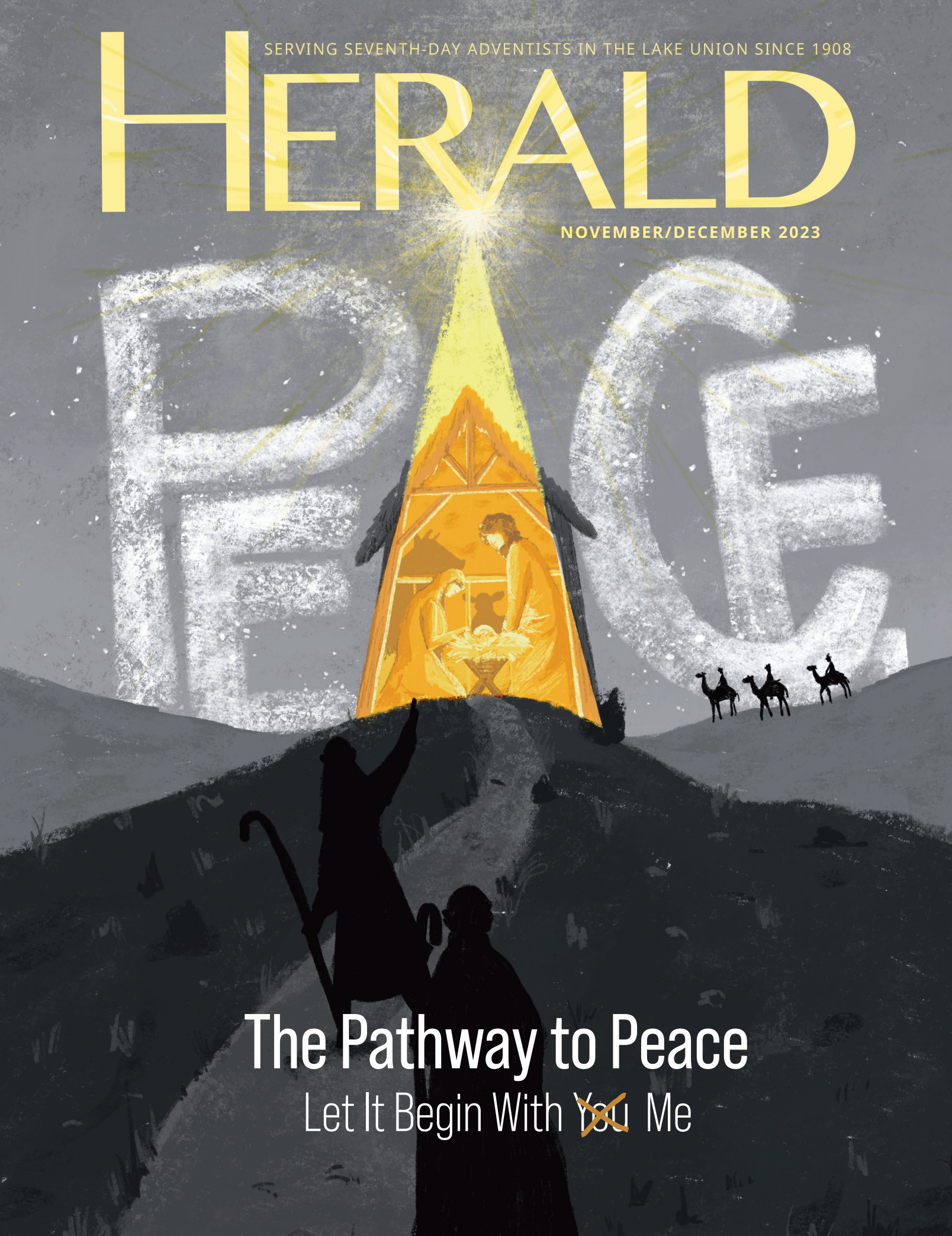


SERVING SEVENTH-DAY ADVENTISTS IN THE LAKE UNION SINCE 1908

HERALD

NOVEMBER/DECEMBER 2023



The Pathway to Peace

Let It Begin With ~~You~~ Me

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This latest issue of the Herald ties well to the first issue and its unifying theme. In the 1908 edition, Ellen G. White wrote an article titled "A Revival Needed," addressed to workers but one we can all take direction from as we labor in God's vineyard. She described that one of Satan's boldest schemes is to harden our hearts and she goes on to admonish us to do a thorough work of self-examination.

“Satan and his army are zealous for the sowing of the seeds of evil,” she wrote, “and if God's servants would defeat his purposes, their hearts must be converted and sanctified, and their lives must be devoted to the upbuilding of the cause of truth in the dark places of the earth.”

I'd like to think that after reading seminary professor Ante Jerončić's essay on page 12, we can all gain deeper insights into defeating Satan through "mending, serving, encouraging, reconciling, mediating, witnessing, forgiving," and as such becoming agents of Christ's peace. ■



BERRIEN SPRINGS, MICH., WEDNESDAY, NOVEMBER 9, 1905.

Send out the sunlight, the sunlight of cheer,
Shine on earth's saddest till life disappear—
Souls are in waiting this message to hear.

Send out the sunlight that speaks in a voice,
Often it shortens the long, weary mile;
Often the burden seems light for a while.

Send out the serenity — the Spirit's real gold!
Give it out freely — this gift that's uncosted;
Shower it down on the young and the old!

Send out the sunlight, you have it in you!
Clouds may obscure it just now from your view;
Pray for its presence! your prayer will come true!

The publication of the LAKE UNION HERALD is for the purpose of filling a long-felt need of a medium of communication between the conference and laborers of the Lake Union Conference; to aid in unifying the work in all lines of Christian endeavor; and to keep the members of the churches throughout the Union informed to advance methods of conducting missions work. We feel confident of the interest of the people of this conference in the different lines of work to be represented in the HERALD, and will welcome the news of its publication.

The paper will be an eight-page weekly, will cost only fifty cents a year. It will be published at the Emmanuel Missionary Club printing office. All subscriptions for the paper, therefore, should be sent to LAKE UNION ALE, Berrien Springs, Michigan, care of the league. All contributions, however, should be sent to Room 215 Deans Building, South Bend, Ind.

We are anxious to make this paper a success in every way, that it may fulfill the mission which it has been brought into existence for. In which it will need the assistance of all our members and church members throughout the conference; and we earnestly invite your cooperation.

"Whoever in prayer can say 'Our Father,' acknowledges and should feel the brotherhood of the whole race of mankind."

[illegible]

"We never an interest has been created by your general meetings, our labors should be continued for the sowing of the seeds of truth. Satan and his army are zealous for the sowing of the seeds of evil, and if God's servants would defend his purposes, their hearts must be consecrated and purified, and their lives must be in the dark the upholding of the cause of truth in the plain of the earth. Warlike and appeals must be given in clear and forcible language. The arbitrary restriction of forbidden things have sometimes restricted and hindered the work, and confused the senses of the Lord's messengers, so that some have not dared to move forward in cases that are essential to be done, and are presented.

The truth will magnify itself when it is
by lips that are sanctified.

It is one of Satan's boldest schemes to hold
the minds and harden the hearts of those who
give themselves to the work. Now in order
that they may understand what has been done to
hinder the outworking of infinite love, there will

Debbia

Debbie Michel

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ABOUT THE COVER: "PRINCE OF PEACE"
DESIGN BY KAREN JIMENEZ FINDLEY

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TELLING THE STORIES OF WHAT GOD IS DOING IN THE LIVES OF HIS PEOPLE

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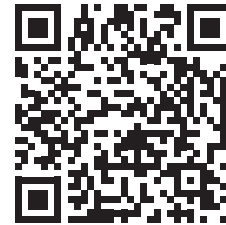
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Let There Be Peace

EARLY IN HIS MINISTRY, JESUS ONE DAY FOUND HIMSELF ON A HILLSIDE SURROUNDED BY A LARGE CROWD. THERE HE PREACHED HIS LONGEST RECORDED TEACHING, THE SERMON ON THE MOUNT. THE SERMON BEGINS WITH THE BEATITUDES, THE BLESSINGS. THOSE EIGHT BLESSINGS DEFINE VALUES JESUS HOLDS UP AS CORE TO HIS BODY OF TEACHING. NUMBER SEVEN IN THE LIST IS: “BLESSED ARE THE PEACEMAKERS, FOR THEY SHALL BE CALLED THE SONS OF GOD” (MATTHEW 5:9).



▲ KEN DENSLow

What does that mean for Christians in a world gone crazy with stress, conflict and self-centered demands?

I was on an airplane traveling on a long flight and I got up to stretch my legs. Soon, I found myself in deep conversation with another passenger in the rear galley of the aircraft. Our animated discussion evidently was too loud and another passenger who was seated nearby was disturbed from his sleep. His quick response was to give us a good tongue lashing for waking him up. I stepped nearer to him and immediately apologized and told him we would cease our visit so that he could sleep in peace. Crisis averted!

A flight attendant who overheard all of this said to me, “That was a wonderful way to handle a charged situation. It could have really escalated.” We began to talk—quietly—about peacemaking and discovered that we were both followers of Jesus. She shared that she was in a class at her church that was studying a book titled “The Peacemakers,” by Ken Sande.

I owned that book but had not read it. After that I was motivated to pull it out and see what Sande had to say. In the preface of the book are several concepts that Sande refers to as the Four G’s of Peacemaking. Here are the biblical bases of peacemaking as identified by Sande:

Take some time to think, pray and study about how you can be a peacemaker in your home, your church and in your community. If the world ever needed peacemakers, it is now.

From Ken Sande's "The Peacemakers," pages 10 & 11:

- 1. Glorify God**—Biblical peacemaking is motivated and directed by a desire to please and honor God. His interests, reputation and commands should take precedence over all other considerations. This focus not only shows our love and respect for God but also protects us from the impulsive, self-centered decisions that make conflicts even worse.
- 2. Get the log out of your eye.** Peacemaking requires facing up to our own attitudes, faults and responsibilities before pointing out what others have done wrong. Overlooking the minor offenses of others and honestly admitting our own faults often will encourage similar responses from our opponents and open the way for candid dialogue, reconciliation and constructive negotiation.
- 3. Go and show your brother his fault.** At times peacemaking also requires constructive

confrontation. When others fail to accept responsibility for their actions, we may need to confront them in a gracious yet firm manner. If they refuse to respond appropriately, we may need to involve respected friends, church leaders or other neutral individuals who can help restore peace.

- 4. Go and be reconciled.** Finally, peacemaking involves a commitment to restoring damaged relationships and developing agreements that are just and satisfactory to everyone involved. Forgiveness and cooperative negotiation clear away the debris left by conflict and make possible reconciliation and genuine peace.

Take some time to think, pray and study about how you can be a peacemaker in your home, your church and in your community. If the world ever needed peacemakers, it is now. ■

Ken Denslow is president of the Lake Union Conference.

A Different Question



▲ INGRID WEISS SLIKKERS

MY COLLEGE SON WAS IN THE HOSPITAL. HE HAD EXPERIENCED A SPONTANEOUS PNEUMOTHORAX, RISK FACTORS BEING MALE, YOUNG, TALL AND THIN, ALL CRITERIA THAT HE FIT COMPLETELY. DUE TO COMPLICATIONS SURFACING FROM INSERTED CHEST TUBES, HIS HOSPITAL STAY WAS EXTENDED.

One morning, upon my arrival, my son happened to comment to me that his nurse for that day “wasn’t very nice.” As I inquired, he stated that it was not about a lack of medical care but more about her general responses. After some college friends came to visit and left, he reported that they had commented “what’s wrong with her?” because she seemed rude. Wanting to gently guide, especially knowing he is beginning his training to be a mental health therapist, I gently said, “We need to remember to ask a different question.”

Trauma theory urges that many of the behavioral symptoms we see in individuals are a direct result of coping with adverse experiences that have occurred or are occurring. The trauma aware perspective moves us from “what’s wrong with that person?” to “what’s happened to that person?”*

Over the next couple of days, whenever present, I tried to talk with this nurse more intentionally. On the following afternoon, it was just my son and me in the hospital room when she came in. Again, I attempted to connect with her further and this time she slowed a bit and engaged. As the general conversation moved from pets, to kids, to living locations, she looked down, and remarked in a subdued way that she might have to move. “About

two months ago my husband of 15 years, out of the blue, told me he wants a divorce and now he’s moved in with someone who is young enough to be his daughter.”

She paused, obviously pushing back tears, “I’m sorry ... it’s only been in the last few days that I haven’t had to stop in the bathroom as I got off the elevator before my shift to get myself together because I’ve been sobbing so hard the whole drive to work after dropping my kids off.” The story poured out even as her pager rang and she called the nurse technician to cover, stating she was already in a room with a patient.

We were able to talk about community and not going through anything alone. I mentioned the cross necklace she wore, and we discussed faith momentarily. Then the conversation had to end due to another patient with a pressing need. As she hurriedly left the room, my son met my eyes and nodded a few times. No words were needed.

If that precious nurse happens to be reading this piece, know that you are brave and courageous, that you are prayed for as this is written, that we heard and saw you in those brief moments in a hospital room and you touched our lives by being willing to share a part of your story—once again reminding us of our need to pause and ask a different question of each other. ■

*For more information go to: thesanctuaryinstitute.org/about-us/the-sanctuary-model/

Ingrid Weiss Slikkers is an associate professor in the School of Social Work and executive director of the International Center for Trauma Education & Care at Andrews University.



Coping with Menopause

I WOKE UP DRENCHED IN SWEAT, LIKE I HAD BEEN SWIMMING ALL NIGHT. WHAT WAS THIS? I'M IN MY MID-40S AND STILL WITH SEVERAL YEARS BEFORE MENOPAUSE, OR SO I THOUGHT.

Menopause, defined as cessation of menstruation for 12 consecutive months, signals a transition in a woman's life from her reproductive years and includes physiological changes of loss of ovarian function and decline in circulating blood estrogen levels. This condition typically occurs between the ages of 45 and 55 years.

Perimenopause is the transition to menopause and can last for years prior to the onset of menopause. During perimenopause, estrogen levels start to decline. The symptoms of perimenopause/menopause may include irregular menstrual cycles, hot flashes, night sweats, vaginal dryness, urinary urgency, sleep disturbances, mood changes, decreased libido and weight gain.

Other changes related to decreased estrogen levels may include slowed metabolism, loss of bone density, weakening of pelvic support structures, and increased cardiovascular risks.

Maintaining healthy lifestyle habits can help minimize risk for cardiovascular disease. This includes avoidance of alcohol, tobacco and caffeine, regular exercise, appropriate sleep (7–8 hours per night), and following a plant predominant diet full of vegetables, fruit, intact whole grains, nuts, seeds and legumes.

Following a plant-based diet may also improve vasomotor symptoms. A recent study demonstrated that plant-based diets rich in soy (soybeans) reduced menopausal symptoms, especially hot flashes. It should be noted that the benefits of soy isoflavones are seen in unprocessed or minimally processed forms of soy such as soybeans, tofu, tempeh and soy milk.

Regular exercise can decrease cardiovascular risk, reduce perimenopausal and menopausal symptoms, improve mood and sleep, prevent weight gain, and strengthen bones. Women should

exercise at least 150 minutes per week with at least two days of strength training.

In clinical studies, the plants black cohosh and red clover have consistently demonstrated a reduction in menopausal symptoms. Some other herbs that have shown positive benefits include vitex (chasteberry), ginseng and evening primrose oil.

Conventional treatment for menopausal symptoms with hormone replacement therapy (HRT) may be appropriate for some women. This should be determined on an individual basis with shared decision making with a trusted health care professional, such as your primary care clinician or gynecologist.

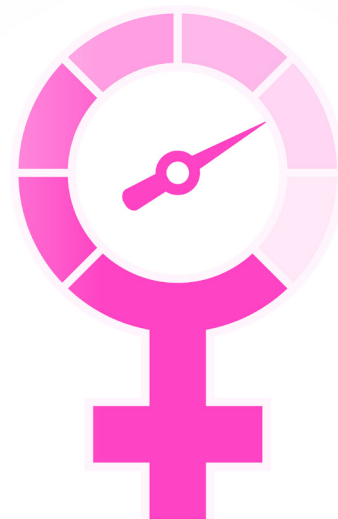
Some benefits of HRT include a reduction of menopausal symptoms and improved quality of life. Risks of HRT include increased risk of endometrial cancer, cardiovascular disease, blood clots, stroke, gallstones, dementia and breast cancer (with long-term use). Combining lifestyle modifications with HRT can minimize these risks. Women with a uterus should take progesterone with estrogen to reduce risk for endometrial cancer. Limiting duration of HRT use can reduce risk for breast cancer. Risks can also be reduced by taking the lowest effective dose of HRT or using patches or vaginal products instead of pills.

With implementation of healthy lifestyle habits such as regular exercise, sleep, a plant-based diet, and trust in God, my night sweats ceased. I also increased my intake of soy with tofu and soymilk. My perimenopause journey continues but I rest in the comfort of staying informed and knowing that God is with me along the way. ■

Dr. Christina Wells is a physician who specializes in family medicine and serves as health ministry director for the Lake Region Conference.



▲ CHRISTINA WELLS



A Mystery Resolved



▲ DENIS KAISER

SOMETIMES WE EXPERIENCE ODD THINGS, AND WE WONDER WHY GOD PERMITTED THEM TO HAPPEN. WE MAY TRY TO FIND AN EXPLANATION, YET ULTIMATELY WE REALIZE THAT MANY THINGS IN THIS BROKEN WORLD DO NOT MAKE ANY SENSE AND MANY THINGS OCCUR WITHOUT ANY PARTICULAR DIVINE PURPOSE. ALL THE MORE JOYOUS IT IS THEN WHEN WE DISCOVER THAT SOMETHING GOOD CAME OUT OF IT.

Maybe Ellen White felt this way when one of the great mysteries of her life was solved while she attended the Michigan camp meeting in the fall of 1876¹ At the end of the meeting, a sister approached her and asked her if Ellen recognized her. Twenty-three years earlier, in June 1853, Ellen and James had been on their way to hold meetings in Vergennes, Michigan, when they called at a log cabin in the middle of the woods. The woman of the house gave them refreshments and Ellen “talked to her of Jesus and the beauties of Heaven.” “The words

were spoken with such fervor that she was charmed and had never forgotten them.” Ellen gave her the only book she had written up to that time, i.e., “A Sketch of the Christian Experience and Views of Ellen G. White” (1851; now part of “Early Writings”). The woman was intrigued by its content, and as new families settled around her, she lent the book to them until, after performing its silent work, it had become completely worn out.

Meanwhile, Seventh-day Adventist

ministers arrived in the area and preached the present truth to them so that quite a company of people embraced the Sabbath. The woman was overjoyed to meet Ellen White again and desired to obtain another copy of the book.

This encounter brought some closure for Ellen White concerning the circumstances of that seemingly chance encounter in June 1853. Although their driver had known the way to Vergennes well, somehow, traveling “through the woods, over logs and fallen trees, where there was scarcely a trace of road,” he “was compelled to acknowledge that he had lost the way.” They had no food and nothing to drink, and any attempts to find anything to drink turned out to be futile, drawing them further away from their actual destination. As Ellen “was fainting with thirst,” James White prayed for her that she “might be sustained on that dreary journey.” They “could not understand why [they] should be left to this singular wandering in the wilderness.” Finally, they reached a little clearing with a log cabin where this woman lived.

At the camp meeting in 1876, Ellen noted, “Our wanderings on this journey have seemed indeed mysterious to us, but here we met quite a company who are now believers in the truth, and who date their first experience from the influence of that little book.” The resolution of mysteries may not come in our lifetime, but we may be thrilled when we do experience it here. ■

1. James White, “Western Tour,” Review and Herald, July 7, 1853, 28; Ellen White, “Incidents of the Michigan Camp-Meeting,” Signs of the Times, Oct. 19, 1876, 340.

Denis Kaiser is an associate professor of church history at the Seventh-day Adventist Theological Seminary at Andrews University.



Cristo, Nuestro Ejemplo en el Ministerio de Sanidad

PARA COMENZAR, PIDO AL LECTOR DE ESTE ARTÍCULO QUE PIENSE EN CÓMO CONTESTARÍA LAS SIGUIENTES PREGUNTAS. ¿CÓMO ESTÁ SU FE Y CONFIANZA EN DIOS? ¿CREE EN VERDAD QUE DIOS ES AMOR?

¿Acaso ha tenido dudas en lo que cree como Adventista del Séptimo Día? Si su respuesta es que sí ha tenido momentos de duda (o quizás aun los tenga), la Biblia nos dice que no es el único en tenerlos.

En el libro de Lucas, capítulo 7, se relata un incidente en el cual Juan el Bautista envía a sus discípulos a Jesús con la siguiente pregunta: “¿Eres tú el Mesías a quien hemos esperado, o debemos seguir buscando a otro?” (19). Me maravilla que la persona que hace esta pregunta es la misma que nació milagrosamente de padres ya avanzados de edad, la que conoció a Jesús desde su niñez y hasta quien lo bautizó en el río Jordán. Pero ahora Juan está en una prisión, en peligro de muerte y sus dudas lo atormentaban.

Noten bien en los versículos siguientes la respuesta de Jesús:

En ese preciso momento Jesús sanó a muchas personas de enfermedades, dolencias, y expulsó espíritus malignos y le devolvió la vista a muchos ciegos. Luego les dijo a los discípulos de Juan: “Regresen a Juan y cuéntenle lo que han visto y oído: los ciegos ven, los cojos caminan bien, los que tienen lepra son curados, los sordos oyen, los muertos resucitan, y a los pobres se les predica la Buena Noticia” (Lucas 7:21-22).

Y agregó: “Dios bendice a los que no se apartan por causa de mí” (7:23).

Noten que Jesús les dijo que debían dar testimonio de lo que habían visto, de cómo él daba alivio

a los que sufrían. La misión de Cristo no solo era predicar. Se mantenía en actividad constante, los ciegos veían, los cojos caminaban, los sordos oían, los muertos resucitaban y los pobres no recibían las acostumbradas noticias malas sino buenas noticias. Es interesante ver cómo Jesús pone mucho énfasis en la curación de las dolencias y en la aclaración de las dudas. En la página 12 del libro *Ministerio de Curación* dice: “En el curso de su ministerio, dedicó Jesús más tiempo a la curación de los enfermos que a la predicación. Sus milagros atestiguaban la verdad de lo que dijera, a saber, que no había venido a destruir sino a salvar”.

La verdad es que el instrumento más poderoso para ganar la confianza de la gente y eliminar las dudas acerca de Dios es involucrarnos en los ministerios activos de compasión y compartir nuestro mensaje de salud, que incluye el cuerpo, el alma y el espíritu. Así como en el primer siglo Jesús y sus discípulos sanaban a las multitudes, luego muchos de los que habían sido sanados se unían a la iglesia, es mi convicción que nos corresponde en este siglo, como adventistas, hacer lo mismo. Deseo animar a cada hermano, pastor e iglesia a que consideren desarrollar un ministerio activo de sanación para que quede claro que Dios es amor. ■

Carmelo Mercado es el vice presidente de la Unión del Lago



▲ CARMELO MERCADO



Richly Blessed, Richly Blessing: George Wells' Legacy of Giving

WHEN A CHICAGO CHURCH MEMBER MADE A LARGE DONATION TO THE SHILOH CHURCH SCHOOL, THE EXTRAORDINARY ACT OF GENEROSITY MADE HEADLINES IN THE LAKE UNION HERALD. FOR THOSE WHO KNOW THE DONOR GEORGE WELLS, A LONGTIME SUPPORTER OF ADVENTIST EDUCATION, IT WASN'T A SURPRISE TO LEARN HE WAS THE BENEFACTOR WHO SIGNED THE \$100,000 CHECK.

While large church donations are not unusual, the story of a 5th-grade dropout who grows up to become a successful businessman and gives back to his community is proof a heart grateful to God can bless the lives of many.

George was born Aug. 14, 1942, in a Rose Hill, Mississippi, cotton field. His unusual entry into the world wasn't his only early difficulty, as his father left to serve in WWII when George was just a toddler. Shortly after his father's return from duty, George's parents separated. His father moved to Chicago and George's mother remarried. She and her nine children remained in Mississippi. "I had very little life of my own," George recalls. "Most of my time was spent raising my siblings while our mother worked."

George was forced to grow up quickly. He quit school in the 5th grade to help support the family. "My mother and I would get up at 4 a.m. to be ready to meet the truck that would take us to the fields," George recalls. "We would spend all day chopping cotton, working about 12 hours a day, Monday to Friday, and a half day on Saturday. If we were lucky, we got a 30-minute break. We made about three dollars a day."

George's mother, a faithful Baptist, attended church on Sundays before heading over to the homes of white families that she knew. Doing their washing and ironing brought in another dollar to help support her family.

Turbulent Teen Years

George had several close calls with death in his young years. Once, when trying to steal from the local store, he found himself with the store owner's rifle pointed directly in his face. Another time, after winning a game at the local pool hall, he was stabbed in the back.

"I wasn't getting along with the people around me. I couldn't deal with Jim Crow," George explains. One day, teenage George found himself at the local telegram office, trying to send a message to his father requesting money. George wanted to buy a one-way ticket out of Mississippi. Seeking help to send the telegram, George made the mistake of responding "Yes" to a white man's question, rather than "Yes, sir." George recalls, "The man slapped me, almost bringing tears to my eyes. I knew I couldn't do anything. If I hit back, I'd be a dead man."

Not long after this incident, the sheriff visited George and his mother. The sheriff said it was no longer safe for George to remain there. George's mother packed his clothes and some food and sent him to the bus station. At age 17, George arrived in Chicago. He lived with his father for a time, but they didn't get along. George's father kicked him out of the house, giving him enough money to buy a bus ticket back to Mississippi.

Returning to Mississippi wasn't an option for George, however. He found himself living on Chicago's streets and in rodent-infested abandoned buildings. Determined never to return home, George went to the unemployment office, and was sent to Washburne Trade School. There he learned food service. Later, he got a job at The Palmer House, one of Chicago's most esteemed and historic hotels. Finally, earning what he regarded as "decent money," George was beginning to find some stability.

About this time, George learned that his father was searching for a downtown location where he could establish an auto repair shop. Eventually, George & Son was born. Despite their rocky history, this father-son joint venture succeeded.

A Wife Brings New Life

It was while living in Chicago that George first encountered Seventh-day Adventists. He met and married his first wife, Mary Louise, a member of the Shiloh Church. One Saturday, George's favorite cousin convinced him to come along to a Jehovah Witnesses gathering at the Kingdom Hall. While George was preparing to meet his cousin, Mary Louise convinced her husband to accompany her to her place of worship. As they were driving to Shiloh, the couple passed the cousin on his way to pick up George. They waved. George never made it to the Kingdom Hall.

After several years of studying with Bible workers, George was baptized at Shiloh. Little did he know that he was embarking on a lifetime commitment to doing God's bidding. "I was put to work right away," George says. He became an usher, and then leader of men's ministry. "Every year they put me on something, whether it was the finance committee or the stewardship department," George explains.

While continuing to run a successful auto shop alongside his father, George remained busy in his church. He taught himself to read and became a Sabbath School teacher. He visited the elderly and helped with clothing distribution. George credits his church family with helping him mature as a Christian. They gave him guidance about what to study and how to strengthen his walk with God. "These people took an interest in me," George acknowledges. "I found the encouragement I needed to put all I had into my Christian walk." George admits he was sometimes tempted to take credit for his accomplishments, but he came to realize, "God has done all this for me. When I look at where I came from, I see 'No way could I have made it on my own.'"

George's decision to give back to his church encompasses much more than time. Through the decades, he has generously supported the tuition needs at the local church school. He also supported students attending Oakwood University. As one church member points out, "They wouldn't have been able to attend Oakwood without George's help."

George's recent donation of \$100,000 to Chicago Adventist Christian School came about, according to John Boston, senior pastor of Shiloh Church, due to the giver's "earnest desire to make his life of use to the glory of God. Even though he's had a lot of success, he often says, 'What good is it if God is not pleased?'"

When asked about his commitment to supporting the needs around him, George explains, "The need leads me to give. God is a Giver. He blesses us, and so we should bless others," George insists. Ever humble, George is quick to add that he feels nothing but gratitude for all that God has done for him. "It's been a long road to get here," George admits, "but I made it. Sometimes I pray, 'God, even if you don't do anything else for me in this life, I thank you for what you have already done.'" And, as he often does, George adds a favorite refrain, "He blesses us that we should bless others." ■

Elijah Horton is a freelance writer based in Chicago.



Sandra Mendez



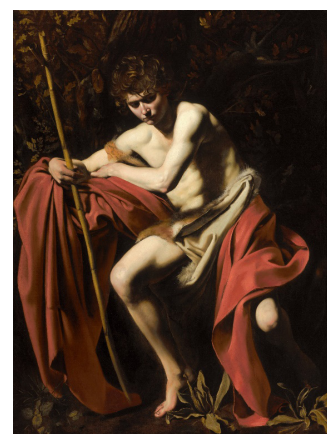
By Ante Jerončić

Blessed are the WHOLEMAKERS

In 1604, Caravaggio completed his “John the Baptist,” which has captivated viewers for centuries. On permanent display at the Nelson-Atkins Museum of Art in Kansas City, Missouri, the painting is a striking example of chiaroscuro. Melding the Italian words for “light” (*chiaro*) and “dark” (*scuro*), chiaroscuro is a technique that leverages these contrasts to bring life and depth to art. Over the years, artists such as Rembrandt, Rubens, Vermeer and, of course, Caravaggio, have harnessed it to infuse their works with uncanny intensity or a sense of serenity. In “John the Baptist,” specifically, the palpable interplay of light and shadow accentuates John’s coiled energy, his inner turmoil, and the perils of looming conflicts. It is as if Caravaggio invites us to “read” the painting narratively, to view it as an unfolding story of dueling spiritual forces—forces of light and darkness—that will mark his prophetic ministry.

Much as Caravaggio ingeniously utilizes chiaroscuro to express tension and depth, the Bible, metaphorically speaking, abounds with its own sharp, contrasting dynamics. The examples are plentiful: Noah and his generation, Abraham and the citizens of Sodom, Joseph and his brothers, David and Saul, and Daniel and Belshazzar. The New Testament further illustrates this theme through memorable images, such as the arrogance of the Pharisee set against the humility of the publican, or the serenity of Stephen opposing the rage of the murderous mob. Encapsulating these and other spiritual contrasts, the Gospel of John declares: “The light shines in the darkness, and the darkness has not overcome it” (1:5). Implicit here is a profound wisdom: the depth of human fallenness becomes clear only when compared to the infinite love of God as revealed in Christ. The deeper our grasp of the sacrifice of Jesus and the mystery of his incarnation, the more starkly the irrationality and evil of sin appear. Or, as the apostle Paul puts it: “Where sin increased, grace increased all the more” (Romans 5:20). Along such lines, one could summarize the essence of Martin Luther’s theology as adhering to the following logic: big God—big sin—big grace; small God—small sin—small grace. That is, the more we understand the grandeur of God, the starker the pettiness of our self-led lives will stand out, and the greater our appreciation of divine grace will be.

And so it is with the juxtaposition of violence against God’s vision of peace. To allow oneself to be grasped fully by such dissonance is, I believe, essential for understanding what the Bible means by authentic discipleship. In other words, only by comprehending how fundamentally at odds violence is with God’s intent for humanity can we



▲ Caravaggio's "John the Baptist"



Regrettably, faith communities are not insulated from the detritus of violence.

fathom why the Gospel is essentially about peacemaking. Acknowledging this contrast—viewing it through the prism of the “great controversy” between good and evil—is vital for aligning our lives with God’s character and purpose.

Few passages of Scripture illustrate this contrast as vividly as the narratives in Genesis 3 and 4. Here, Scripture showcases the escalating violence in a post-Fall world. There is no gradual descent into depravity; instead, we witness a shocking leap from disobedience to murder, from the simple act of plucking fruit to fratricide. As we delve deeper, the moral chiaroscuro intensifies, culminating in Lamech’s audacious vow of 77-fold vengeance for even the slightest offense. Such rapidly escalating violence highlights a radical departure from God’s vision of shalom, epitomized by the grand symbol of His loving disposition towards all creation—the Sabbath. Ellen White poignantly captures this deteriorating ethos when she highlights how generations following the Flood rejected God’s attributes of “justice, purity, and love” only to supplant them with their actions of “oppression, violence, and brutality” (PP, 120).¹ And that is just the beginning! By the closing pages of Genesis, we are left with an ashen aftertaste of moral decline. The violence of Noah’s generation, the collective decadence of Sodom and

Gomorrah, and the rape of Dinah and her brothers’ vengeful response—these are just some examples of a persistent, dark undercurrent of human history.

In truth, how should one even begin to process the extent to which violence has soiled the collective memory of humanity? When confronting this disquieting reality, human language and empathy mechanisms fall short, often propelling us into silence or emotional numbness. To illustrate the point: by conservative estimates, approximately 107 million people were killed in the 20th century alone, *excluding* military casualties of World War I, World War II and other “minor” wars. Among the most heinous examples are:

1. **Mao Ze-Dong**, China and Tibet, 1949–1969, 49–78 million
2. **Joseph Stalin**, USSR, 1932–1939, 23 million
3. **Adolf Hitler**, Nazi Germany, 1939–1945, 12 million
4. **Leopold II**, Belgian Congo, 1886–1908, 8 million
5. **Hideki Tojo**, Japan, 1941–1944, 5 million
6. **Ismail Enver**, Turkey, 1915–1920, 2.5 million²

As staggering as these accounts might be, violence often manifests more insidiously, avoiding the spotlight of media attention. It is encoded in repeated invalidations and

failures to recognize a person’s presence or worth, and may be subtly woven into legislative, judicial and economic systems. Violence also perpetuates itself through cultural symbols and language that encourage and legitimize violent acts toward individuals and groups. Nicholas Wolterstorff, for instance, notes how words can render “others as lesser human beings with diminished sensibilities, sometimes even as loathsome.” We describe others as vermin, scum, Japs, dagos, Jew-boys. They are terrorists; nobody feels empathy for terrorists. An Israeli general was once quoted as calling the Palestinians “drugged cockroaches running around in a bottle.” Arabs, it is said, respond only to force. Slave owners in the United States embraced the fiction that black people lacked the capacity to feel deeply. The slave traders of the 19th-century thought of the human beings below deck as “cargo.”³

Regrettably, faith communities are not insulated from the detritus of violence. While numerous examples could be cited, here is but one that should give us pause to reflect. A few years ago, a study revealed a shocking pervasiveness of domestic violence within the Adventist Church. In the Adventist Review article “Abuse in the Adventist Church,” René Drumm et al. cite a study in which 42% of individuals have experienced “intimidation and physical violence” in adult

intimate relationships at least once in their lifetime. This category includes: “insulted you, swore at you, or called you names;” “destroyed property or cherished possessions;” “threatened to hit or throw something at you;” “threw, smashed, hit, or kicked something to frighten you;” and “pushed, grabbed, or shoved you.” About 9% of respondents indicated that they have been subjected to “potential lethal action” such as “threatened to use a weapon on you,” “used a weapon on you,” and “beat you up.” While the study is limited to the U.S. context, it is plausible to consider that some world regions may report even more alarming figures.⁴ However, one thing is clear: the shape-shifting character of violence sometimes blinds us to its furtive expressions in individual actions and communal dynamics. Through cover-ups and silencing victims in the name of “unity,” faith communities sometimes become just another playing field of the “principalities and powers” that feed on obfuscation and deception.

It is against this backdrop of violence, whose surface we have only begun to scratch, that Jesus’ call to peacemaking stands in stark contrast. Astonishingly, the beatitude tells us that those who commit to such a way of life are indeed children of God. In their words, actions and life-orientation, they represent their heavenly Father. When attacked, they do not retaliate; when cursed, they bless and intercede; when wronged, they forgive. In the words of Dietrich Bonhoeffer:

“Jesus’ followers are called to peace. When Jesus called them, they found their peace. Jesus is their peace. Now they are not only to have peace, but they are to make peace. To do this they *renounce violence and strife*. Those things never help the cause of Christ. Christ’s kingdom is a realm of peace, and those in Christ’s community greet each other with a greeting of peace. Jesus’ disciples maintain peace by choosing to suffer instead of causing others to suffer. They preserve community when others destroy it. ... That is how they overcome evil with good. That is how they are makers of divine peace

in a world of hatred and war. ... Because they are drawn into Christ’s work of peace and called to the work of the Son of God, they themselves will be called children of God.”⁵

Naturally, this provokes an array of pertinent questions. What role can peacemaking reasonably have in the face of the realities touched upon above? What chance does it even stand? Is it not tinged with naïveté, a Pollyannaish way of approaching the facts of radical evil? And then, what did Jesus precisely mean by blessing those who pursue peace? How are we to put that into practice? Are we to acquiesce to manipulation and bullying, to let others forcefully encroach into our decision-making processes? Are we to overlook the high cost of inaction in the face of violence? In short, doesn’t the language of peacemaking encourage feeble sentimentality, those avoidance tics we employ to make tragedies less angular? Being peacemakers—yes, but how?

All these questions are of immense significance, and they deserve an attentive hearing and response, a task I cannot do full justice to here. However, as a way of approaching these complex issues, I wish to point to an essential principle: when confronting difficult questions that grate against our usual ways of understanding, good theology directs us to prioritize Scripture.⁶ This initial step is crucial. It’s not that our experiences are irrelevant or that common sense is inherently flawed. Rather, our reasoning and actions should be oriented—or “captured”—in obedience to Christ in a way that takes precedence over other authorities and norms. This shift in perspective is an act of courage and surrender to God’s supremacy.

Ellen White offers invaluable guidance in this connection, stating that “for those who receive the light of the life of Christ, nature is again illuminated. In the light shining from the cross, we can rightly interpret nature’s

“It is against this backdrop of violence, whose surface we have only begun to scratch, that Jesus’ call to peacemaking stands in stark contrast.”



teaching” (MH, 462). With a touch of interpretive license, I believe that we could extend “nature’s teaching” to encompass all of reality. That is, we should see the cross as our guide for interpreting the world and measuring our actions. As Martin Luther rightly put it in his famed Heidelberg Disputations of 1518: “He deserves to be called a theologian, however, who comprehends the visible and manifest things of God seen through suffering and the cross” (Thesis #20).⁷ Conversely, when the cross has ceased to be the center of our beliefs and practice—the moment preferences, interests, desires and ideologies supplant its authority and example—we find ourselves adrift from genuine Christian existence.

One aspect of honoring such a cross-centric orientation is the commitment to interpret Scripture *cruciformly*. As Gregory Boyd rightly notes, the Bible “presents the crucified Christ not as one revelation among others, but as the revelation that culminates and supersedes all else. This principle rules out allowing any Old Testament portrait of God,” or any portrait in general, “to compromise the beauty of the God who is revealed on the cross.”⁸ That is, when we come to passages that entail depictions of God seemingly at odds with the revelation of Jesus—especially those that might lead people to conclude that God is violent—those depictions must be temporarily shelved. (The word “seemingly”

is crucial here, as any perceived dissonance might be a matter of limited comprehension at present.) This approach should not be considered controversial; it merely extends Jesus’ teaching that he or she who has seen him has also seen the Father (John 14:9) into a guiding principle for understanding the Bible. It is to serve as a sieve, as an interpretive “shibboleth,” as it were, by which all claims about God are to be tested. After all, “*everything is changed by the cross and resurrection*,” including how we should read the Scripture as a whole.⁹

Such a cross-centered interpretation of the Bible will lead us to affirm, I believe, that the *promise* and *enactment* of peace constitute the linchpin of Christ’s messianic reign. That becomes clear when we consider foundational passages from the book of Isaiah that inform Jesus’s teaching about the kingdom of God—Isaiah 9:1–7 and 61–62, among others. A close examination of these and other texts from Isaiah reveals seven essential characteristics of God’s rule: deliverance, justice, peace, healing, community restoration, joy and a sense of God’s presence.¹⁰ Within this theological framework, peace is far from a marginal note; it is a vital component of the divine reign.

Unsurprisingly, this conception of “being drawn into Christ’s work of peace”—a notion that fuses imitation of Christ with the principle of peacemaking—is far from a peripheral

theme in the New Testament. Ephesians 5:1 is an apt illustration in this respect, exhorting believers to be “imitators of God.” Upon further reading, it becomes evident that Paul’s notion of imitation focuses on emulating the peaceful, self-sacrificing benevolence exemplified by Jesus. Indeed, the extended exhortation (or *paraenesis* in Greek) in section 4:1–5:20, which constitutes the ethical core of the epistle, repeatedly underscores peacemaking attributes. The believers are counseled to avoid “anger” (4:26) and to refrain from harming others through stealing (4:29); to “get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice” (4:31); and to be “kind and compassionate to one another” (4:32), as they “walk in love” (5:1). Likewise, virtue lists provided by Paul in other epistles, such as Colossians 3:1–14, highlight the importance of harmony, conflict resolution and mutual respect. Thus, for Paul, an individual’s or a community’s commitment to peace is a tangible indicator of the Holy Spirit’s presence and power. In essence, it functions as a litmus test for the church’s authenticity, something that the early church, minor tensions notwithstanding, evinced through extraordinary unity and generosity.

This brings us to a reasonably uncontroversial claim: peacemaking—both as a disposition and as action—serves as a primary way for Christians to embody the spirit of



... peace is far from a marginal note; it is a vital component of the divine reign.

“Mending, serving, encouraging, reconciling, mediating, witnessing, forgiving—all serve as intrinsic practices for those committed to peacemaking.”

the Second Great Commandment, namely, to “love our neighbors as ourselves.” Consequently, the language of peacemaking cannot be relegated to some parochial corner solely reserved for those with an activist bent or for people dismissively referred to as “peaceniks.” Rather, discipleship to Jesus implies being a presence of peace in every facet of life—roles, habits, relationships and allegiances included. Ellen White encapsulates this idea succinctly: “Christ’s followers are sent to the world with the message of peace. Whoever, by the quiet, unconscious influence of a holy life, shall reveal the love of Christ; whoever, by word or deed, shall lead another to renounce sin and yield his heart to God, is a peacemaker” (SD 306). With its expansive notion of peacemaking, this declaration suggests that we fulfill our vocation as peacemakers when we pursue a life characterized by love, compassion, integrity and alignment with divine values.

The manifold role of peacemaking is a subtle yet important theme in the Sermon on the Mount—Jesus’s charter for “kingdom living.” As I have previously alluded to, his teachings on anger, contempt, adultery, love of the enemy, truthful speech and judging are variations on this overarching theme. Even so, there is sometimes a tendency to constrict the notion of peacemaking that doesn’t fully capture the rich Old Testament concept of *shalom*.¹¹ Frederick Dale Bruner addresses this misconception by noting that ... we can almost translate the keyword “peacemakers” with the word “wholemakers.” Peace in Scripture is a situation of comprehensive welfare. In English the word “peace” usually refers either to an inner tranquility—peace

of mind—or to an outward state—the absence of war. But biblical *shalom* conveys the picture of a circle; it means communal well-being in every direction and in every relation. The person in the center of the circle is related justly to every point on the circumference of the circle. While the English word “peace” tends either to be a *tiny* inward point or a large external space—that is, either a period or a line—the Hebrew word depicts a circle embracing the whole community, internally and externally. If we could translate “Blessed are the circle makers” and make sense, we would. To bring peace, in Scripture, is to bring community. Peacemakers are reconcilers.¹²

The term “wholemakers” strikes a profound chord, given the pervasive human brokenness and suffering we encounter daily. Mending, serving, encouraging, reconciling, mediating, witnessing, forgiving—all serve as intrinsic practices for those committed to peacemaking. In concert with other Beatitudes, these ways of being and acting are a primary avenue through which Christians *are* the salt and light of the world. Should this ethos genuinely permeate our relationships and become warp and weft of our communal existence, would it not stand as a chiaroscuro witness of unparalleled power and beauty? ■

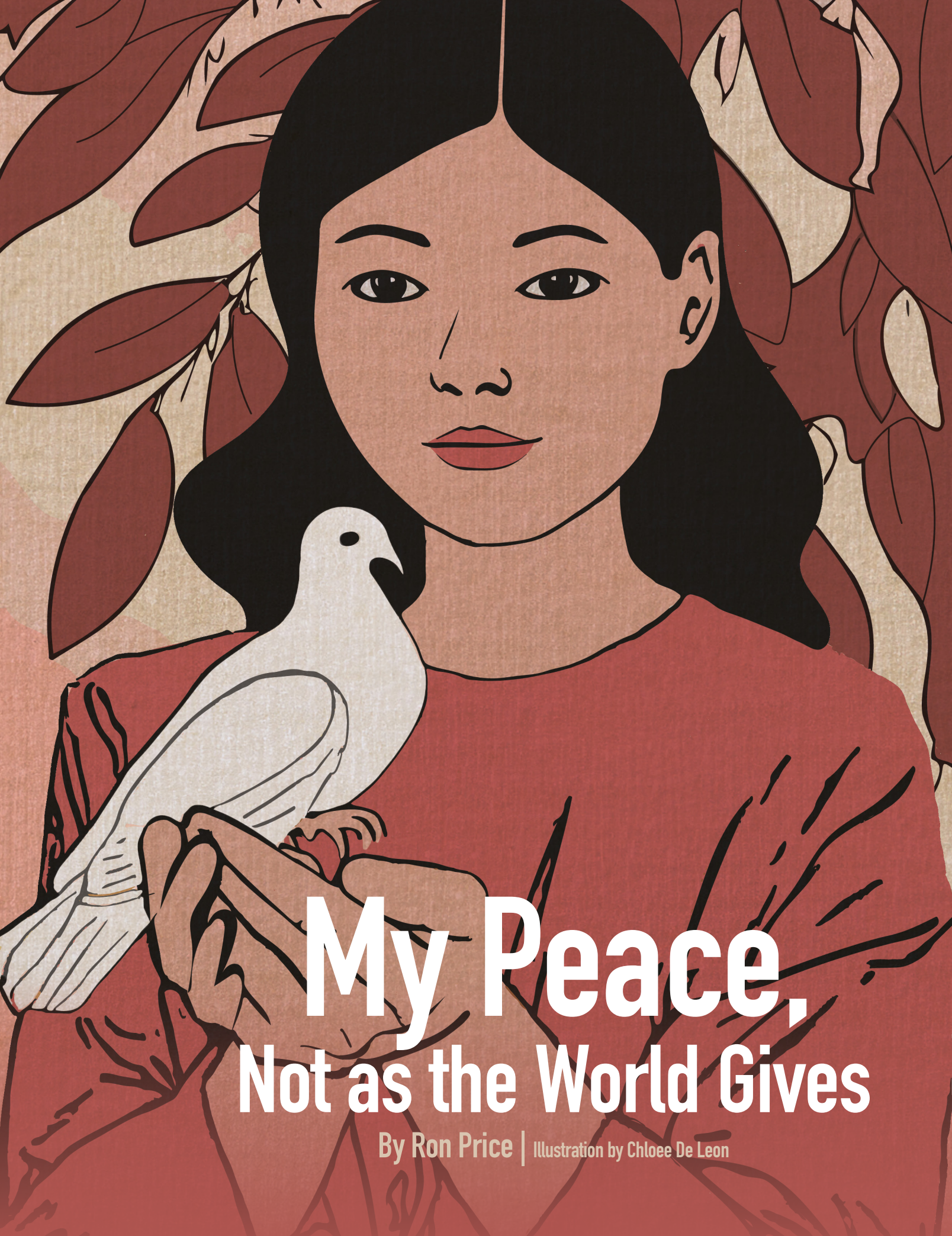
1 All references to Ellen G. White follow standard abbreviations of her work as found on the Ellen G. White Estate website at bit.ly/3EGhF9D, last accessed Sept. 14, 2023.

2 David P. Gushee, “The Sacredness of Human Life: Why an Ancient Biblical Vision Is Key to the World’s Future” (Grand Rapids: Eerdmans, 2013), 305. For an excellent treatment of violence in the 20th century, see Jonathan Glover, “Humanity: A Moral History

of the Twentieth Century” (New Haven: Yale University Press, 2000).

- 3 Nicholas Wolterstorff, “Journey toward Justice: Personal Encounters in the Global South” (Grand Rapids: Baker Academic, 2013), 158.
- 4 René Drumm, “Abuse in the Adventist Church,” *Adventist Review*, Oct. 9, 2007, <https://bit.ly/3PFgYUs>, last accessed Sept. 14, 2023.
- 5 Dietrich Bonhoeffer, “Discipleship,” trans. Barbara Green and Reinhard Krauss, vol. 4, *Dietrich Bonhoeffer Works* (Minneapolis: Augsburg Fortress, 2001), 108.
- 6 The issue of justified violence, such as self-defense, is complicated; over the centuries, Christians have taken varied positions on the question. While discussing that problem is beyond the purview of this essay, it is important to stress that even in the case of just war theory—an approach that wrestles with necessary preconditions for self-defense—there is a “strong presumption against the use of violence” (David P. Gushee and Glen H. Stassen, “Kingdom Ethics: Following Jesus in Contemporary Context,” 2nd ed. [Grand Rapids: Eerdmans, 2016], 318–319). For an excellent resource on the Early Church’s view on violence and peace, see Ronald J. Sider, “The Early Church on Killing: A Comprehensive Sourcebook on War, Abortion, and Capital Punishment” (Grand Rapids: Baker Academic, 2012).
- 7 Martin Luther, “Heidelberg Disputation (1518),” bit.ly/3Rns9T9, last accessed Sept. 15, 2023.
- 8 Gregory A. Boyd, “Cross Vision: How the Crucifixion of Jesus Makes Sense of Old Testament Violence” (Minneapolis: Fortress, 2017), 9–10.
- 9 Richard B. Hays, “The Moral Vision of the New Testament: Community, Cross, New Creation” (San Francisco: Harper, 1996), 336–337 (emphasis supplied).
- 10 See Gushee and Stassen, “Kingdom Ethics,” 10.
- 11 For a helpful discussion of the meaning and importance of *shalom* for Christian ethics, see Perry B. Yoder, “*Shalom: The Bible’s Word for Salvation, Justice, and Peace*” (Newton: Faith and Life, 1987).
- 12 Frederick Dale Bruner, “Matthew: A Commentary,” vol. 1 (Dallas: Word, 1990), 117.

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My Peace, Not as the World Gives

By Ron Price | Illustration by Chloee De Leon

Of all the titles for Jesus, which is your favorite? Is it Lord of Lords or King of Kings? Perhaps it is Son of Man or Son of God or Son of David? There obviously is no bad answer to the question, but for me I would have to say it is Prince of Peace. While the old song “What the world needs now is love sweet love” is certainly appropriate, I doubt you or anyone else would deny our great need for peace in these troublesome times in which we live.

Even a limited awareness of the headlines is enough to convince anyone that the world’s population is deeply divided and in serious conflict. Jesus warned us as recorded in Matthew 24:6 and 7 that in the last days we would “hear of wars and rumors of wars” and that “nations will go to war against nations and kingdoms against kingdoms.” Perhaps that has been true in previous eras, but it sure sounds like our day and age, Amen?

And unfortunately, conflict is not limited to nations and kingdoms. Families, workplaces and even churches experience conflict almost more as the norm rather than the exception. To many people conflict is a scary word. According to one survey I saw, 67% of Americans say they dread conflict. While I can’t prove it, I have reason to believe that number is low and that some of the other 33% may have lied.

Conflict, unfortunately, is a normal component of life as we know it on this planet. Conflict, when handled well, can result in positive outcomes. Sadly, most of us have painful memories of times when we didn’t handle conflict well and it caused us pain or resulted in a loss. Perhaps that loss was an important relationship, or a job, or an opportunity. Whatever the loss the memories can linger for years, even decades. That might help to explain why most people hold a dim view of conflict and do all they can to avoid it at all costs.

Please believe me when I tell you trying to avoid conflict is a mistake on two levels. For one, you simply cannot do it. Conflict,

you may have learned, has a way of weaving itself into life, often at totally unexpected moments. The second reason you should not attempt to avoid conflict is that it typically makes a situation worse, not better. It is analogous to ignoring a medical warning sign hoping the pain or discomfort will go away on its own. It may at times go away, but we have all heard stories of people who delayed addressing their condition until it was too late, and absent a miracle nothing could be done to help. As with physical health, the sooner you address a conflict situation the higher your chances of a constructive outcome.

Before we look at some productive ways to manage conflict, let’s look at two main reasons it occurs so regularly. One reason is that we have an enemy named satan (his name does not deserve to be capitalized). We read in 1 Peter, James and other places in Scripture that he is a “roaring lion seeking who he may devour.” Trust me, satan hates every one of us and he will wreak havoc and seek to cause disruption just for the sadistic fun of it.

I heard of a Christian lady who had something nice to say about everyone. A friend challenged her to think of something nice to say about the devil. After pausing for thought, she said, “Well, he’s a hard worker.” That’s cute, but not one bit funny. He is a hard and dedicated worker who seeks to hurt the heart of God. One of the best ways he can do that is to get God’s children to turn against each other and treat each other in negative and malicious ways. Please never forget the

For me, life is a daily battle to put the enemy in his place and the only way I know how to do that is to put Christ in His place.

Humility, you might well imagine, can go a long way toward reducing the amount of conflict you have to face with others.

teaching we find in Ephesians 6:12 that our battles are not supposed to be against each other, but against our common enemy.

A second reason we see so much conflict is that we are all selfish, self-centered individuals. Since you are reading this column, I will assume you have given your heart to Christ and accepted Him as Lord of your life, or you are at least contemplating making that decision. If the latter, please know it will be the single best decision you will ever make.

When you decided to accept Christ's sacrifice on your behalf you became a new creature, the old was now dead and the new had come (see 1 Corinthians 5:17). Am I the only who reads that verse and wonders if somehow the "old man" did not get the memo that he is supposed to be dead?

For me, life is a daily battle to put the enemy in his place and the only way I know how to do that is to put Christ in His place. When I do that, my life is filled with love, joy, peace, etc. (see Galatians 5:22, 23). When I truly experience His presence, I am totally willing to die to self that He might live in and through me (Galatians 2:20). With Christ on the throne of my heart, I can live in true humility, and with humility comes a whole bunch of benefits.

We read in Proverbs 11:2 that while pride leads to disgrace, wisdom comes with humility. I sure need and want more wisdom, how about you?

In Luke 14 we read that if we exalt ourselves, we will be humbled, but if we humble ourselves, we will be exalted. The Bible is abundantly clear that "God opposes the proud but gives grace to the humble." (see

James 4:6, 1 Peter 5:5)

Even secular society is catching on to the health and wellness benefits of living a life of humility. Do a search for the benefits of humility and you will find an abundance of articles on the subject. Don't you just love it when academics stumble upon some great truth that is in the Bible, but they claim to have discovered it on their own?

I promised earlier to address some ways to productively manage conflict. My strongest recommendation is that you prevent it from occurring when possible. Note I did not say avoid conflict, but rather seek to prevent it from happening in the first place. While this cannot, and in fact should not, happen in all cases, many conflicts can and should be prevented.

Humility, you might well imagine, can go a long way toward reducing the amount of conflict you have to face with others. You have likely heard the expression, "What would Jesus do?" I personally have a problem with that thought since I obviously am not Jesus. "What would Jesus have me do?" seems to work better for me, but even better still is to ask myself, "How would a humble person handle this situation?" or "What would humility lead me to do right now?"

By God's grace and with His help, I'm working on forming the habit of asking those questions whenever I encounter someone or some situation that might cause me to speak or act in a manner I likely would later regret. Though it is a work in progress, I have already experienced several situations where my blood pressure remained low and my interactions more peaceful simply

because I paused and asked those questions and responded appropriately.

One more way to experience less conflict in your life is to practice the wisdom we find in Philippians 2:1–5, Ephesians 4:1–6, and Romans 12:16–18. If I had the space, I would write those out for you, but you will be better served to look them up, meditate on them for a while, and ask God to help you put them into practice.

Though mediation has helped to support my family for over three decades, I truly wish it were not necessary for such an occupation to exist. That is doubly true for church members, but alas, the need does not seem to be going away. To that end, I'm pleased to let you know that a new ministry is being formed called the Institute for Biblical Peacemakers. Charles Brown (formerly of Adventist Reconciliation Ministries) and I have partnered together to help create this ministry. We were smart enough to invite several others who have experience in peacemaking to be on our board of advisors and soon any Seventh-day Adventist who wants to know how to help individuals work out their differences in a productive manner, or who wants to know how to help churches on the verge of splitting avoid such an outcome, will be able to do so.

For now, please know that while peace will not always come easily, it is, by God's grace and practice, usually attainable and certainly worth pursuing. ■

Ron Price is the author of several books, including *"Play Nice in the Sandbox at Church."*

An Unbroken Thread: 50 Years United in Mission

“MY CALLING AND THE CALLING OF ADVENTHEALTH IS TO SOW SEEDS OF HOPE, HEALING AND WHOLENESS ... TO EMBODY THE PRIVILEGE OF EXTENDING THE HEALING MINISTRY OF CHRIST. WHAT ABOUT YOU? WILL YOU JOIN ME?”



▲ AdventHealth President/CEO Terry Shaw on the opening night of AdventHealth's 33rd annual Conference on Mission held in Orlando

This was the question posed by President/CEO Terry Shaw on the opening night of AdventHealth's 33rd annual Conference on Mission held in Orlando, Florida. The conference was attended by AdventHealth Board members and executive leaders, key representatives from the Seventh-day Adventist Church and local community leaders. It was an invitation to reflect on the efforts of the past and acknowledge the work that lies ahead.

With 2023 being an anniversary year for AdventHealth, the conference was a time of both celebration and reflection of the company's 50-year history since its founding

in 1973 when representatives from stand-alone hospitals across the southern states made the decision to join and form the health system.

During the conference, attendees explored five decades of AdventHealth history through a unique multimedia experience titled "50 Years: United in Mission." The experience revealed the unbroken thread of mission woven into the essence of Adventist health care, starting with the legacy of Christ's ministry on Earth and continuing with pioneers who founded the church's earliest sanitariums.

"God's been so faithful and has bestowed abundant blessings on His healing ministry.

The evidence of His presence and providence over these past 50 years, since 1973, is incredible," said Tim Cook, chief mission integration officer at AdventHealth.

The group explored the foundation of our health care ministry, the culture of AdventHealth that refuses to allow mission drift and the role that innovation plays in sustaining that mission and carrying it into the future. In this exploration, the level of intentionality was evident in the training and mentoring of AdventHealth leaders as well as succession planning to keep the unbroken thread of mission integrity going.

"This is our mission: extending the healing ministry of Christ," said Cook. "There isn't a wasted word. It isn't a preamble. It isn't the beginning line of a complicated dissertation. It's simple. It's profound. It's intentional. It's active. And it's complete."

Key leaders from AdventHealth's history shared their unique perspectives on how the mission advanced during their time and how each person's efforts brought momentum to the continuous weaving of the unbroken thread of mission.

Thor Thordarson, president and CEO of UChicago Medicine AdventHealth Great Lakes Region, said the core mission is still alive, "through strategic investments in meaningful initiatives, collaborative partnerships with our community and dedicated support for local causes, our commitment to healing and providing wholeness remains resolute." He continued, "With an unwavering commitment to those who entrust us with their care guided by our team members who stand at the very core of our endeavors, we forge ahead on a path paved by compassion, excellence and a relentless pursuit of bringing our mission to life." ■

Elizabeth Camps is a senior communications specialist at AdventHealth.



UChicago Medicine

Advent Health



Darren Heslop

▲ The globe at the Andrews University entrance

Andrews Receives Title III Continuation Grant

THIS PAST SUMMER, ANDREWS UNIVERSITY RECEIVED A GRANT OF \$449,643 FROM THE U.S. DEPARTMENT OF EDUCATION IN CONTINUATION OF AN INITIAL GRANT AWARDED TO THE UNIVERSITY IN 2020.

Padma Tadi Uppala, associate dean for research & creative scholarship in the College of Health & Human Services, led the initial pursuit of this grant along with a team of Andrews University faculty members. They were awarded a Title III Strengthening Institutions Grant of \$2.25 million on Sept. 28, 2020. The goals of the grant proposal were to improve the enrollment, retention and graduation rates of at-risk and Native American students and to establish a centralized technological system that will assist faculty and students for student success.

Title III designation from the U.S. Department of Education aims to address difficulties that at-risk students experience as well as equip eligible universities with training and tools to target those needs. Andrews' Title III status holds a special focus on the Pokagon Band of Potawatomi in Dowagiac, Michigan, as well as other Native American students and minorities. Through grant activities, more than 30 Native American students, most of whom were Seventh-day Adventists, were identified and targeted for success at Andrews.

The continuation grant was given based on the initial grant's progress reports for the past three years. The highlights of the program include (1) establishment of the committees that oversee each section of the goals of the project, (2) remodeling and establishment of a Career Center, (3) purchase of a suite of tools from the Anthology company to track student progress, (4) establishment of collaborative relationships with members of the Pokagon Band, and (5) establishment of the BrainHealth project in collaboration with Matías Soto, director, Office of Innovation & Entrepreneurship, and Daniel Gonzalez-Socoloske, professor of biology, U.S. Fulbright scholar and National Geographic Explorer, at the Andrews University Museum of Nature & Science.

There was a 2% increase in graduation rate from 2019–2020 to 2020–2021 for four-year graduation. The Title III grant also had a favorable impact on student persistence and retention rates, particularly pertaining to student retention. During the reporting period (Oct. 1, 2020–Sept. 30, 2021), full-time first-time student retention was 86.72% and part-time first-time student retention was 54.55%. Full-time transfer student retention was 65%, and part-time transfer student retention was 52.94%.

Several other initiatives to further students' career planning and support have been constructed using the grant, as well. The college readiness "Andrews Bridge to Success Program" has been strengthened. Social media tools have also been used to monitor how students can be reached online along with analyzing their viewing and engagement data.

Uppala plans to continue the development of the programs made possible with the Title III grant throughout the next two years. "Acknowledgements are due to team members," she says, thanking Christon Arthur, Emmanuel Rudatsikira, Yasmina Herinirina, Guru Uppala, Lynelle Weldon, Laura Carroll, Alayne Thorpe, Gary Burdick, the Pokagon Higher Education team members and the Andrews University Office of Information Technology Services. ■



Andrews University

World Changers Made Here.

Sara Hamstra is a student writer in the Office of University Communication.



▲ **Left to right:** Justin Ringstaff, executive secretary; Chelli Ringstaff, Gail Micheff, Jim Micheff, president; Mike Bernard, treasurer; Cheryl Bernard (PC: Ben Martin)

Katie Fellows

Michigan Constituents Elect Conference Leadership

THE 34TH CONSTITUENCY SESSION OF THE MICHIGAN CONFERENCE OF SEVENTH-DAY ADVENTISTS CONVENED ON SUNDAY, SEPT. 24, 2023, AT THE CEDAR LAKE SEVENTH-DAY ADVENTIST CHURCH. MORE THAN 546 DELEGATES FROM ACROSS THE STATE GATHERED TO ELECT OFFICERS, DEPARTMENT DIRECTORS AND EXECUTIVE COMMITTEE MEMBERS, AND TO DISCUSS AND VOTE ITEMS ON THE AGENDA, INCLUDING RECOMMENDED CHANGES OR ADDITIONS TO THE CONSTITUENCY BYLAWS.

Officers and Departmental Directors Elected

Jim Micheff was reelected to serve as president, a position he has held since Jan. 29, 2018, when he was elected by the Michigan Conference Executive Committee to succeed Jay Gallimore, who retired. Justin Ringstaff was reelected to serve as the executive secretary, a position he has held since Feb. 24, 2018, when the executive committee elected him to succeed Micheff, shortly after he transitioned to the office of the president. Michael Bernard was reelected to serve as

treasurer, and he has served in that capacity since the last constituency held Sept. 30, 2018.

The delegates also elected department directors during the session. The following is a list of the directors voted to serve for the next five years.

Andy Im, Communication (also serves as Religious Liberty director)
Chad Bernard, Youth Ministries
Cody Francis, Ministerial

David Pano, Literature Ministries
Israel Ramos, Public Campus Ministries
Jeremy Hall, Education
Joel Nephew, Planned Giving/Trust Services, and Stewardship
Kameron DeVasher, Evangelism and Sabbath School and Personal Ministries
Laura Im, Human Resources
Tom Owiti, Under-treasurer

The nominating committee decided to refer two director positions, Health Ministries and Camp director, back to the Executive Committee for further discussion.

Delegates also voted in new executive committee members (17 total) for the next five-year term. The executive committee will comprise the following: Jim Micheff (ex officio), Justin Ringstaff (ex officio), Mike Bernard (ex officio), Ariel Roldan, Phil Mills, Ann Barrett, Shane Anderson, Chris Holland, Steve Conway, Moise Ratsara, Sandy Miller, Nereida Martinez, Sally Frain, Matt Romashko, David Moll, Lorena Bidwell, Tom Coffee; Laura Im (HR, ex officio, non-voting); Cody Francis (Ministerial, ex officio, non-voting); Jeremy Hall (Education, ex officio, non-voting)

Individuals voted to serve on the bylaws committee were: Vern Alger, Amy Ratsara, Jonathan Koch, Matt Romashko and Judy Ramos.

In addition to appointing the new bylaws committee, delegates also amended the Constitution and Bylaws, specifically, articles 5 and 6. Delegates voted to amend sections 5.3 and 6.1 to allow for an “electronic conference” for the business of the constituency meeting, the organizing committee and the nominating committee, provided all persons can hear each other at the same time. Generally, constituency meetings are to be held in-person, however, at the discretion of the Executive Committee, constituency meetings may be conducted on a digital platform.

Camp Au Sable Project

Jim Micheff introduced the proposed Camp Au Sable project to the delegates early in the day's proceedings. Initiative details were presented by Joel Nephew, who oversees properties for the Michigan Conference; Daniel Bacchiocchi, who is overseeing the project; and Ariel Solis, Bacchiocchi's design partner.

Bacchiocchi and Nephew shared details about the state of Camp Au Sable's current Main Auditorium building. After a two-year feasibility study, it was concluded that the "the logical solution would be a replacement strategy," Bacchiocchi said, rather than to continue to repair the current building. Solis also walked the delegates through an interactive digital model of the proposed building.

The current building can host about 230 people, but the new building will be able to accommodate approximately 500. In addition, the new building will be fully ADA accessible, whereas the current building is not.

Looking Ahead

In their reports, the officers and directors celebrated how the Lord's hands directed and guided over the past quinquennium, and they look forward to where the Lord will lead in the years to come. "We know God is leading this world church," says President Jim Micheff, "We praise the Lord for the way He has blessed the Michigan conference throughout this last constituency. Now we look forward to His continued leading, and the joy of experiencing the additional blessings He has in store for us."

The Michigan Conference will continue to focus on leading souls to Christ and preparing the world for His soon return. "Wouldn't it be wonderful," Micheff asked, "if Jesus came before our next constituency? Regardless of when, we know that we are an important part of preparing for that life-altering day. May God bless us as together we do everything possible to hasten that event." ■

Judy Ringstaff is an assistant in the Michigan Conference communication department.



▲ Sixteen were baptized following an evangelism series in the Maranatha and Philadelphia Haitian churches located in the Indianapolis area.

Thirty Baptized at Conclusion of Indiana Gatherings

TWO INDIANA ETHNIC GROUPS ADDED TO THEIR NUMBERS AT THE CONCLUSION OF SPECIAL MEETINGS. OVER 600 GATHERED FOR THE INDIANA HISPANIC FAMILY CAMP MEETING WHICH CONVENED DURING THE LABOR DAY WEEKEND, SEPT. 1-4, AT TIMBER RIDGE CAMP. ON SABBATH, 14 PEOPLE GAVE THEIR LIVES TO CHRIST.

Meanwhile, on Sabbath, Sept. 2, evangelistic meetings conducted at both the Maranatha and Philadelphia Haitian churches culminated with baptisms performed at the Irvington church. Sixteen were baptized. Pastors Andre Trofort and Michelet William administered the meetings.

"We praise God for answering our prayers and making these meetings an opportunity for people to have an encounter with God and His Word and to witness miracles," said Noel Ojeda, Indiana's multicultural ministries director. ■



▲ At the conclusion of the Hispanic Family Camp, 14 people were baptized.

Indiana Conference Communication



▲ Over 150 young adults from across North America convened in Chicago for the purpose of strengthening and rebuilding their relationship with Jesus Christ.

Chicago Rally Provides Fuel for Young Adults to “Strengthen Their Core”

ON LABOR DAY WEEKEND, SEPT. 1–3, 2023, BREATH OF LIFE MINISTRIES PARTNERED WITH THE LAKE REGION CONFERENCE TO HOST A RALLY IN CHICAGO TARGETED TO THE YOUNGER GENERATION.

Over 150 young adults from across North America convened for one purpose, to strengthen and rebuild their relationship with Jesus Christ. Friday night’s program was held at the historic Shiloh Seventh-day Adventist Church and on Sabbath the location was the Greenpoint Oasis non-denominational church.

In keeping with the theme, “Strengthening Your Core,” attendees participated in workshops, heard music and viewed a stage play, in addition to listening to power-packed messages delivered by Breath of Life speaker/director, Debleaire Snell. The finale on Sunday was a networking and fellowship brunch on a rooftop in downtown Chicago.

Snell told the group, “We are here to let you know that you are seen, heard and loved.”

The goal of the young adult rally was to re-engage a population that disconnected

from church and found false religious outlets online since the pandemic. Some of these false idols are in the form of their looks. “Young people tend to focus a lot on the outside,” explained Lake Region Young Adults director, James Doggette Jr. This is no surprise since they are the primary target for advertisers who spend billions of dollars trying to persuade them that their lives revolve around their outward appearance. The rally was developed because “we wanted to make sure we were doing an intentional job of strengthening the inner person.”

Core classes were offered on topics such as relationships, finance, prayer and emotions. The issue of “church hurt,” defined as emotional, spiritual and physical harm experienced in a church context, was addressed head-on in a panel discussion, and registrants used this opportunity to text questions to be answered in a safe space.



▲ Lake Region Young Adult Director James Doggette Jr. (left) with Breath of Life Speaker/Director Debleaire Snell



Doggette expressed his delight with what God did in making the weekend a success. “Young adults traveled from around the U.S. and Canada—California, New York, Maine, Florida, Alabama, Ohio, Michigan, Indiana, Illinois, Wisconsin, Alabama, Georgia, Missouri and Ontario. We look forward to the next rally!” ■

By Lake Region Communication Department, with Herald staff



▲ Jacqueline Galloway-Blake (center), a devoted 40-year member of Sharon-Inkster, found herself thrust into action when she learned toxic waste from the derailment in Ohio was now being secretly shipped to a toxic injection well just four miles from the Sharon-Inkster church.

Toxic Chemicals. Scarce Fresh Food. How a Detroit-area Church Took Action

IN FEBRUARY 2023, A TRAIN CARRYING MORE THAN 115,000 GALLONS OF TOXIC CHEMICALS DERAILED IN EAST PALESTINE, OHIO—230 MILES FROM INKSTER, MICHIGAN, WHERE SHARON-INKSTER SEVENTH-DAY ADVENTIST CHURCH IS LOCATED. THE CATASTROPHE RELEASED CANCER-CAUSING CHEMICALS THAT POLLUTED THE EAST PALESTINE AIR, SOIL AND WATER, EVENTUALLY SPREADING TO ADJOINING STATES AND COMMUNITIES.

Springing Into Action

Jacqueline Galloway-Blake, a devoted 40-year member of Sharon-Inkster, found herself thrust into action when she learned toxic waste from the derailment in Ohio was now being secretly shipped to a toxic injection well just four miles from the Sharon-Inkster Church.

“We do not want health-destroying chemicals in our community!” Galloway-Blake explained. “I was not going to sit by quietly as they shipped toxic waste all the way from Ohio to our backyard, where our people live.”

Galloway-Blake didn’t hesitate when she learned about a protest against the toxic waste. After all, she had stood up for this same community two decades earlier to protest the installation of the injection wells.

Joining a protest with around 50 people near her home, Galloway-Blake crafted signs that read, “Don’t dump poison where people live!” on one side and “Close Injection Well in Romulus!” on the other. Her presence at the protest soon caught the attention of the local media.

Galloway-Blake knew that her efforts couldn’t end with the protest against the toxic waste dump. She contacted Keynel Cadet, senior pastor of the Sharon-Inkster Church, who shares her passion for community well-being and advocacy. Together, they composed a letter to local, state and federal lawmakers, urging them to address the toxic waste issue.

“We wanted and needed to make a difference,” said Pastor Cadet. “As a church, we have a light that we are called to let shine. That means standing up and making a difference. We cannot keep silent and expect things to take care of themselves. We must be a light and make that known in this dark world.”

A Little Garden, A Lot of Power: Sowing Seeds to Meet Community Needs

In an urban area plagued by poverty, deteriorating infrastructure, food deserts and high rates of diabetes and chronic illness, the Sharon-Inkster church family decided to take action.

“One day I realized that our church has a beautiful, grassy lot right next to our garage that could be repurposed. At that moment, God gave me the idea to put a garden there,” explained Galloway-Blake. “We could grow vegetables and help people learn the value of eating fresh foods. And we would give them access to this garden for free.”

After reviewing grant options and applying for several, The Pollination Project awarded \$1,000 to create a community garden to offer fresh and nutritious produce to their neighbors who lacked access to healthy options.

The project received overwhelming support from Pastor Cadet and the church community. From plowing the land to installing the fence and planting the seeds, church members and friends rallied behind the initiative.

“It’s a little garden that has a lot of power,” said Cadet. “As a church we have always believed in the importance of health and the prevention of chronic disease and illness. That is top of mind here at Sharon-Inkster. This garden is designed to educate

and aid our community. But at the same time, it's an opportunity to let them see our church as a light and as a people who care about the needs, suffering and health of those around us."

Drawing from his personal experience when caretaking for his mom, Cadet feels called to educate people to move away from dietary excesses and junk foods.

"God's original plan for us is best," he said. "If we can move toward His plan, we'll be healthier and live longer, better lives."

This Is Your Garden: Seeds in the Ground and Hearts

The garden vision became a reality and now provides the community with an array of vegetables, including corn, eggplant, okra, turnips, collards, kale, potatoes, green beans, zucchini, spaghetti squash and more.

One Sunday, as volunteers were weeding the garden, a woman was walking by and Galloway-Blake called out to her saying, "Excuse me, this is your garden!"

"When the lady asked me what I meant, I explained to her that we secured a grant to build this garden for her and others to help provide healthy foods to combat diabetes and other illnesses," said Galloway-Blake. "The lady was thrilled and said to me, 'My mother has diabetes!'"

For Galloway-Blake, this encounter demonstrates that the garden extends the church's role beyond its four walls and into the hearts and lives of the people nearby. The church was sowing seeds into the ground and into people's hearts and lives.

Moreover, both Galloway-Blake and Pastor Cadet recognize that just as God called the first man and woman to dress and keep the garden of Eden, the church is called to dress and keep the Earth while planting seeds in the gardens of people's hearts.

God made a beautiful world," said Pastor Cadet. "We are responsible for it, and for the people He placed on in it. His people and the Earth are gardens we are called to sow seeds into, dress and keep. That's why whatever happens in and around our community is our concern."

The efforts by the Sharon-Inkster church demonstrate that God calls His people to be active participants in making the world a better place for those in need, whether through advocacy, community initiatives or simply by being a beacon of hope and support.

"This is who we are as a church and who we should be as a denomination. We cannot keep silent when things happen," said Pastor Cadet. "We must be active in the church, community and government to make a difference." ■

Danni Thaw is a freelance writer.



► **Top left:** A volunteer from Habit For Humanity helps weed the garden and reaps a bountiful crop.

Top right: The garden vision became a reality and now provides the community with an array of vegetables, including corn, eggplant, okra, turnips, collards, kale, potatoes, green beans, zucchini, spaghetti squash and more.

Bottom: After reviewing grant options and applying for several, The Pollination Project awarded \$1,000 to create a community garden to offer fresh and nutritious produce to the Sharon-Inkster Church neighbors who lacked access to healthy options.

10 Pastors Affirmed in their Pastoral Calling

Ten pastors from the Lake Union area were affirmed in their pastoral calling by the Lake Union Executive Committee. Ordination services were held in their respective conferences in 2023.

INDIANA CONFERENCE



Cris Suarez is the associate youth pastor at the Cicero Adventist Church. He received a Bachelor of Arts in religion from Antillean Adventist University in Puerto Rico and Master of Divinity from Andrews University. He especially enjoys giving Bible studies and seeing how God transforms people's lives. He further

believes that although the younger generation may seem to be drifting from spiritual things, they are the key to finishing God's work. He is married to Elizabeth, and they are blessed with a son, Mateo.

LAKE REGION CONFERENCE



Alexander "Cody" Miller is a native of Birmingham, Alabama. He earned a bachelor's degree in ministerial theology and is pursuing his Master of Divinity at the Seventh-day Adventist Theological Seminary at Andrews University. He most recently pastored the Temple Gate Adventist Church (Selma, Alabama), Thomasville Adventist Church (Thomasville, Alabama) and the Camden Adventist Mission (Camden, Alabama). He currently serves as the Lake Region Conference evangelist. Miller married his wife Raquel in 2019.



James Doggette Jr. is a pastor, author, consultant, international speaker, workshop facilitator and life coach. He earned a Bachelor of Arts in ministerial theology, a minor in communication, and a Master of Arts in pastoral studies from Oakwood University.

He also holds a doctorate in strategic leadership from Southeastern University. Doggette is the director for Young Adult Ministries for the Lake Region Conference and associate pastor of Shiloh Adventist Church in Chicago. He and his wife, Demia, have three children.



Jimmy Atkins is originally from Columbus, Georgia. He attended the Seventh-day Adventist Theological Seminary at Andrews University, graduating in 2018 with a Master of Divinity. He pastors the All Nations Fellowship Seventh-day Adventist Church in Downers Grove, Illinois, and the

Evanston First Seventh-day Church of Evanston in Evanston, Illinois. He is married to Brenda Atkins. They have three children and three grandchildren.



Kent Nichols has a Bachelor of Science in accounting from Oakwood University and a Master of Arts in Pastoral Ministry from Andrews University. He most recently pastored the Ephesus (Marion, Indiana) and Body of Christ (Fort Wayne, Indiana) churches. Nichols is the chief financial officer and treasurer for the Lake Region Conference. He is married to Abayomi Nichols, and they are parents of three young adults.

AFTER EXTENSIVE EXAMINATION BY CHURCH LEADERSHIP AND THE PASTORS' CONGREGATIONS, THE LAKE UNION EXECUTIVE COMMITTEE VOTE CONFIRMS GOD'S CALLING IN THESE PASTORS' LIVES.

MICHIGAN CONFERENCE



Dennis Page serves as the assistant pastor of the Berrien Springs Village Church. He received a certificate in evangelism and pastoral ministry from the Mission College School of Evangelism and is currently working on an Associate of Arts in Christian discipleship at Andrews University. After he earns his degree, he plans to go on to complete a Master of Arts in Pastoral Ministry. He and his wife Melody were married in 2008.



Jay Clough serves as pastor of the Marquette and Munising Churches and the L'Anse Company. He received an Associate in Applied Science from Lake Michigan College and is currently working on his Master of Arts in Pastoral Ministry at Andrews University. He considers his greatest accomplishment and privilege to be a part of and witness to God's work as He uses broken people with various gifts, talents and personalities to come together and form a church family that loves and welcomes everyone. He and his wife, Sharna, have two daughters, Aleena and Alaysha.



Prescott Khair serves as an associate pastor of the Pioneer Memorial Church in Berrien Springs. He received his Bachelor of Arts in theology from Southern Adventist University and a Master of Divinity from Andrews University. He shares that his "greatest accomplishment in ministry has little to do with

me and everything to do with the Holy Spirit." He and his wife, Korissa, have one daughter, Eliza.



Raymond Torres serves as the pastor to the Bunker Hill, Jackson and Marshall churches. He received his Bachelor of Arts in religion from Ouachita Hills College in Arkansas. Through the challenges of the pandemic, he helped transform the Marshall Adventist Community Services Center from a clothing distribution center to a drive-through food pantry, which continues to grow and is a base for connecting to their community. He and his wife, Marietta, have three children: Raymond Jr., Gabriel and Evangeline.

WISCONSIN CONFERENCE



Cristofe Guzmán serves the four-church Sheboygan Hispanic District. He received a Bachelor of Arts in theology from the Universidad Adventista Dominicana and a Master of Arts in Pastoral Ministry from Andrews University. Guzmán and his wife are both passionate about mission work, serving in the community and working with youth and children. He and his wife Lilibeth have a daughter, Crystal.

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Lee Wellard ND

Ashley Sneddon RD

and Pastor Ron Kelly

Conference Schedule

Thursday evening **6:20 pm**

Friday morning **8:30 am**

Sabbath Morning: **8:30 am**

Sabbath Afternoon **3:00 pm**

Sunday Morning **9:00 am**



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SERVICES

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Psalms Peace: “My heart is fixed, O God, my heart is fixed: I will sing and give praise.” (Psalm 57:5) Give the gift of sacred music to the little ones, that they may bear the fruits of the Spirit all the days of their life. All 150 Psalm chapters, word for word; psalmspeace.com, 517-703-4088.

EMPLOYMENT

Union College in Lincoln, Nebraska, seeks applicants for Vice President for Enrollment Management. The individual is responsible for meeting the enrollment goals of the college and for strategically managing financial aid monies to achieve the

college's enrollment goals and overall financial goals, overseeing the functions of recruitment, admissions, student finance and the visit experience. Excellent benefits package and tuition assistance for dependents provided. See full job description and instructions for application at ucollege.edu/employment.

Southern Adventist University seeks a full-time Associate Vice President for Academic Administration and Dean of Graduate and Professional Studies. Candidate should have a PhD with a minimum of five years of successful full-time graduate teaching experience at a higher education level. Applicant will assume a leadership role in all aspects of graduate education and provide academic, administrative and strategic direction to Graduate Studies, Online Campus, and the Adult Degree Completion (ADC) Program. For more details, visit southern.edu/jobs.

Southern Adventist University seeks qualified candidates for the following staff Salaried positions—Academic Administration DHSI Community Outreach Coordinator, Academic Administration DHSI Retention and Resilience Coordinator, Human Resources Payroll Manager. For more information go to Southern.edu/jobs.

Southern Adventist University seeks qualified candidates for the following staff Hourly positions— S.A.L.T. Outreach Coordinator for School of Religion, Landscape Supervisor, Head Cashier/ Interdepartmental Invoicing, Cafeteria Supper Cook, Alarm Technician. For more information go to southern.edu/jobs.

Southern Adventist University seeks a full-time program director to launch a new Doctor of Physical Therapy degree program. The ideal candidate will be proficient in managing the CAPTE accreditation process, new program development, and teaching graduate physical therapy courses as well as clinical practice. In addition, the successful candidate will be committed to mentoring advisees, nurturing student learning both in and out of the classroom, and disciplining students in Jesus Christ. For a full job description and desired qualifications please visit www.southern.edu/jobs.

Southern Adventist University seeks a full-time teaching faculty member for the Department of Biology/Allied Health, beginning fall 2024. PhD in biology who will teach

upper and lower division courses and labs. Candidate should be committed to involvement with undergraduate students in the classroom as well as guiding independent student research projects. Additionally, candidate should be a practicing Seventh-day Adventist believing the biblical record of the creation of life on earth in six literal days. For more details, visit southern.edu/jobs.

Southern Adventist University seeks a full-time faculty in the area of Counseling for School of Education/Psychology. A doctoral degree in counselor education from a CACREP-accredited program is required. Doctoral degrees in clinical or counseling psychology from APA-accredited program could be considered if applicant has been employed as full-time faculty member in a counselor education program for a minimum of one full academic year before July 1, 2023. For a full job description and desired qualifications please visit southern.edu/jobs.

Southern Adventist University seeks a full-time Engineering teaching faculty member for School of Engineering and Physics in the areas of

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.lakeunionherald.org> for printing out and filling in your ad. Ads must be prepaid. Make money order or check payable to the Lake Union Conference. There will be no refunds for cancellations. The Lake Union Herald cannot be responsible for advertisements appearing in its columns, and reserves the right to edit ads in accordance with editorial policies. The Lake Union Herald does not accept responsibility for typographical errors. Submission eligibility guidelines are listed at <http://www.lakeunionherald.org>.

mechanical, electrical and computer engineering. The ideal candidate will be proficient in developing and teaching undergraduate engineering courses, including both lecture and laboratory components. Master's degree in mechanical, electrical or computer engineering or related area required. Doctorate preferred. Prior higher education teaching experience and/or relevant industry experience preferred. For a full job description and desired qualifications please visit southern.edu/jobs.

Southern Adventist University seeks a full-time Payroll Manager in the Human Resources department. This position is directly responsible for processing accurate and timely payroll for various employment types and across all payroll cycles, ensuring compliance with tax regulations, denominational policies, and best practices while collaborating with our dedicated HR and Accounting teams. Open immediately; this is an exempt position with comprehensive denominational benefits and a supportive and dynamic work

environment. See southern.edu/hr for the job description and application instructions.

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news

**ADVENTIST HISTORICAL
MATERIALS NEEDED:**

Are there historical items in your home? The Center for Adventist Research preserves letters, diaries, manuscripts, photos, audio-visual materials and artifacts. To donate, email car@andrews.edu or call 269-471-3209.

If you know of a student about to attend or is already at a public university in the Lake Union, you should reach out to the conference representative for help in providing an anchor in the young person's faith journey.



CALENDAR OF OFFERINGS

NOVEMBER

- 4 Local Church Budget
- 11 Annual Sacrifice for Global Mission (GC)
- 18 Local Church Budget
- 25 Local Conference Advance

DECEMBER

- 2 Local Church Budget
- 9 Adventist Community Services* (NAD)
- 16 Local Church Budget
- 23 Local Conference Advance
- 30 Union Designated



Sabbath Sunset Calendar

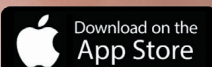
	Nov. 3	Nov. 10	Nov. 17	Nov. 24	Dec. 1	Dec. 8	Dec. 15	Dec. 22	Dec. 29
Berrien Springs, Michigan	6:37	5:29	5:22	5:18	5:15	5:13	5:14	5:17	5:22
Chicago, Illinois	5:42	4:34	4:28	4:23	4:20	4:19	4:20	4:22	4:27
Detroit, Michigan	6:23	5:15	5:08	5:03	5:00	4:59	5:00	5:03	5:07
Indianapolis, Indiana	6:40	5:33	5:27	5:23	5:20	5:19	5:20	5:23	5:28
La Crosse, Wisconsin	5:53	4:44	4:37	4:32	4:28	4:27	4:28	4:30	4:35
Lansing, Michigan	6:28	5:20	5:13	5:08	5:05	5:04	5:05	5:07	5:12
Madison, Wisconsin	5:47	4:38	4:32	4:26	4:23	4:22	4:23	4:25	4:30
Springfield, Illinois	5:54	4:47	4:41	4:37	4:34	4:33	4:34	4:37	4:42

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November & December

ANDREWS UNIVERSITY

GENERAL EVENTS

- Nov. 5–6:** Lake Union College Days
Nov. 8–11: ACRO-FEST 2023: "World Changers!"
Nov. 13: Transfer & Health Professions Preview

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.

- Nov. 2, 7 p.m.:** Berrien Springs Public Schools
Men's Invitational
Nov. 4, 8 p.m.: Andrews University Choirs Fall
Concert
Nov. 11, 8 p.m.: Andrews Academy Concerto Night
Nov. 12, 4 p.m.: Sunday Music Series: Chi Yong
Yun and Andrews University Sinfonietta
Nov. 18, 8 p.m.: Andrews University Symphony
Orchestra Holiday Concert
Nov. 19, 5 p.m.: South Bend Youth Symphony
Orchestra Concert
Dec. 2, 8 p.m.: Andrews University Wind
Symphony Christmas Concert
Dec. 9, 8 p.m.: Howard Center Presents: Welcome
Christmas
Dec. 10, 4 p.m.: Andrews Academy Christmas
Pops Concert
Dec. 13, 7 p.m.: Ruth Murdoch Elementary School
Instrumental Christmas Concert
Dec. 14, 7 p.m.: Ruth Murdoch Elementary School
Vocal Christmas Concert
Dec. 17, 3 p.m.: Lake Michigan Youth Orchestra

ILLINOIS

- Nov. 3–5:** Young Adult Summit
Nov. 11: Southern Illinois Youth Rally
Nov. 11–18: Hispanic Caravan, Multiple Locations
Nov. 18: Master Guide Gala Dinner

INDIANA

- Nov. 3–5:** Pathfinder/Adventurer/Master Guide/
TLT Leadership Retreat, Timber Ridge Camp

LAKE REGION

- Nov. 3–5:** TLT Bootcamp, Camp Wagner
Nov. 10–11: Illiana Youth Federation, Fort Wayne,
Indiana
Nov. 11: Urban Ministry "Be the Change"
Outreach Day
Nov. 25: Better Health for You, Virtual

MICHIGAN

- Nov. 3–5:** Public Hi-C Retreat, Camp Au Sable
Nov. 9–12: Rest & Renew, Camp Au Sable
Nov. 10–12: Crystal Mountain Marriage Retreat,
Thompsonville, Michigan
Nov. 17–19: Youth Rush Summit, Camp Au Sable

WISCONSIN

- Nov. 19:** Women's Evangelistic Banquet,
Milwaukee, Wisconsin

Getting Your Affairs in Order (Part II)

LAST MONTH WE LOOKED AT SOME HEALTH CARE RELATED ESTATE PLANNING DOCUMENTS, ALSO CALLED ADVANCED DIRECTIVES. THIS MONTH WE ARE GOING TO TOUCH ON ESTATE PLANNING DOCUMENTS DEALING WITH FINANCIAL ASSETS, NAMELY WILLS AND TRUSTS.



▲ JENNIFER GRAY WOODS

A will is a legal document that provides instructions on how you would like your property distributed after death. You can also include funeral and burial instructions, and if you have minor children, you can appoint a guardian to provide for their care. A will is filed with the probate court and becomes public record after you die. Your will's instructions are carried out by the individual you designate to act as the executor of your estate.

Having a will is an important estate planning tool because it ensures that your wishes are carried out, it avoids unnecessary disputes regarding how your assets are allocated and overall, a will makes administering your estate a smoother process. If you die without a will (also known as dying intestate) your assets will be distributed according to state law, and the court will get to decide who to appoint to look after any minor children you may have.

A trust is another useful estate planning tool. A trust is a legal document that transfers assets from their owner (referred to as the grantor or trustor) to a trustee who acts as a fiduciary. The trustee is given the right to hold and manage assets for the benefit of specific purposes or persons (known as beneficiaries). Unlike wills, trusts are private documents that don't become public record at death. There are many types of trust arrangements, including a "living trust" which is created during the grantor's lifetime and a "testamentary trust" which is created at the grantor's death through their will.

One benefit of a living trust is that assets which are part of the trust don't have to go through

probate. This can save money, as the costs associated with probate could amount to hundreds or thousands of dollars. Avoiding probate also allows beneficiaries quicker access to the assets designated for them. Under a trust the assets could be transferred almost immediately; however, the probate process could last many months or longer, during which time beneficiaries are unable to access those assets.

Many people find it beneficial to have both a will and a trust for estate planning purposes. Whether used separately or together, wills and trusts are effective estate planning tools. For more information on wills and trusts, or for help with your estate planning needs, please visit the Planned Giving and Trust Services website: willplan.org/. ■

Jennifer Gray Woods is the lawyer for the Lake Union Conference, as well as the Public Affairs and Religious Liberty director.



Responding to Prayer Impulses



▲ DARLENE THOMAS

HAVE YOU EVER HAD TIMES WHEN THE NEED TO PRAY WAS SO POWERFUL YOU FELT ALMOST FORCED TO PRAY WITHOUT DELAY? DURING MY STUDIES AT THE SEVENTH-DAY ADVENTIST THEOLOGICAL SEMINARY AT ANDREWS I EXPERIENCED SUCH AN IMPULSE TO PRAY.

After a long day of classes I returned to my apartment and as I opened the door I felt the urge to go in my bedroom to pray. For a quick second I resisted because stopping would interfere with my regular schedule. However, the blessings from responding to past prayer impulses flashed across my mind. I entered my room, postured myself for prayer and began to bless God with praise and thanksgiving, surrendering myself to Him through repentance and then humbly asked Him to speak.

As I waited, the impression was to “pray and fast for your family.”

“My family, God? Why? Is something wrong? Is something bad going to happen? I pray for them every day already, and at times fast as well.”

“Pray and fast for your family.”

“Ok Lord, I don’t know why, but ok.”

It wasn’t long after that I received the answer to my why. It was a call from one of my sisters inviting me to a baptism. She stated a couple of my family members had attended an evangelistic series and made the decision to accept Christ!

On the day of the baptism, I arrived at the church and did not expect to see what I did. It wasn’t just a few family members. I witnessed *several* family members go down into the watery grave of baptism.

With tears in my eyes, I was reminded of the earlier impulse to “pray and fast for your family.” The verse from Matthew 17:21 (NKJV), “*However, this kind does not go out except by prayer and fasting*” came alive for me on that day.

I believe a consistent prayer life is one of the most powerful tools to gaining victory over the enemy, but I also believe we receive prayer impulses that should never be ignored. When God calls us aside, outside of our regular prayer time with Him, it fosters spiritual growth, it teaches us He wants to do something powerful in our own lives. He can be trusted with our concerns, and it allows us to see His mighty hand working on the behalf of others. ■

Darlene Thomas is the Lake Region Conference adult ministries director and pastors the Chicagoland New Life and Beacon of Joy churches.



How Much Was It?

RECENTLY, MY WIFE AND I WERE ABLE TO CARVE OUT SOME TIME TO GO ON A DATE. ANY PARENT WITH SMALL CHILDREN UNDERSTANDS THE NEED FOR A DATE NIGHT AND VALUES THESE OPPORTUNITIES WHEN THEY PRESENT THEMSELVES.



▲ JERMAINE JACKSON

The dinner at this restaurant was fairly standard and the service was a touch above average. As we were wrapping up our meal, the check was placed on our table. While I scanned the charges to ensure accuracy, my eyes gravitated to the total of our meal. It was at that moment I recognized that a 20% service fee (gratuity) was added to the total. The next line provided a separate opportunity to give an “additional tip” above the included service fee. This particular restaurant then listed suggested additional tip amounts, ranging from 18% up to 30%.

Anyone who has visited any restaurant or establishment where services are rendered recognizes the purpose and value of a tip. Most often, one bases the amount of a tip on the quality of service (or lack thereof) provided to them. Thus, the consumer has a direct line to express their perspective financially, for the work and service provided by those attending to them.

As Christians, we have been called to be servants. Furthermore, not just any average servant, but a servant who serves with pride and excellence. However, while serving, we too are also being served, with extraordinary daily care from our Lord and Savior. His services are categorically above and beyond anything we could ever ask or hope for.

Going into this season of thankfulness and giving, let’s ask an important question of “what amount of offering should be given to express the level of appreciation for what God has provided throughout this year?” While we return 10% as a faithful tithe, offering is a matter of thankfulness and generosity. 2 Corinthians 9:7–8 states, “Each of you should give what you have decided in your heart to give, not reluctantly or under compulsion, for God loves

a cheerful giver. And God is able to bless you abundantly, so that in all things at all times, having all that you need, you will abound in every good work.”

This passage pertains to various opportunities of giving in our everyday lives. However, as we freely give, let us always remember Christ first in our giving. If there is a willingness to pay for a meal consumed and in addition give a tip of 18%–30% to express our appreciation of services rendered, how much of an offering should be deserving of services rendered by God? Is the heart willing to give more for services carried out at a restaurant than to the Creator and Source of all things? May our action in giving offering truly reflect the love and appreciation we have for what Christ has done for us throughout the year 2023. ■

Jermaine Jackson serves the Lake Union Conference as associate treasurer and Stewardship director.



Soul Food

IF YOU PAY ATTENTION, THE MAJORITY OF CHRIST'S MAJOR MOMENTS HAPPEN AROUND FOOD.

Jesus ate with sinners and social outcasts like tax collectors (Matthew 9:9–13; Mark 2:13–17). He used the loaves and fishes to feed the followers as a sign of provision (Matthew 14). Christ gave his disciples a glimpse of what was to come over the last supper (Luke 22:7–38), and later ate with them after his resurrection (Luke 24:13–48). The Messiah even referred to himself as the bread of life (John 6:35). These are just a few of the endless examples of where people came to Christ and left spiritually and physically fed.

I was raised with food as a love language. My Abuela served flan and arroz congri as a love that could be consumed. My Opa opened papaya, jackfruit and watermelon for his granddaughters. I watched Food Network at an age when others gravitated to Nickelodeon and Cartoon Network, with

works like “emulsify,” “caramelized” and “braised” dominating my lexicon. I checked out every Gourmet and Bon Appetit magazine from my local library, consuming the words of Barbara Fairchild with the same fervor that I wanted to consume the heirloom tomato carpaccio she described.

In every phase of life, my dedication for food as a love language has only increased. I know my limitations. I know that as much as I love baking and cooking, I could never be a professional chef. I move painfully slow, my timing is atrocious (everybody who has forgotten to preheat the oven or defrost the chicken, raise your hand) and I sometimes view baking instructions the same way my dad

views yellow lights: mere suggestions. Despite this, I still love it. I see it as my chance to relax, reconnect and recharge; most satisfying of all is when I get to feed others. My first week in college I made breakfast for a Sabbath School class of 40 people. The week after I made pumpkin muffins for a charity bake sale. My friends and I crowded around the lobby table on Sabbath afternoons to eat together more times than I can count. I fed a friend after she suffered devastating pain. I made glazed brussels sprouts at 3 a.m. as a rest from studying. I cooked enough garlicky white beans in the month my parents suffered from COVID-19 to choke a horse.

Food has been the foundation of my community, the active dedication in my friendships, my sanity in college, and my escape during quarantine. Laced within all of it, the act of cooking has been seasoned by God's love. As I've grown, I've balanced Martha's actions with a Mary heart. Cooking for others or even oneself is an act of holy intimacy that takes a base need and elevates it to artistry and love.

Why wouldn't Christ teach us the meaning of ministry and love over food and fellowship? The two are inextricably linked, bound by a humanity that is humbling and a care that is a remnant of God's love. It is the act of biblical hospitality that unravels satisfaction and purpose yet does not demand perfection. In those moments of faith-filled hospitality, it doesn't matter if we have training, if every carrot slice is even, or if we forgot to turn on the stove. Christ displayed that what matters is we are building relationships with those around us, or even just with ourselves. What matters is that we share authentic, raw, love-filled plates of food with those around us, and always leave room for dessert. ■

Nicole Dominguez is a podcaster, writer and food enthusiast based in Chicago. She has created content for the church for the last five years and is dedicated to showing the nuance and joy of being a Christ follower.



Leaders Come in Small Sizes

“MOMMY, LET’S DO A LEMONADE STAND!” MY 6-YEAR-OLD DAUGHTER EXCLAIMED EXCITEDLY.

We had just finished reading our Friday evening devotional—a mission story about children raising money to sponsor the education of children around the world. Adelia’s enthusiasm was contagious, and we began the weekend with plans to run a lemonade stand on Sunday morning.

We had read stories about how a goat or a small flock of chickens could provide income to a family in need, so it was decided that 50% of the profit would go to ADRA to purchase chickens for a family. This would enable both children—Adelia and my 3-year-old son, John—to give to a project that interested them, see some of the tangible rewards of their efforts, and teach them about money management.

Sunday morning dawned sunny and warm. Adelia hauled lawn chairs out to the yard while I made the lemonade. “People will want to stay and talk, of course,” she said with confidence. As I finished setting up the stand, she raced to the homes of neighbors to invite them over.

Adelia operated the stand for three hours, with a certain degree of “moral support” from John, and help counting coins from me and other family members. When she finally decided to close, there was enough money from online donations and in-person lemonade and cookie purchases to give two chickens and feed to a family and put money toward the purchase of a goat. She had raised over one hundred dollars.

There were several factors that contributed to her success: we live on a corner of a centrally located street in the heart of an Adventist-university town. We have both sets of grandparents living nearby who gladly offered donations and support. And we have friends and neighbors who are happy to support the worthy project of a little friend. But I think there were two other factors that surpassed these.

First, God blesses our efforts to help others. Although we sold the lemonade for 50 cents a cup, people were very generous and gave much more. Second, God uses those who are willing, no matter what age. As an extrovert, Adelia is more than happy to spend time with people and is a take-charge kind of girl. She channeled that energy into the lemonade stand and enjoyed the rewards of spending time with people, running her own “business,” and using it for God.

We often underestimate the abilities of little children, assuming that they should be able to count, read/write and have a measure of self-sufficiency before they are able to be “useful” for God. But young children are innovative, sincere, enthusiastic and hard to resist. What fabulous qualities to be used for the Gospel!

Parents, listen to your children when they have ideas about sharing the Good News with others. Churches, involve your little children in safe ways in church services, programs, events and evangelistic campaigns. Provide them with the support and the necessary resources but let them feel that they are the leaders. When we invite our children to take part in ministry activities, we are teaching them to live out the Gospel and training them for future spiritual leadership. ■

Sarah Burton is a freelance writer based in Berrien Springs, Michigan.

Parents, listen to your children when they have ideas about sharing the Good News with others.





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