/faculty-openings or contact Lisa Forbes at Lisa.L.Forbes@ucollege.edu.

UNION COLLEGE INVITES APPLICANTS FOR A MANAGEMENT TEACHING FACULTY POSITION. Qualified applicants will have a master's degree in a related field and should be a committed member of the SDA Church. Doctorate is preferred. Find more information at ucollege.edu/faculty-openings or contact Lisa L. Forbes at Lisa.L.Forbes@ucollege.edu.

UNION COLLEGE SEEKS SEVENTH-DAY ADVENTIST, FULL TIME NURSING FACULTY MEMBER. Teaching and/or clinical experience in medical-surgical nursing and pathophysiology preferred. Additional information can be found at www.ucollege.edu/faculty-openings. Send CV and references to Dr. Nicole Orian, nicole.orian@ucollege.edu.

UNION COLLEGE SEEKS APPLICANTS FOR DIRECTOR OF RECORDS/REGISTRAR. The Director will ensure the integrity, accuracy and security of academic and educational records of students and ensure compliance with regulatory agencies. Contact Dr. Frankie Rose at frankie.rose@ucollege.edu or call 402-486-2501 for more information.

UNION COLLEGE SEEKS APPLICANTS FOR THE POSITION OF SWIMMING POOL, CUSTODIAL, AND FACILITY MAINTENANCE MANAGER. This is a full-time, exempt position. This individual is responsible for all the functions of the pool during business and closed hours each day of the week. Please see the full job description at <https://www.ucollege.edu>.

[edu/staff-openings](mailto:ric.spaulding@ucollege.edu) and submit requested materials to Ric Spaulding at ric.spaulding@ucollege.edu.

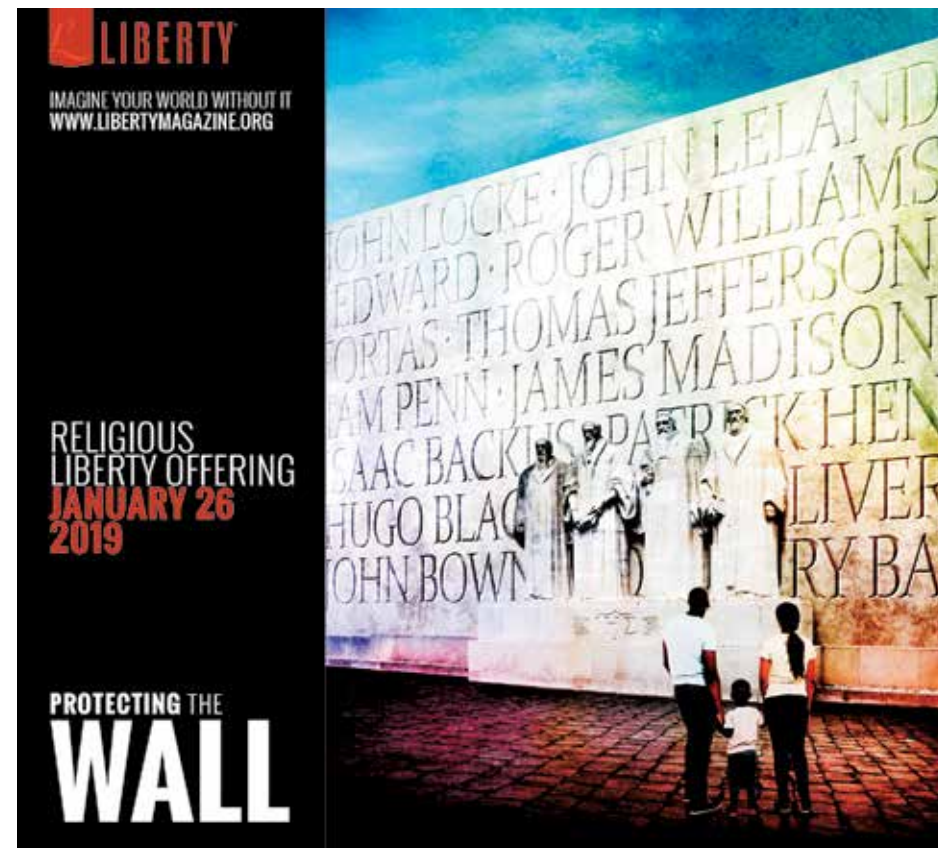
SOUTHERN ADVENTIST UNIVERSITY SCHOOL OF NURSING seeks a full-time faculty to join a mission-focused team. Teaching responsibilities will be primarily at the undergraduate level. An earned doctorate is preferred. Requisite qualities include successful teaching experience, interest in research, flexibility, and commitment to Adventist nursing education. The candidate must be a member in good and regular standing in the Seventh-day Adventist Church. Send curriculum vitae or inquiries to search committee chair, Christy Showalter at cshowalter@southern.edu. SAU School of Nursing, P.O. Box 370, Collegedale, TN 37315. For full job description, please visit www.southern.edu/jobs.

SOUTHERN ADVENTIST UNIVERSITY seeks full-time teaching faculty for the Chemistry Department. Teaching responsibilities may be expected to include organic chemistry lectures and labs and chemistry for nursing

and allied health majors. A master's or doctoral degree (Ph.D. is strongly preferred) in organic chemistry (or a closely related field) is required, with demonstrated knowledge of and experience in applying best practices for teaching chemistry at the undergraduate level, and a commitment to teaching from a Biblical foundation. Full job description: www.southern.edu/jobs

SOUTHERN ADVENTIST UNIVERSITY seeks full-time teaching faculty for the School of Music. This position will provide curricular oversight to and teach lower- and upper-division courses in area of primary expertise – either music history or music theory. Master's degree in Musicology, Music History, or Music Theory required, doctorate preferred. Full job description: www.southern.edu/jobs

SOUTHERN ADVENTIST UNIVERSITY seeks Dean for the School of Education and Psychology (SEP) and responsible for planning, organization, staffing, direction and evaluation of the academic disciplines of the SEP. The SEP Dean is also responsible for continuous development of the SEP's strategic plan. An earned doctorate in the field of education or psychology is required. Full job description: www.southern.edu/jobs



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Indexed in the Seventh-day Adventist Periodical Index

A Seat at the Table

Lawrence Robinson



Provided by Lawrence Robinson

▲ Lawrence Robinson

IN THE DAYS LEADING UP

TO the North American Division (NAD) Year-end Meetings, I took some time, every so often, to think about the importance of what I was going to do while serving as an NAD executive committee member. As a college student, I knew it was a privilege to attend the meetings as a voting member when others, more qualified than I, did not have that opportunity. In spite of my insecurities, I knew God would give me guidance and wisdom to represent Andrews well.

During the meetings, I listened to reports from different departments, talked with leaders from across the region, and voted on some policy changes. This was all an exciting and new experience for me, but the tension was evident, even from the first day of the meetings.

The elephant in the room during the entire session was the General Conference (GC) Annual Council and the document* that was passed at Battle Creek in early October. I knew this topic was something my generation was struggling to understand. I was aware of the confusion and questions the document had caused among my demographic, as I heard undergraduate and graduate students, my classmates and teachers, and even my close friends speak from their hearts about how they felt about it.

The Sunday session of the meetings was specifically set aside for delegates to discuss how their constituents felt about the document, as well as voice their personal concerns or speak in favor of it. It was during this time that my fellow student delegates and I felt that we had to say something. Many of us had classmates at our universities, friends in our home churches, and family members that were discouraged by this document. We knew that we'd be failing them by not speaking up. We

were convicted to draft an open letter to our church leaders to make them aware of how our generation felt about what occurred at the Annual Council and what we wanted to see happen in the future.

This was not just any impulsive letter that we wrote. We had met in the lobby of our hotel for a few hours to choose what we wanted to say and determine what the tone of our letter should be. I can say that, in all of my academic career, I have never participated in such a collaborative and intentional group writing session. We deliberated throughout the night and prayed intermittently until we felt comfortable with what we had written.

Although we initially addressed our letter to church leaders, our statement shifted more into being a message of encouragement and action directed to young people like us. This moment in our church's history calls for the youth of all ages — middle schoolers, teens, college students and recent graduates — to get involved in our church. We cannot keep our heads down and not say or do anything. Our letter notes that young people need to talk to church leaders on all levels, from the local church to the GC, to find ways to be actively involved, collaborate with other members, and be mentored.

Readers, I encourage you to read the document for yourselves. If you are young like me, I hope that these words encourage you to be involved. If you are a bit older and wiser than I am, please reach out to my generation. Provide us with opportunities to serve where we are interested. Allow us to work alongside you to further the mission of the church. If we work together, not only will our church flourish, but we can reach out to others and be more like Jesus. ■

*Document available at lakeunionherald.org under NEWS, or https://bit.ly/2DRQyKL

Lawrence Robinson, also known as "L.J." by his peers, is an Elementary Education major and currently serving as the Andrews University Student Association president.

Giving Back

By Konner Dent



KhaiKhai Cin

▲ Sangneue Sang

SOME PEOPLE MINISTER FOR TRADITION'S SAKE, while others do it out of obligation or to quell religious guilt. Sangneue Sang is not one of those people. Since leaving Myanmar and coming to the U.S., via India, the 23-year-old has immersed himself in the Battle Creek Tabernacle Church where he's heavily involved in ministering to refugee children.

"Our main goal is to teach kids, at a young age, to believe in Jesus and make our community stronger, so they can be good kids to their families and [dedicate] their knowledge towards God," said Sang.

It was 2006 when Sang arrived in India; four years later he arrived on U.S. soil with his parents and two siblings. "It was a better place, for both education and better living experience," he said, recalling

his 8,000-mile journey to Kansas City, Missouri. He and his family then moved to Battle Creek, Michigan, where he completed high school and an associate degree from Kellogg Community College.

In September 2018, he finished a series of bi-weekly youth retreats. While working with the refugee children ranging in age from 8–16, Sang confessed that it tested his ability for communication and ministry at times. "Something I'd like to work on is having more leadership skills. Things sometimes didn't turn out the way we wanted, and we had to talk to our students and get them to understand."

However, reflecting on the end of every week, Sang happily admitted that his students were able to take away what was most important. "Friday nights we had special music, and when these kids would be talking about what they learned and how they used what we taught them, it put a smile on everyone's face."

Sang says in the near future he hopes to attend Grand Valley University to pursue a science-related degree, such as nursing but, in the meantime, he's faithfully applying his life's philosophy of accessing heavenly power for help while here on earth. "I know that each day, our Savior, Jesus, is always with us. If we are having difficulty, such as family or friends who give us a challenging time, we know that with God everything is possible. In terms of our faith, it gives us strength for our daily lives." ■

Konner Dent is a freelance writer.

ADDRESS CORRECTION Only paid subscribers (see below) should contact the *Lake Union Herald* office with their address changes. Members should contact their local conference membership clerks directly for all *Lake Union Herald* address changes. Contact phone numbers and our mailing address are listed below for your convenience. Online submissions can be made at http://herald.lakeunion.org under "Subscription Change."
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**Did you know that your local PARL department
is there to help you if your religious freedom is threatened?**



RELIGIOUS
FREEDOM
2019

WE MAY BE ABLE TO HELP IF:

- ➔ an employer says you have to work during Sabbath hours.
- ➔ you were fired for not working on Sabbath.
- ➔ you want to leave a union or don't want to join a union.
- ➔ you are a prisoner who wants to be baptized but are being denied.
- ➔ you are immigrating to the U.S. and don't want to take the oath saying you will bear arms.
- ➔ a test or training you need to take is scheduled during Sabbath hours.
- ➔ you suffered retaliation at work for expressing your religious views on a subject.

If you are experiencing one of these issues or something similar, please reach out to your local PARL director. They can help you understand what your rights are in your specific situation and help you through the negotiation process.

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