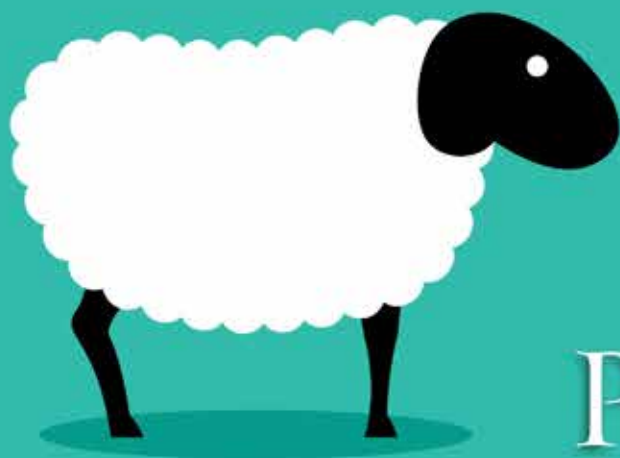


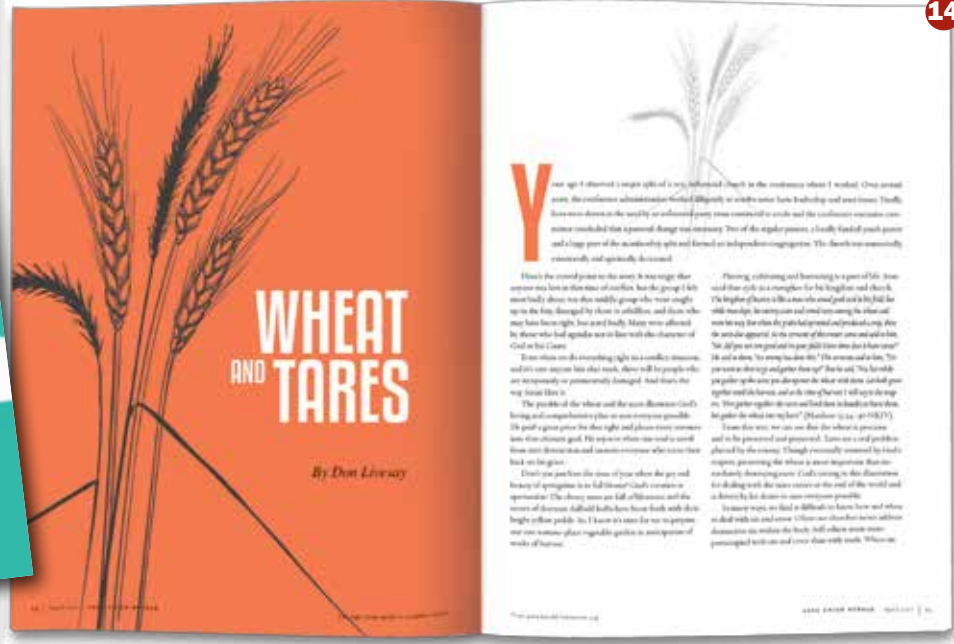
Lake Union HERALD

APRIL 2017



BEWARE
OF
FALSE
PROPHETS





In every issue...

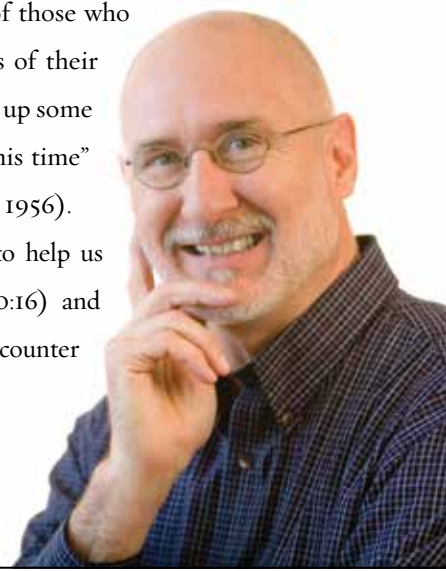
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In this issue...

"In all ages of the world there have been men who think they have a work to do for the Lord, and show no respect for those whom the Lord has been using. They do not make right applications of Scripture, they wrest the Scriptures to sustain their own ideas. Whatever may be the claims of those who draw away from the body to proclaim theories of their own invention, they are in Satan's service, to get up some new device to divert souls from the truth for this time" (Ellen G. White, *Review and Herald*, November 8, 1956).

This issue provides some practical guidance to help us properly respond to the "wolves" (Matthew 10:16) and "tares" (see Matthew 13:24-29, 36-43) we may encounter in the church.


Gary Burns, Editor



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In Times Like These

So, how are you doing? 2016 was an amazing year in our country and world — and I don't mean amazingly good. The political, social and racial divides within our country became more evident and intense. The values of honesty, respect, decency and biblical morality have not only been trampled on by society, but also by leadership within our political process.

We have also seen much of our society ignore clear character flaws of elected officials simply because they hold the same political agenda or ideology as their own. Personal alignment with socio-political values continue to overshadow the moral principles and values found in God's Word and to which Christians are to have their primary allegiance.

As bad as things are now, I recall some very difficult times in our recent past. The turbulent '60s included war, civil unrest, riots, a sexual revolution and the assassinations of leaders. Did it not feel like the winds of strife were being unleashed even then?

My parents certainly felt the end of time was near and were convinced they would see Jesus come within a few months or years during WWII. During that period an estimated 50–55 million civilian deaths occurred from violence, disease and starvation. Add military deaths to those horrible numbers and estimates exceed 80 million.

We seem to have a mindset that what happens here at home is the true barometer of end-time events. We get very concerned when things get rough in our part of the world and often minimize the tragic reality of the winds of strife blowing in other lands.

I was recently approached by a very sincere individual who had concluded that recent papal activity revealed that a major event would happen this past May. Nothing happened, yet he hasn't given up on his singular perspective and conclusions.

We are now well into 2017 and I assume much has happened since this issue went to press. Is this year going to be better or worse? How should a follower of Christ relate? Should we be the consummate optimists — or as pessimists like to say, realistic?

Scripture is clear. We are in a dying world. From *In the beginning*, to *The grace of our Lord Jesus Christ be with you all* (See Genesis 1:1; and Revelation 22:21), God has answered the questions, "Where did we come from?" and "Where are we going?" by what he has done and is doing to save this world. It is the Good News of our blessed hope and Christ's call for an end-time people to carry the message of our Father's relentless, saving love that brings joy and hope in our fallen, messed-up world.

We are in an unfamiliar crisis, and this crisis must not be wasted. We have an opportunity to share our message of hope and wholeness to a world reeling from tragedy, protests, diverse and conflicting issues, all contributing to a growing state of constant fear. If our anchor is Christ and his Word, we can live confidently with a sense of assurance and peace "In Times Like These." It may be an old song (*SDA Church Hymnal #593*), but it has a very timely message.



The Fear of God

BY CHAD ANGASAN

Growing up in Dillingham, Alaska, for the first 10 years of my life was an incredible, yet challenging experience. My mother, Cecelia Angasan, raised my siblings and me in the Seventh-day Adventist Church. It was Mom, my grandmother (both were great spiritual pillars in my life), and four of us kids. My father was a member in another denomination (he is now a Seventh-day Adventist), so he didn't attend church with us. Therefore, my male spiritual role model was Joe Chythlook. I saw him preaching, teaching and filled with the Holy Spirit. For the longest time, I thought he was my pastor. Years later, as I grew up, my mother told me that he was never our pastor, he was one of our local elders. I didn't know the difference. All I knew was I wanted to be like him. As a 10-year-old, I wouldn't have been able to tell you why. Now that I'm able to better articulate my feelings, I can tell you that I wanted to be like him because I saw Jesus in him; and I wanted Jesus to be in me. Period.

Since then, I've heard many sermons about the fear of God. It wasn't until a couple of years ago that the Holy Spirit convicted me that having Jesus in your heart is having the fear of God. In other words, Joe, my male spiritual role model, was sharing with others his fear of God. Some Bible translations read, "the awe of God."

Now, on the other hand, there is a negative fear that the Bible talks about. You can find this type of fear in Genesis 3:9-10, *But the Lord God called to the man and said to him, "Where are you?" And he said, "I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself."* Now, this definition of fear is derived from doing something wrong in the eyes of the Lord. I've seen this negative type of fear tear our country, church and families apart.



Chad Angasan

Going back to Joe's story, there is something I didn't tell you about him. Joe is a Yup'ik Native Alaskan. He went to Auburn Academy and then to Walla Walla College (WWC), both in Washington State. When he graduated from WWC with his bachelor degree in Theology, the Alaska Conference Mission administration didn't believe that Joe was ready to be a full-time pastor.

I don't think the administrators were bad people. I believe they were godly people with beautiful hearts and families. Yet, we can be all these good things and struggle with that negative fear and doing something wrong in the eyes of God. The purpose of this story is not to point out the mistakes of some people, but to observe how destructive negative fear can be. You see, Joe and I are the

Ben Martin



only Alaskan Native Seventh-day Adventist individuals who have trained and received our degrees in theology. The difference is, because of healthy spiritual growth within our church since that time, I was supported to go forward. I am the first of my people to study at the Andrews Seventh-day Adventist Theological Seminary, all because of the fear of God in someone else at the Alaska Conference resonated with the fear of God in me.

Sisters and brothers in Jesus Christ, I encourage each and every one of us to move forward, linked arm in arm, toward the heart of our God: which is the Kingdom of Heaven. This prayer is a prayer that has helped me recapture that beautiful picture of God, and has given me the awe of Him ever since.

“Our Father,

“Hollowed be your name. We come to you with the only sacrifice worth giving: a heart that is broken and void. We ask that you take this heart of stone, and replace it with a heart of flesh; for the tragedies and misfortunes of this world have caused serious heartbreak. We look to you for comfort and healing, claiming your promises.

“For we know the plans you have for us, plans to prosper us and not to harm us. Plans to give a future full of hope. We call on you and you remind us that you are listening. You are a God of hope! Wonderful Counselor, Mighty God, Everlasting Father, a majestic, star-breathing God — whose peace transcends all understanding.

“Raise up your church, your people, your children, that we may fix our eyes on you and remember your cross. It is because of Calvary that we are free — free to approach you and your throne! Free to choose Jesus as our Savior. And because of Jesus, we ask that you grow the seeds that you have planted within us and turn them into fruit, the fruit of the Spirit.

“Therefore, we your family, choose love. No occasion justifies hatred. No injustice warrants bitterness. We choose love. Today, Father, we will love you and treasure what you love.

“We embrace joy. We invite you to be the God of our circumstance. Cause us to refuse the temptation to be cynical,

the tool of the lazy thinker. May we refuse to see our brothers and sisters, of this fold and others, as anything less than your children for whom you died. May we refuse to see any problem as anything less than an opportunity to see you.

“We choose peace. Today we will live forgiven. We will forgive so that we may live.

“Cause us to be patient. May we overlook the inconveniences of this world. Instead of cursing the one who takes our place, we invite them to do so. Rather than complaining that the wait is too long, we will thank you for a moment to pray. Instead of clenching our fists at new assignments and trials, because of you, we will face them with joy and courage.

“We choose kindness. We will be kind to the poor, for they are alone; kind to the rich, for they are afraid; and kind to the unkind, for that is how you have treated us.

“We hold on to goodness. May we go without a dollar, before we take a dishonest one. May we be overlooked before we boast. May we confess before we accuse.

“We choose faithfulness. May the trust of our spouses and children be mended and grow. May our associates, colleagues and friends gain confidence in you because of how you live in us.

“Cause us to be gentle, for nothing is won by force. If we raise our voices, may it only be in praise. If we clench our fists, may it only be in prayer. And if we make a demand, may it only be of ourselves.

“May the Holy Spirit activate within us, self-control. May we be intoxicated only by your joy, impassioned only by your faith, influenced only by you, and taught only by Christ.

“Love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. To these we commit our day. If we succeed, we will give you thanks. If we fail, we will seek your grace. And then, when this day is over, may you wrap your arms around us and give us rest.

“Amen.”

Chad Angasan is a student in the Adventist Theological Seminary at Andrews University.



Parenting the “Othered” Child

BY LIONEL MATTHEWS

Whether from the same city, congregation, or even same household and family, children are never the same. Each child is unique, both in terms of the child’s God-endowed peculiarities and the circumstances of birth and experience. However, the differences that distinguish one child from another may, at times, become the basis on which that child is shunned and mistreated.

Generally, people shun and mistreat the child not so much because of the distinguishing characteristics or behaviors of the child, but because the particular behaviors or characteristics in question do not match the expectations of what others consider acceptable. Unmatched expectations relating to the characteristics and behaviors of the child may arise on the part of peers, teachers, siblings or even the parents of the child.



Notwithstanding the various sources from which these expectations may arise, the critical point of focus for the parent should be the extent to which the child experiences a sense of being “othered.” A child is othered when, because of his/her unique difference, he/she is denied the basic rights of respect and courtesies normally given to other children. While it might be argued that everyone can remember sometime when they have been shunned and mistreated, it is the child for whom this experience has become chronic and disempowering that is in focus here. Whether stemming from a special needs condition or otherwise, when othered, a child is made to feel left out and not appreciated. This is especially unfair when the basis of the othering is linked to characteristics or behaviors over which the child has little or no control, such as a special need condition. Yet many parents must deal with this unfortunate situation.

It is the basic right of all children to be guaranteed safe places in which to live, learn and develop. No child should be denied such safe places because of his/her inherent difference from others. Wherever this is the case, parents must

be the first defenders and guarantors of such places.

The following are some suggestions on how parents who are placed in the position of providing safe places for an othered child may do so.

Begin with the position that all children, including the othered child, is of equal value to God, and deserves unconditional love.

Seek to demonstrate unconditional, genuine love and respect for the child by:

- **Validating the child.** This means you listen actively, accepting the thoughts and feelings expressed without judgment.
- **Showing empathy.** Show that you share the pain and sense of isolation experienced by the child. Make time to “hang out” and play with the child.

Find reason for affirming the child on a continuing basis, recognizing not only accomplishments, but efforts as well. The objective is to move children to the place where genuine self-acceptance is possible.

Once the child is assured that you are fully on board, try teaching and demonstrating methods of coping in various situations.

Engage the child in service to others. This helps to redirect the focus and blunt the sense of isolation. The principle conveyed in the chorus, “The way to be happy is to make others happy,” still holds true.

Lionel Matthews is professor emeritus of Sociology at Andrews University.



Brain Boost

BY WINSTON J. CRAIG

We can slash the risk of various cancers and cardiovascular diseases significantly by engaging in a regular exercise program and eating a diet rich in fruits and vegetables. The average consumer knows that. However, what is not so widely known is that exercise and a good diet also can boost brain function and diminish the risk of decline in cognitive ability.

Individuals engaged in either aerobic exercise (such as walking and cycling) or resistance training (such as lifting weights to strengthen skeletal muscles) are less likely to experience cognitive decline. Furthermore, their memory center in the brain is larger, they have better spatial memory and there are increases in the frontal lobe (where judgment and discrimination occurs). Fitness is associated with better attention and a faster processing of information. In addition, physical activity not only improves self-esteem but also decreases the risk of alcohol and drug abuse, and the risk of depression in children.

Exercise also is utilized as a standard treatment for depression in adults. Compared with a control group who exercised less than 12 minutes a day, adults who walked at least three hours a week experienced a 40 percent better remission rate of depression. Those who exercise regularly also had a 40 percent lower risk of getting Alzheimer's disease.

Good food choices influence brain function and cognition. Researchers in Chicago showed that volunteers consuming a MIND diet for at least four-and-a-half years experienced a 53 percent reduction in risk of Alzheimer's. The MIND diet is a combination of the successful Mediterranean diet and DASH diet, both of which are rich in fruits and vegetables.

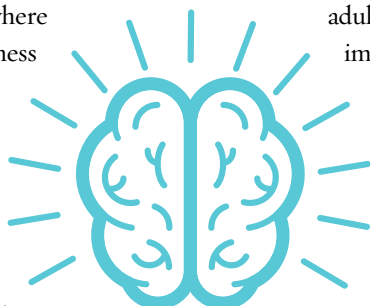
Blueberries, blackberries, other berries and cherries contain a high level of protective antioxidants and anti-inflammatory compounds that slow neurodegeneration. The polyphenols in berries can even promote the generation of

new nerve cells. The use of walnuts and other foods rich in omega-3 (chia, soy and flax) have been linked to protection against deteriorating brain function.

Purple grape juice, containing resveratrol, is purported to slow down memory decline in an aged brain. Older adults fed purple grape juice for three months improved their short-term retention and spatial memory. The spice turmeric has shown great promise in reducing plague levels and dementia in aging brains of lab animals. Quercetin, as found abundantly in red apples and onions, can protect brain cells from being damaged by free radicals.

An adult brain has about 50 trillion synapses. While our brains are fully developed by our late twenties, they can still form new connections. Synapses that are used are strengthened, but if we don't use the connections we lose them. Healthy choices will strengthen the desirable connections.

Lifestyle habits also can have a significant influence upon brain functions such as memory, learning, judgment and mental acuity. Chronic stress, lack of sleep, depression, impaired blood glucose metabolism and elevated blood pressure all negatively impact long-term memory. On the other hand, doing crosswords, learning a new musical instrument and a foreign language, and having meaningful social networks all slow down the aging process and cognitive losses.



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



LEST WE FORGET

Following the Lamb wherever He goes

The Times were Exciting, Part II

BY GEORGE R. KNIGHT

The study of Bible prophecy wasn't the only religious reaction to the French Revolution. A second was the greatest religious revival to ever shake America. Beginning in the 1790s and running up into the 1840s, the Second Great Awakening did more than anything else in the history of the young country to transform the United States into a Christian nation.

Accompanying the religious revival was a wave of social and personal reform. Many had come to believe that the political and technological breakthroughs of the late eighteenth and early nineteenth centuries had begun to provide the machinery for the creation of heaven on earth. Hundreds of reform movements arose for the betterment of human society.

Reform societies arose in the early nineteenth century in almost every conceivable area of human interest. It was in those decades that campaigns for the abolition of slavery, war and the use of alcohol became major factors in American culture. In addition, societies emerged to promote public education towards: better treatment of the deaf, blind, mentally incapacitated, and prisoners; the equality of the sexes and races; and so on. Beyond the social realm, one finds organizations sponsoring personal betterment in such areas as moral reforms and health — including the American Vegetarian Society.

Both religionists and secularists pooled their energies and resources in the hope of perfecting society through reform. But the religionists went beyond their contemporaries through the establishment of Bible societies, home and foreign mission societies, Sunday school unions, and

associations for the promotion of Sunday sacredness. For the first time, Protestant Christians felt the need to preach the gospel to all the world.

Because of the reforms and mission outreach enthusiasm, millennial expectations were omnipresent in the 1830s. Charles Finney, the greatest American evangelist of the day, set forth the prevailing opinion of the churches when he penned in 1835 that “if the church will do her duty” in reform, “the millennium may come in this country in three years.”

The idea was that the reforms and other aspects of the Awakening would prepare the world for the beginning of the millennium of Revelation 20, during which the earth would continue to improve until Christ returned at the end of the 1,000 years.

It was into a world of millennial excitement that William Miller came preaching his Advent message. As a result, churches everywhere welcomed him with open arms.

God had prepared the way. He always does. It is our job to follow his leading.

George R. Knight is a retired professor of Church History at the Adventist Theological Seminary at Andrews University. This article is from his book, *Lest We Forget*, a daily devotional, published by the Review and Herald Publishing Association, page 11, printed by permission.

Job: A Praying Father

BY ALVIN J. VANDERGRIEND

In the land of Uz, there lived a man whose name was Job. This man was blameless and upright; he feared God and shunned evil.... Early in the morning he would sacrifice a burnt offering for each of them, thinking, "Perhaps my children have sinned and cursed God in their hearts." This was Job's regular custom (Job 1:1, 5 NIV).

Job was a righteous rich man. The phrase "righteous rich" sounds to our ears like an oxymoron — a phrase combining two contradictory terms. But Job was both. Wealth had not spoiled him. On top of that, he was a great father and had a wonderful family that lived together in harmony. Wow! Put that all together and you have a person whom the Bible calls *the greatest man among all the people of the East* (vs. 3).

Job paid close attention to his relationship with God and to his relationship with his sons and daughters. We are told that *he feared God and shunned evil* and also that he regularly sacrificed burnt offerings for each of his children. In Job's day, sacrificial offerings were the way people spoke to God. In other words, the offerings were prayers on behalf of his sons and daughters.

Job understood something very important about parenting. He understood that God calls parents to be priests — persons who speak to God regularly on behalf of their children. Job was a true spiritual leader in his home. He bore his children on his heart and regularly lifted them up to God.

Several things about Job's remarkable prayer life impress us. First, we can't help but notice that his greatest concern is for the spiritual well-being of his sons and daughters. Not that they had done anything overtly wrong. But in the event that they had sinned in their hearts, they needed to be purified. Job knew that sin was often more than an outward deed. What he spoke to God about with his burnt offerings was purity of heart. Only God could do something about the hearts of his children.

Second, Job's prayer-sacrifices were made in the presence of his sons and daughters. He sent for them so that the sacrifices he made for each one of them

could be made in their presence and would speak directly to their hearts. Burnt offerings are made for sin. The slain lamb being consumed by fire on the altar spoke to his children of the serious nature of sin and taught them, like their father, to fear God and shun evil. The smoke rising into the heavens reminded them of the God above who hears and answers prayer.

Finally, Job interceded in this way for his sons and daughters with urgency and regularity. It was *early in the morning* that Job rose up to make these burnt offerings and, we are told, *this was Job's regular custom*. What a father. What a faithful intercessor.

The religious education of our children cannot be left to the church, to Sabbath school, or to a Bible club. We cannot turn over praying for our children or grandchildren to a pastor, an elder, or the church. This is a priestly responsibility that belongs first of all to parents. Take this lesson from a page of Job's life. If you have children or grandchildren, be a faithful intercessor and bring them into God's presence each day. Pray that the blood of Christ, who made the ultimate atoning sacrifice, may cover all their sin.

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



Heart and Sole

BY ERIC CHAVEZ

“Are we going to GYC?” Kurtis Lam asked during a Public Campus Ministries retreat at Camp Wakonda. This had never crossed our minds, but after much planning and miracles we had a bus and passengers loaded for our long trip to Houston, Texas.

The first night in Houston, our Wisconsin group gathered to eat dinner. We walked all over downtown Houston, not knowing that the downtown area closed at 6:00 p.m. It was 6:30 p.m. and we were starving. As we all walked around, wondering what we should do, we realized that one person in our group was missing. We couldn't find Kurtis.

Looking around, we finally spotted him a few blocks away, chatting with a homeless man. We all stood on the corner, waiting to see what was going on, and before long they both began walking toward our group. Kurtis approached us and asked in a hushed tone, “Pastor Eric, can he eat with us?”

“Of course, he can,” I said, “if we can find somewhere to eat!” We finally found a pizza restaurant.

As we sat waiting for our food, I saw a group of young people treating this homeless man, Richard, as if he was their best friend, asking him about his past, his family, his previous jobs, education, and even about his heart. Then I noticed that Kurtis was missing again. When he came back he had a plastic bag in his hands. As we ate, I noticed Kurtis was having a great conversation with Richard. After we finished eating and began to leave, Kurtis asked Richard if he would like to meet for breakfast in the morning; Richard kindly accepted. I then saw Kurtis hand the man a bag. In it were a pair of socks and sandals. Little did I notice before that the man had a tattered shoe on one foot and a plastic bag on the other.



Kurtis Lam (right) giving physical and spiritual food to homeless man, Richard.

The next morning, several of our young people met with Richard and took him to get a pair of shoes, several pairs of socks, and a duffle bag for his clothes. At breakfast, they gave Richard a Bible and had a great Bible study with him at McDonald's. He was very grateful that random young people from Wisconsin noticed and cared so much for him that

they were willing to spend not just money but time with him.

This random act of kindness caught my attention because while we had all passed by Richard, only one was impressed to stop. We all had some former bias or leaning that kept us walking, except one person in the group. That person noticed the homeless man's lack of shoes.

Kurtis is what you call a “sneakerhead.” Sneakerheads love shoes, and look for the wildest and hottest shoes on the market. The Lord used this shoe passion for the Lord's service! Kurtis noticed this man's need and wanted to meet that need because it was a passion of his.

This caught my attention. It reminded me that the Lord can use each of our passions for his service. Just as Kurtis' love for shoes was used to meet the needs of a homeless man, I hope we all allow the Lord to use our passions to serve others.

Eric Chavez, Wisconsin Youth director



Ya es hora

POR CARMELO MERCADO

En el mes de febrero algunos estudiantes afroamericanos de la Universidad Andrews lanzaron un video titulado *It Is Time* (Ya es hora) en los medios sociales. En el video expresaron su deseo de que la Universidad Andrews se disculpara por el racismo pasado y actual en el campus de la universidad. Pidieron también que se hicieran cambios cuantificables para abordar el racismo existente. Lo interesante del video es que los estudiantes pidieron varias veces que se diera una respuesta en “una semana”. El video me tomó por sorpresa y puedo decir honestamente que me sentí preocupado con respecto a cómo respondería el personal de la universidad.

Sin embargo, la respuesta oficial se dio en pocos días en la iglesia de la universidad, Pioneer Memorial Church. La Dra. Andrea Luxton, rectora de la Universidad Andrews, dio a



la audiencia la seguridad de que “estaremos bien” y expresó su aprecio por el video de los estudiantes. La respuesta oficial se dio en un nuevo video que me conmovió debido al espíritu humilde al reconocer la parcialidad institucional del pasado y del presente, y al escuchar a la facultad y a los empleados decir “lo siento”. El video también respondió al problema de la implementación de cambios medibles en el campus universitario.

Vivimos hoy en momentos de mucha tensión con respecto a los temas de raza y cultura. Recuerdo las tensiones que existieron en los años 60 durante el movimiento por los derechos civiles. Y en los últimos años hemos visto crecer también un movimiento de protesta como respuesta a la trágica pérdida de vidas que provienen de encuentros policiales con hombres afroamericanos. El país se encuentra ahora dividido debido a las preferencias políticas sobre cómo tratar a los inmigrantes indocumentados y a los refugiados. Esta división fue captada por la revista *Time*

cuando habló de los Estados Divididos de América.

A la luz de lo sucedido en la Universidad Andrews y lo que ocurre en el país, mi pregunta es: ¿Tiene la Iglesia Adventista

algo que decir en momentos de tanto tumulto? En el pasado la iglesia ha asumido un rol más bien pasivo, con poco que decir sobre los temas de orden social. ¿Será ahora el momento en que la Iglesia Adventista asuma el liderazgo en la construcción de puentes y en la eliminación de barreras para la comprensión intercultural? Creo que lo ocurrido en la Universidad Andrews nos puede enseñar lo siguiente: Es necesario llegar a un punto óptimo de incomodidad para que se produzca una comprensión fructífera, la reflexión y el cambio.

La iglesia tiene una oportunidad única de enseñar al mundo cómo dialogar francamente sobre raza y cultura, y no debiera temer a la incomodidad que esto pueda producir. ¿No es hora de romper nuestro silencio y permitir que Dios nos ayude a reparar este mundo dañado?

Carmelo Mercado es el vicepresidente de la Unión del Lago.



Forgiveness Forges Friendship

BY YVONNE NUNGA

On January 19, Taurus Montgomery, pastor of the Harbor of Hope Church in Benton Harbor, Michigan, introduced the chapel audience at Andrews University to two individuals who were to share a story of how they found forgiveness in the darkest moments of their lives. In their testimonies would be a lesson on forgiveness and reconciliation, as well as the almighty power of God to restore our souls and transform our lives with His peace.

In 2005, Jameel McGee was at a local convenience store when a white police officer named Andrew Collins stopped him under the assumption that he was in possession of illegal drugs. Even though Jameel didn't have any on him, he was tried and found guilty of drug-related crimes. Wrongfully convicted and facing 10 years in prison for something in which he was never involved, Jameel said he became an "unapproachable" figure who wanted to fight, often isolating himself further each day from the grips of humanity and from God's love.

"It was rough, and painful," said Jameel, reflecting on his previous persona bound in the shackles of no man's land. "I became a different person." Jameel explained that the deep anguish he felt raging inside of him had become so powerful that it demoted him from man to puppet, while his emotions became the puppet master. His lack of emotional control proved to be a powerful barrier that temporarily muted God's call. Jameel said he would play scenarios in his head where he would be in the same vicinity as the cop who was responsible for his false imprisonment, then



Jameel McGee and Andrew Collins travel the country speaking of the power of God's love to create an authentic relationship with people we resent.

purposely hurt him as a means of revenge — as if emotional pain could somehow equate to physical pain. He decided that when he was released from prison, his main objective was to find the rogue police officer and hurt him.

After three years of trying to surf the waves of hurt and frustration he felt for being imprisoned while innocent, Jameel said he was desperate for change to come. An "awakening" came to him one day, as he lay as a

broken, suffering man who "had no voice." Jameel said he grabbed a Bible, read the first five verses of Genesis, and immediately had a wake-up call: "to let go."

Jameel said the first time he gave his life to Christ was when he was 18 years old, a pledge to his beloved mother, but he knew that the time had come to renew this commitment for his future to shine brighter than days past. At 21 years of age, he gave his life to Christ once more so that not only could the pain he felt be dislodged from his soul, but so that his heart would change for the better as well. As time passed, his heart and mindset played a critical role in how he was able to survive the rest of his prison

Jonathan Logan

God wants us to forgive [others] in order to free ourselves from the strongholds of bitterness and resentment that often lead to hatred.



Jonathan Logan

sentence, which would come to an end sooner than he thought.

While Jameel was suffering in prison, Officer Collins remained a star Berrien County police officer. However, according to Andrew, while caught up in all the glory and fame of all his achievements, he was caught red-handed in possession of illegal drugs, which ultimately led to his termination from the police force. Prior to his looming exile, Andrew was acutely aware of his inappropriate and criminal behavior; however, although he was supposed to be a “protector” of his community, he refused to discontinue his behavior. As each day progressed, he tumbled deeper and deeper into an abyss of poor choices. In the end, Andrew said his punishment was justly deserved.

“Day one, I got caught; day two, I thought of suicide; and day three, I went to see a pastor,” said Andrew.

After spending time in a criminal psychiatric inpatient ward, Andrew, like Jameel, was eventually prompted to give his life to God.

He would make frequent visits to a local church in an attempt to repent his sins and to find closure but, each time the pastor preached on something relevant to his life, he would run away. He said he knew God was talking to him through the pastor’s sermons, but he did not want to hear the ugly truth because it meant it was time to look at his past face-to-face and admit his wrongdoings. Andrew admitted that it was his perspective that kept him locked in a mental prison, much like the one Jameel also was experiencing while he was in prison.

When Andrew felt it was finally time for his life to change, he made haste to visit the pastor that had spoken so many sermons to his heart before. After confessing to the pastor how he was the reason a man was falsely imprisoned, the pastor prayed over him and urged him to do the

right thing and report his wrongdoings to the appropriate authorities.

After speaking with the pastor, Andrew turned himself into the FBI and showed them all of the cases that were “dirty.” Jameel’s case was one of them. It was taken to a judge and, after spending three years in prison, Jameel’s conviction was overturned. Andrew would spend 18 months in prison for his crimes.

When both Jameel and Andrew were released from prison, they coincidentally encountered each other in 2010 at a faith-based community event in Benton Harbor, Michigan. Instead of attacking Andrew as he had obsessed doing while in prison, Jameel expressed his forgiveness. This encounter would begin to prompt closure between the two men.

Years later, the two coincidentally crossed paths again at the Benton Harbor faith-based Café Mosaic, where Andrew was asked to serve as Jameel’s mentor. Today, the two travel near and far, speaking on their stories and the power of God’s love, as they did for chapel at Andrews University.

“God wants us to forgive [others] in order to free ourselves from the strongholds of bitterness and resentment that often lead to hatred,” remarked Taurus Montgomery, who said he knew from personal experience what it is like to refuse to forgive someone. “It becomes impossible to have a genuine, authentic relationship with someone you resent.”

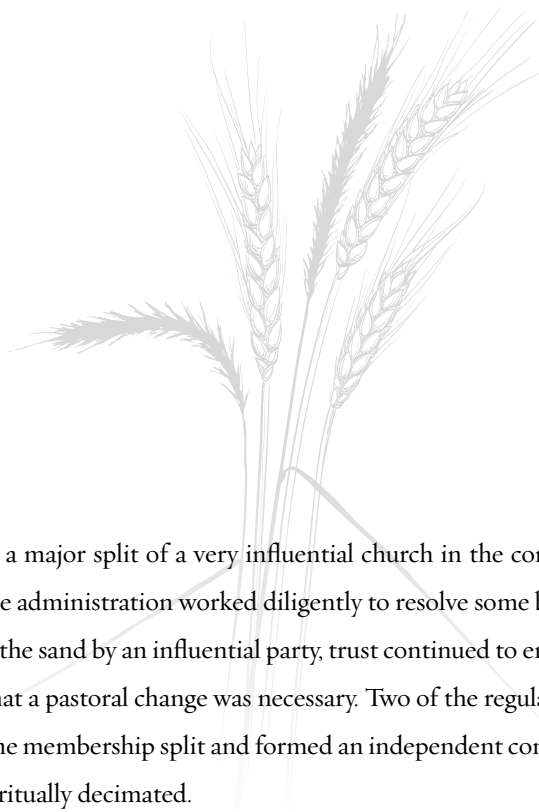
Yvonne Nunga is a journalism/pre-law major at Andrews University.

Adapted with permission from the *Student Movement*, Vol. 101 Issue 13, weekly newspaper of Andrews University.



WHEAT AND TARES

By Don Livesay



Years ago I observed a major split of a very influential church in the conference where I worked. Over several years, the conference administration worked diligently to resolve some basic leadership and trust issues. Finally, lines were drawn in the sand by an influential party, trust continued to erode and the conference executive committee concluded that a pastoral change was necessary. Two of the regular pastors, a locally funded youth pastor and a large part of the membership split and formed an independent congregation. The church was numerically, emotionally and spiritually decimated.

Here's the central point to the story. It was tragic that anyone was lost in that time of conflict, but the group I felt most badly about was that middle group who were caught up in the fray, damaged by those in rebellion, and those who may have been right, but acted badly. Many were affected by those who had agendas not in line with the character of God or his Cause.

Even when we do everything right in a conflict situation, and it's rare anyone hits that mark, there will be people who are temporarily or permanently damaged. And that's the way Satan likes it.

The parable of the wheat and the tares illustrates God's loving and comprehensive plan to save everyone possible. He paid a great price for that right and places every resource into that ultimate goal. He rejoices when one soul is saved from sin's destruction and mourns everyone who turns their back on his grace.

Don't you just love the time of year when the joy and beauty of springtime is in full bloom? God's creation is spectacular! The cherry trees are full of blossoms and the scores of dormant daffodil bulbs have burst forth with their bright yellow pedals. So, I know it's time for me to prepare our one-tomato-plant vegetable garden in anticipation of weeks of harvest.

Planting, cultivating and harvesting is a part of life. Jesus used that cycle as a metaphor for his kingdom and church. *The kingdom of heaven is like a man who sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat and went his way. But when the grain had sprouted and produced a crop, then the tares also appeared. So the servants of the owner came and said to him, "Sir, did you not sow good seed in your field? How then does it have tares?" He said to them, "An enemy has done this." The servants said to him, "Do you want us then to go and gather them up?" But he said, "No, lest while you gather up the tares you also uproot the wheat with them. Let both grow together until the harvest, and at the time of harvest I will say to the reapers, 'First gather together the tares and bind them in bundles to burn them, but gather the wheat into my barn'" (Matthew 13:24-30 NKJV).*

From this text, we can see that the wheat is precious and to be preserved and protected. Tares are a real problem planted by the enemy. Though eventually removed by God's reapers, preserving the wheat is more important than immediately destroying tares. God's timing in this illustration for dealing with the tares comes at the end of the world and is driven by his desire to save everyone possible.

In many ways, we find it difficult to know how and when to deal with sin and error. Often our churches never address destructive sin within the body. Still others seem more preoccupied with sin and error than with truth. When sin

Jesus' ministry was focused on drawing people into his Kingdom, not pushing them away from it.

is the main focus, it's easy to judge others and be quick to identify them as tares.

Jesus' ministry was focused on drawing people into his Kingdom, not pushing them away from it. His love did not leave people in the pit of sin, rather, his love freed them from sin and blessed their lives with God's righteousness and truth. Jesus gave the self-centered Judas every chance to submit to his love while at the same time protecting his disciples from the damage of prematurely exposing Judas for what he was. Godly timing results in the best spiritual outcomes.

God has given this church a powerful message of truth. Truth as it is in Jesus must be our main focus. When Jesus is proclaimed, error is exposed, hearts are touched and conviction is acted upon. We must carefully listen to the voices that are all around us. Those who are uplifting Jesus and pointing toward God's righteousness are the most trustworthy. Those whose main focus is criticism, error and the degrading of others should be carefully avoided. Remember, the focus of Matthew 12 is on the wheat, the good and true, *not* on the tares.

A conference president friend and colleague relayed a story of a local church whose leaders felt it their responsibility to discipline a young, single, soon-to-be mother. The elders arranged a meeting with this young woman to consider a disciplinary course of action. She conceded her moral failure, and even acknowledged the fact that she should be disciplined. But the elders were taken aback when she then asked them why they were not dealing with the moral failures that existed within the leadership of her church.

This began an unusual spiritual journey for that group of leaders — and the entire church. They examined their hearts, acknowledged unaddressed internal issues, searched their Bibles, reviewed the church manual and concluded that, in addition to disciplining the young woman, they needed to place the entire leadership of the church on censure — including the pastor. Imagine that!

Their process included confession of wrongs done and addressing issues that had long been ignored. It resulted in the church leaders stepping out of their leadership roles. They gave up their power in an act of submission, corporate repentance and discipline. For a time, guest speakers preached and leadership from other churches officiated for worship. While I don't know all the details of this process, most members were blessed, some were uncomfortable with the process, and some even chose to worship elsewhere. I've never heard of a group of leaders convicted to address a discipline process, but also accepting and taking ownership of their own failures.

I can't remember in my lifetime when our nation, and our church, has felt so divided. We are in a crisis of identity, wondering what it means to be united. Within the Seventh-day Adventist Church, leadership is wrestling with how to deal with individuals, churches and entities in our organizational structure who are engaged in activities outside of our voted policies. What biblical principles should we employ to guide us?

There was a time when some churches were too aggressive with discipline and many were harmed by those eager, yet unqualified-to-be-carrying-out-discipline leaders and members. Today, church discipline of any kind is uncommon. Our justified reactions to the past, along with societal moral shifts, have resulted in an attitude where we don't love and care enough to discipline, or a mutual mindset of "who among us can throw the first stone? Who among us can properly initiate disciplinary action toward another member?" thus resulting in a lack of spiritual accountability within the body of Christ.

Principles to guide us into a loving, redemptive and balanced process of discipline:

No Condemnation — In John 8, we have the story of a woman caught in adultery who is brought to Jesus for discipline (stoning) by the leadership of the church. Conveniently "caught" in the act, yet, as often happens, the whole story was not told. So Jesus begins to write the sins of her accusers in the dust. He reveals his knowledge of their guilt, while leaving avenues open for the Holy Spirit to reach their

hearts (see *The Desire of Ages*, p. 461). Jesus then reaches out to the woman in a saving way — his grace-filled heart free of accusation, gives her hope with a non-condemning response and calls her to a new life, free from sin.

A Spiritual Outcome — Judas is guilty of larceny and Jesus alone knows his heart, his awful deeds, and the contents of the money bag clutched in his hand. Jesus is also aware that Judas has been subtly undermining Jesus' teaching and nurturing of the disciples. Yet Jesus continues to reach out to Judas in a redemptive way while avoiding spiritual damage to the other disciples. When Judas reveals his true heart, the disciples are able to move ahead without the damaging questions that would have come if Judas was exposed and removed earlier. The spiritual outcome drove the timing and approach.

The Right Way and The Right Time — Jesus stepped into a boat and addressed the multitude on the shore with *The Parable of the Sower* (see in Matthew 13). His illustration is a call for all mankind to examine their stony, weedy, hardened hearts. But then, Jesus immediately follows up with *The Parable of the Wheat and Tares*. There are two sowers — one sowing good seed resulting in good wheat, and the enemy who sows weeds (*tares*) among the wheat. The faithful field hands see the problem and have a solution — purge the field of the bad stuff! In this story, Jesus lays down a very important principle that I believe guided him in dealing with Judas: Take great care to do no harm to the faithful when dealing with the unfaithful. The existence of the tares is not the main point. How and when the tares are addressed is the guiding principle. Both are to be allowed to grow side-by-side until the angels of heaven are commissioned to do the separating. Premature separation can destroy the good wheat. Protecting souls from damage must inform our timing and methods.

Christ's approach is low on negative actions and high on redemption. But then what about Paul's admonition in I Corinthians 5, where he calls for the Corinthian church to keep itself pure. There was in that church at least one situation of grievous sexual sin that was allowed to continue and Paul calls for a separation from this person and the leavening influence. It was not to be permitted because it was moving the moral needle of the entire church. This approach can seem counter to what Jesus both taught and practiced. Yet the call for action in verse 5 is so that this person might be *saved in the day of the Lord Jesus*.

Paul's council brings great caution to normalized interaction with those who have moved from struggling with sin

to an open and solidified life of sin, even the activism to encourage and/or force acceptance of sin.

As I review the *Church Manual*, I am struck with its sound guidance informed by spiritual principles:

- Sin is a serious problem and not to be taken lightly.
- The purity of the church is to be protected while redemptive efforts for members is the priority. Of the two, redemption is by far to be the strongest focus of the church.
- The principles of Matthew 18 are the center of spiritual intervention with redemption.
- Discipline is to be restorative — not punitive.
- Not addressing sin in a spiritually loving and redemptive way reveals a lack of love and even acceptance of sin.
- Only spiritually healthy individuals and those with a redemptive spirit should engage erring members.
- There are times when individuals can benefit from the stronger accountabilities of church discipline such as censure or even removal of membership.
- Church censure provides a “time-out” to reevaluate one's life direction and return to God.

The word *disfellowship* is no longer used in the *Church Manual*. A person may be “removed from membership” providing for the ultimate redemptive goal of restoration which is more probable with continued connection.

Let's resolve to follow Christ's lead, whether in our personal broken and alienated relationships, or in the local church reaching out to rescue a straying lamb. We must remember the privilege and awesome responsibility God has placed on us, his church, to seek and save all possible for his Kingdom.

Don Livesay is president of the Lake Union Conference.

**Christ's approach
is low on negative
actions and high on
redemption.**

Sheep and Wolves

BY ALVIN KIBBLE

The *Herald* had the opportunity to interview Alvin Kibble, vice-president for the North American Division. Alvin's rich pastoral and leadership experience has made him a recognized resource for conflict resolution. — Gary Burns, editor

"I am sending you out like sheep among wolves. Therefore, be as shrewd as snakes and as innocent as doves"
(Matthew 10:16 NIV).

GARY: ALVIN, SHOULD WE EXPECT TO ENCOUNTER "WOLVES" IN THE COURSE OF CARRYING OUT OUR COMMISSION TO MAKE DISCIPLES?

ALVIN: You've raised an interesting question: Should we expect to encounter wolves in our ministry? I would suggest anything less would be to discount the counsel that Christ gave to his disciples. We didn't make it up. He is the one who chose those words

and that terminology. Jesus said, "*I am sending you...*" (He acknowledges it to himself. "I know what I'm doing here.") *I'm sending you out like sheep among wolves*" (Matthew 10:16 NIV).

Now, having said that, we have to remember that Christ also knew his disciples. They were anything but *sheep*. In fact, two of them were called *the sons of thunder*. And sword-packing Peter certainly wasn't *sheepish*. But Jesus' instruction to them was that they should be ambassadors of peace. So, let's put this in context. We should expect to encounter *wolves* in the course of our ministry.



GARY: SHOULD I ASSUME, THEN, THAT ANYONE WHO STANDS IN OPPOSITION TO MY AGENDA IS A WOLF?

ALVIN: (Chuckles) That would be very easy for us to conclude, because we have the inclination and the proclivity to put people into “good person/bad person” context. The unfortunate thing is we use military language in terms of carrying out the ministry of Christ. But Christ didn’t come for that purpose. He did not come to make war upon the church. He did not come to make war upon society. And there is no way that we can carry out the ministry of Christ if we are going to take on that imagery.

GARY: ARE YOU SAYING THAT SOME OF US HAVE A JIHAD MENTALITY WHEN IT COMES TO MISSION?

ALVIN: The Crusaders carried that image. Look at the disgusting and terrible things they did in the name of Christ. They really thought that they were to [weed out] all ideologies that were incompatible with Christianity. Yes, the Bible refers to the armies of the alien, but that was under a theocracy. Our mission statement is: “To reach North America and the world with the distinctive, Christ-centered, Seventh-day Adventist message of hope and wholeness.” Then [how can we] go off and fight (and damn) anybody who disagrees with us? That whole concept is alien to the mission of the church.

GARY: DO I HEAR YOU SAYING, ALVIN, THAT IF WE GO ABOUT OUR BUSINESS OF SHARING THE GOOD NEWS OF A LOVING SAVIOR WHO IS COMING SOON TO TAKE US HOME, AND WE PRESENT ALL THAT IMPLIES . . . WE WILL FIND OURSELVES ATTACKED BY THE WORLD?

ALVIN: We may. Christ did attract and encounter the animosity, the hatred and contempt of the world (and the church) because of what he was trying to do, but he didn’t set out to do that. He was not the cause of their fracture. It was as they reacted to the message of peace, as they saw their kingdoms and their personal interests in danger [that they found themselves under attack]. It was after [Paul cast the demon from the fortune-teller slave girl in Philippi]

that brought about the anger and attack of the business people. They wanted to get rid of [Paul and Silas] because they were ruining their business.

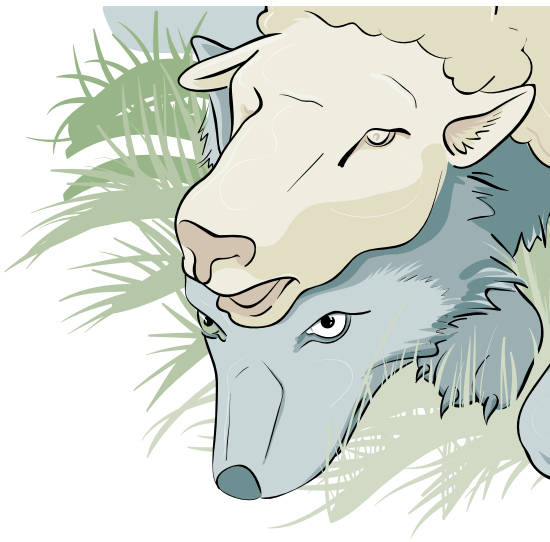
GARY: WHENEVER THE GOSPEL THREATENS POWER, POSITION OR MONEY, THERE’S TROUBLE!

ALVIN: And that is consistent — and yes, we will encounter that! But the responsibility and the mission of the church is to go forth and proclaim a different message. We are to go as Christ did. We have a healing ministry. We’re not to go out and attack people, nor denigrate people and tell them how bad they are and how worthless they are. They already know that.

GARY: THE CHURCH HAS BEEN IN ONE CONFLICT OR ANOTHER FOR AS LONG AS I CAN REMEMBER. WHY IS THAT?

ALVIN: We think that conflict is bad. Some may think that a perfect marriage is one in which the couple never disagree — that’s unrealistic. My wife and I have now been married for 46 years, and of course we’ve had arguments; of course we’ve had disagreements. A successful marriage is not one that never has disagreements, but one that has learned how to get positive results out of the disagreements. There is value in differences. The very first thing is our attitude when someone disagrees. Do we take on a defensive posture? Can we take a look at the disagreement without personalizing it? Just because a person disagrees with me doesn’t mean they are against me, nor does it mean one of us is right and the other is wrong. We must avoid the trap of cynicism, defensiveness, contempt and stonewalling. With cynicism, they are attacking the other person — their personality, their character. With defensiveness, they insult with personal attacks. With contempt, they take on the attitude of a victim. With stonewalling, they try to avoid them or block them because of their dislike — that’s the attitude of our society. Rarely do we even hear what the other person is saying. Most of the time we’ve come up with the answer before we’ve even heard what they said. Most of us, if not all, need to take a course in reflective listening, where we learn to appreciate what the other person is saying before we try to instruct them.

I am thankful for our president, Dan Jackson. He has given us permission to disagree, especially in the council session. It doesn’t have to be my way or the highway — that’s a dead-end street.



You're talking about wolves!
But the Bible doesn't just say
they are wolves, but that they
are wolves in sheep's clothing,
suggesting that they look like
the rest of the members.

**GARY: WHAT IS OUR RESPONSIBILITY
WHEN IT COMES TO THE ISSUE
OF CORRECTION OR COUNSEL
REGARDING NEGATIVE BEHAVIOR
WITHIN THE CHURCH?**

ALVIN: I think we all have a responsibility at every level. We have a responsibility as a member. I don't need to go to the pastor when I have a brother or sister who needs godly counsel. But in order for me to communicate, I have to be in relationship with them. Even God, on occasion, chose not to go directly to an individual even his king. Many times he went through an emissary. Why would God have to go through someone else when he had direct line of contact with David — a man after his own heart? Sometimes, we may not be the person; on the other hand, we may. That is something we have to prayerfully consider.

**GARY: I'M SURE YOU HAVE APPLIED THAT
IN YOUR OWN LIFE A NUMBER OF TIMES.**

ALVIN: That just happened recently with a colleague of mine whom I was quite concerned about and whom I felt needed a clear word from somebody. And I wasn't sure it needed to be me, but it weighed heavily on my heart. I prayed about it and I said, "You know, Lord, if you want me to share this, then you set up the opportunity. I'm not going to go ahead of you. I am going to wait upon you. You set it up if you want me to do this." Now this was not a person that I have much contact with, but we are in relationship.

And lo and behold, I was ministering to another group where he happened to be present. Later, he called me. I wasn't even aware that he was present when I made a statement that happened to be meaningful to him. And while I was in conversation with him, the Lord said, "Here's your opportunity." If we weigh it out and let God lead, it can work out beautifully. I was very much concerned. How might this person feel? What right do I have? It was a very sensitive matter. It worked out beautifully because God set the stage. Now that's very different from someone coming up to someone else at church and instructing them on what they should or should not be doing, when they haven't even had the common courtesy of saying, "Good morning," on previous Sabbaths. And we have to understand those individuals may be well-meaning, yet they are the spiritual nitpickers.

Christ had them in his day. They would come to Jesus and say, "Here is this person and they were caught doing this and doing that." They were trying to make themselves look better. Christ had no time for that. The easy part is the teaching and the proclamation. It's always easy to stand on a soapbox and to make these wonderful declarations. The hard part is taking the message and living it. Few of us can say, "Follow me as I follow the Lord."

**GARY: YOUR COMMENT REMINDED ME
THAT THERE ARE A NUMBER AMONG
US WHO HAVE A TRAVELING SOAPBOX
THAT GO FROM CHURCH TO CHURCH
"SHARING" WITH THE SAINTS THE**

Church members who are not “Christian” (who have not taken on the character of Christ) are a dangerous group of people.

“TROUBLE IN ISRAEL,” YET HAVEN’T FOLLOWED THE COUNSEL OF MATTHEW 18 AND TALKED DIRECTLY TO THE PERSON THEY’RE SPEAKING AGAINST. HOW DO WE TEACH OUR MEMBERS TO BE DISCERNING AND HOLD PEOPLE ACCOUNTABLE?

ALVIN: You’re talking about wolves! But the Bible doesn’t just say they are wolves, but that they are wolves in sheep’s clothing, suggesting that they look like the rest of the members. They can do much harm. These are the “tattlers.” Ellen White taught if we talk faith, we will have faith. If we talk doubt, we will have doubt. She talks about how we can breathe in the spiritual faith or doubt of another person. We can actually breathe in their spiritual attitude or countenance (see *Review & Herald*, May 13, 1884; May 5, 1891; *Signs of the Times*, Dec. 30, 1886). So here’s a person who is always talking negative. They go from place to place and all that they’re doing is planting doubt and questions.

GARY: IT SOUNDS LIKE IT’S THE PERSONAL INTEGRITY, FAITH, RELATIONSHIP TO JESUS AND THE OUTLOOK OF THE INDIVIDUAL THAT GUIDES OR DETERMINES HOW THAT INDIVIDUAL IS GOING TO RESPOND TO A WOLF IN TOWN.

ALVIN: I think it all starts with our own covenant. So many people, while they have embraced the doctrines of the church, have never really taken the time to identify their values. It’s surprising how many people have never really thought these things through. That is why the idea of putting on the nature of Christ is not something we should just take for granted or put on tacitly or artificially. A Christianity without a spirituality is dangerous. Church members who

are not “Christian” (who have not taken on the character of Christ) are a dangerous group of people. We used to sing a song when I was a child, “Can the world see Jesus in you?”

I was talking to the Lord one day on my way to the office. “I really want to hear your voice. I don’t want to live based on my agenda or my calendar.”

I pulled off the highway into a shopping plaza. As I got out of the car a lady came up to me and pushed a cell phone in my hand and said, “Tell them where I am.”

So I told “them” where she was and noticed a baby was bleeding from her nose and the mother had mounds of tissue covered with blood on the floor. So I grabbed my phone, called my wife and described the situation, and asked, “What should I do?” and followed her instructions until the EMT arrived.

Now I’m crying and saying, “Lord, that’s what I’m talking about! I was thinking there was something you wanted me to do when I got to the office, and I could have missed all this if I had not been talking to you.”

That’s the kind of life I want. We are so high-strung that most of the time God can’t even get a thought in, let alone have a conversation with us. My personal mission statement is: “Cooperating with God in the work of salvation, living a full, rich and well-balanced Christ-centered life of disinterested benevolence with eternity in view.”

GARY: ALVIN, YOU’VE GIVEN US SOME GOOD COUNSEL, AND A NUMBER OF THINGS FOR US TO PROCESS AND THINK ABOUT. THANK YOU SO MUCH FOR SHARING YOUR HEART AND YOUR SPIRITUAL JOURNEY WITH OUR READERS.

Alvin Kibble is vice president for Big Data Analytics and Social Media, Public Affairs and Religious Liberty, Publishing Ministries, and Executive Coaching, Training and Development for the Seventh-day Adventist Church, North American Division.



Serenisim

Shanter Alexander, assistant professor of School Psychology, says her mantra is to “make each day a victory.” To connect with Alexander about enhancing the inclusiveness of your church, visit shanteralexander.com.

The beauty of being special

“God paves our steps. That’s why I am here today.”

Shanter Alexander, assistant professor of School Psychology, grew up on the island of St. Lucia in a home where her parents did not share the same beliefs and she attended a school sponsored by her father’s church, which she attended on Sundays, but her mother was a Seventh-day Adventist, so she attended church with her on Sabbath.

“When I was 16, I made a decision,” she says. “I chose to be Seventh-day Adventist.”

Alexander attended University of the Southern Caribbean, an Adventist institution in Trinidad, then served

for a few years as a high school English teacher and counselor in St. Lucia. A chance meeting with Rudi Bailey, then chair of Andrews University’s Department of Graduate Psychology & Counseling, convinced Alexander to pursue doctoral studies in educational psychology.

On her way to Andrews, Alexander became very ill, maintaining a high fever for six weeks.

“One day, my doctor told me that if my brain gave up, my body would give up,” she recalls. “She asked me to hold on for one more day.”

Lying in her hospital bed with her doctor’s words still ringing in her ears, Alexander heard a story on the radio about Borge Ousland, a Norwegian explorer who, in 1994, set records by traversing

1,675 miles across Antarctica in 64 days. When asked how he did it, Ousland replied, “I made each day a victory.”

“I’ve made that my mantra ever since,” says Alexander. “‘Make each day a victory.’ And I want to help other people embrace hope and find victory in each day.”

Alexander grew up with a cousin who was deaf and mute, who died young. It wasn’t until she was studying educational psychology and became more familiar with autism that Alexander realized that her cousin likely had been autistic.

“That child was a joy,” she says with bright eyes and a smile. “He could look at anything and make an exact replica in pencil drawings. Part of my passion for the field of educational psychology is that I have firsthand experience of the impact a child with a disability has on the family.”

To this end, Alexander, in addition to teaching, works in collaboration with schools and churches in an effort to help them create a more welcoming and inclusive environment for children with special needs and their families.

“I saw what my aunt went through,” she recalls. “People didn’t quite understand. They didn’t see the beautiful life she had. All they saw were the noises and the awkward behaviors. I want to help people understand the beauty of being special. I want to give families hope.”

To listen to the story about Ousland that Alexander heard while in the hospital, visit bit.do/ousland. For more stories of real people at Andrews University, visit andrews.edu/stories.

Becky St. Clair is Media Communications manager at Andrews University.



Hawaii comes to Adventist Medical Center La Grange

Kristan Wood was being treated for an infection at Adventist Medical Center La Grange when her physician suggested home hospice care.

But Kristan wanted to see Hawaii one last time. Her favorite place in the world, she had been there several times. She was too ill to travel, but the staff worked hard to find the resources to throw a Hawaiian party, despite the cold Midwestern winter.

The day before she was discharged, the staff told Kristan they were taking her for an X-ray. She needed to be wheeled everywhere because she was hindered by paralysis. She was skeptical but, when she got to the family lounge, she was shocked. There were orchids, Hawaiian decorations, tropical flavored smoothies, and three hula dancers! Her family and friends were there, too.

“The hospital didn’t have to do this for her, but I know that she touched so many people in a special way, with her grace and her sense of humor,” said Rebecca Wood, who is married to Kristan’s brother, Tracy.

“At the party, I looked behind me and saw a sea of blue scrubs,” Rebecca continued. “Every nurse was standing there. The staff loved her. She had a great faith, and a zest for life. She considered every day a gift. And she passed this outlook on to others.”

The idea for the Hawaiian party came when Kristan was in the hospital and met with Dr. Hythem Zayed and Connie Sizemore, a home health nurse. Dr. Zayed asked Kristan what they



Kristan Wood, a patient at Adventist Medical Center La Grange, experienced Hawaii right from her hospital bed with hula dancers, smoothies and more with the help of her hospital caregivers.

could do for her, and she replied that she wanted to see Hawaii one last time.

Sizemore called Aleksandra Tanurdzic, manager of spiritual care services. Tanurdzic called Breanna Garrett, director of medical oncology, who immediately mobilized her staff. They rearranged the furniture in the family lounge and brought in decorations to transform it into a little piece of the tropics.

There was only about 24 hours to put the party together. After many phone calls and Internet searches, Tanurdzic discovered a store in Des Plaines that had everything needed to transform the hospital setting into a little bit of Hawaii.

Putting the party together on short notice was an unusual task for everyone, but one they welcomed without hesitation.

“[We] create a space where people can build their own stories around hope and God’s presence at their most vulnerable time. It is a sacred moment in which we share God’s love with our patients,” said Tanurdzic.

“Hawaii was her happy place, and we wanted to bring a little Hawaii to her,” Sizemore said. “I was able to get an orchid headpiece for Kristan from a Hinsdale florist, for free.”

“The morning after the party, I visited Kristan in her room,” Garrett said. “She was still wearing her lei and hula skirt. She didn’t want to take them off. She went home wearing them.”

Kristan was discharged to home hospice care on Dec. 8, the day after the party. She died at her home in Riverside on Dec. 13, after Rebecca, Tracy and their three children all had the opportunity to say goodbye.

Julie Busch is associate vice president for Communication at AMITA Health.



Adventist Medical Center La Grange employees came together to make a patient’s dream of seeing Hawaii one last time a reality.

[LOCAL CHURCH NEWS]

Lansing Sabbath school makes evangelistic impact

Michigan—For years, the Lansing Church had a desire to strengthen their Sabbath school Department, but found it difficult to know where to begin. Something needed to change and many began to pray. As the Lord spoke to Sabbath school superintendent Bonnie Oetman, she decided to challenge each Sabbath school class with something very specific. They already had implemented the Michigan Conference's four Sabbath school goals: study of the Word, fellowship, community outreach and a mission emphasis, but she felt impressed to take it a step further.

Oetman requested that each class “win a soul” to Christ, something Michigan Conference president Jay Gallimore had challenged the congregation to do a few years ago. It seemed a little daunting but, with some encouragement, the members got on board and began praying. The leadership team added this soul-winning component as a fifth Sabbath school goal.

As a result of this change, two very active classes were started, one for young adults (ages 18–35) and another for youth (ages 13–18).

“We have become more than just a class,” said Oetman. “Each class is also a small group. Not only do we meet every Sabbath, but many also meet outside of class time. We have socials together, fellowship meals, and nurture new members and visitors who attend.”

Attendees are encouraged to invite their non-Adventist family and friends to attend Sabbath school with them and learn together. This past year, the



April's dad (featured far right) is now attending Jock's Sabbath School class as well.



Chad Emig studying the Word in Sabbath school.

Lansing church witnessed two baptisms as a result of Sabbath school.

Not long ago, a Sabbath school class led by Jock McPhee started mentoring April McCreary. She was baptized in 2015, and Sabbath school played a significant role. Through her influence, many of her family members also have been baptized.

This phenomenon also is taking place in the Young Adult Sabbath School class, led by Greg and Rachel Cabose. Through their small group study and fellowship, Chad Emig was also baptized in 2015. Chad is now a faithful member of the Lansing Church.

“Sabbath school is essential to building a strong, growing church family,” said Oetman. “We’ve seen it firsthand, and we’re excited to see what the Lord will continue to do.”

In the words of Ellen White: “The Sabbath School is a missionary field and very much more of the missionary spirit should be manifested in this important work than has been manifested in the past” (*Testimonies on Sabbath-School Work*, p. 567).

Marion Peppers is a member of the Lansing Church.

Michigan plays important role at GYC

Michigan—As thousands of young people from around the world converged on Houston, Texas, for the annual GYC conference in December, one aspect was unmistakable: a strong contingent from the Michigan Conference.

It's perhaps not surprising since many Michigan Conference pastors, office staff, teachers and administrators are involved in the organization and because GYC, which stands for *Generation. Youth. Christ.*, was started by Israel Ramos, who leads the Campus Ministries Department at the Michigan Conference.

Moise Ratsara, pastor of the Jackson and Bunker Hill churches, is the current president of GYC. Taylor Hinkle is the chaplain at Great Lakes Academy and serves as vice president of External Affairs. Vice president of Programming is Jonathan Walter, pastor of the Grand Haven and Wright churches. The treasurer is Esther Nanasi, a teacher at Tri-County Adventist School in Saginaw.

Other leaders from Michigan serve on the board of directors. They include the conference president, Jay Gallimore; Andy Im, director of Communication; Ken Micheff, Youth director; and Amy Ratsara, attorney and wife of Moise.

This year, the main evening speaker was Jason Sliger, pastor of the Muskegon and Fremont churches, while the main morning speaker was Randy Skeete, a Michigan native. Joe Reeves, associate pastor of the Village church, was the music coordinator.

This youth-led movement attracts youth who desire to be better equipped as disciples and missionaries for Jesus.



GYC was held in Houston and many young people answered the call to serve as missionaries to all parts of the world.

Seth Shaffer



GYC attracts youth from across the U.S. who desire training in discipleship and as missionaries.

Seth Shaffer

During the event, the youth listen to deep, inspired messages from the main speakers and seminar instructors. The distinctive message of Adventism is a common thread throughout the convention.

One would be shocked to see such an army of youth carrying their Bibles, note pads, iPads and backpacks rushing to meetings and workshops. It's such a thrill to witness this!

Some of the attendees in Houston were asked to describe their favorite part of the convention and they

responded that they loved outreach where they are bussed to neighborhoods to find Bible study contacts. Others said they loved the morning and evening speakers, or the seminar teachers. All seemed to enthusiastically embrace the messages and the soul-winning opportunities.

Next year's GYC will be held in Phoenix, Arizona, between Christmas and New Year's Eve. More information is available at: [http:// www.GYCweb.org](http://www.GYCweb.org).

Laurie Snyman, Michigan Conference Ministerial Department



Juanita Edge



Juanita Edge

Screenings checked height, weight, blood pressure and other vital signs.

Wisconsin churches host popular health booth

Wisconsin—Forty-two volunteers from the Madison East Church and eight other Wisconsin Adventist churches joined together to operate a health screening at the Well Expo held in Madison. The screening, held Jan. 20–21, checked height, weight, BP, recovery pulse, lung capacity and personal health habits, then provided a computerized health-age appraisal, and a one-on-one coaching session on how each person could improve their health.

“What do you get out of this?” asked one guest as she eyed the busy 20x20 booth. “This is amazing!” said another. “So often everything sounds like a sales pitch, but you guys are taking the time to listen to our needs and point us in the right direction.”

Over 150 people stopped to ask questions, visit volunteers, or check out the health literature, while 121 people completed the entire eight stations. “Thank you for talking about the spiritual part of my life,” commented one lady. And another said, “Oh, you are the Seventh-day Adventists. I know



Juanita Edge

Those screened were presented with a computerized health-age appraisal and a one-on-one coaching session on improving their health.

all about your health studies. You live longer than most people.”

Exhibit coordinator for the 138-booth Well Expo said, “This is the most popular booth of our Expo. We need to give you a bigger space next year.”

Joseph Bergeon, event coordinator for the church, said, “I hope members catch the vision of what an event like this can do to reach our communities.”

To learn more about holding a health screening event in Wisconsin, contact Health Ministries coordinator Juanita Edge at jedged@wi.adventist.org.



Kiza, Kasttindi and their children Eliza, Alinoti, Saidi and baby Uwezo were greeted warmly at the Milwaukee Church.

Milwaukee welcomes Congo refugee family

Wisconsin—The Milwaukee Northwest Church is a welcoming church. When Kiza, Kasttindi and their children Eliza, Alinoti, and Saidi Adidja relocated to the Milwaukee area from a refugee camp in the Congo, they were greeted with warm smiles, hugs and a little help from interpreter Marley Grant, since they spoke Swahili and French.

Generous donations poured in from the church members to help them get settled in an apartment just in time for the arrival of baby Uwezo. In addition, Annmarie Elliot and Lianna Glass, two seventh-grade students from the Milwaukee Adventist School, organized a bake sale with the support of the school board. The students were able to present the Adidja family with over \$200, which they gratefully received.

Diane Maitland, Milwaukee Northwest Church



Donna Peters

Mary Perlberg and Amy Moreno from the thrift shop presented a check in the amount of \$1,000 to Kids In Need director Angela Dexter. Emily Linten and Sharon Kintop from Kids In Need also are pictured.

Thrift store donates profits to at-risk youth

Wisconsin— On Wed., Feb. 8, the Rhinelander Church's thrift shop presented a check for \$1,000 to the Kids In Need youth program, an organization which provides support for local homeless and at-risk adolescents.

The idea to support Kids In Need was hatched by the thrift shop volunteers who came together in the fall to see how they could impact their

local community. One common factor emerging from the discussions was that each volunteer had a heart for children. It was then decided that, every three months, part of the store's profits would go to a different organization, and Kids In Need was the charity chosen for the months of November, December and January.

"Talking to these three young women was such an inspiration to me," Donna Peters, Rhinelander Church member, said in reference to the organizers of Kids In Need. "Hearing the love they have for the kids was so refreshing, and the excitement of a new building with more room to expand and for more kids to drop-in is a blessing."

The next organization slated to receive a donation is Lily's House. Lily's House is a safe place for domestic abuse women and children.

Even though there's an intentional effort to reach beyond the doors of the church, this isn't the first time they have donated to other charities. Past

donations were made to the Rhinelander Food Panty, the Northwoods chapter of "Let's Go Fishing," weekend food for kids program, and also the adopt-a-floral-hanging-basket project to beautify downtown Rhinelander.

The Rhinelander thrift shop has operated since 1986, when it began in a house on Phillip Street. It then moved to 18 West Rives Street, where it is today, thanks to Iris House that donated the building to the church. Staffed entirely by volunteers, the thrift store began as a church ministry to assist families in times of crisis. The community donates gently-used clothing, while volunteers sort, price and hang the items. In 2013, the store was remodeled and is now a more pleasant place to shop, with reasonable prices. Hours of operation for the thrift shop are Monday–Thursday, 10 a.m. to 3 p.m.; they can be reached at 715-369-2737.

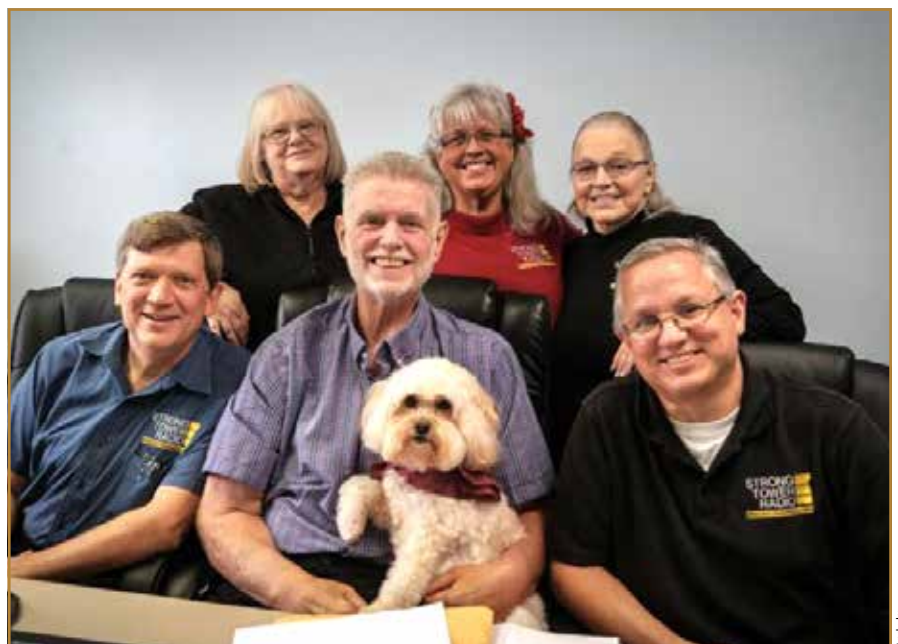
Donna Peters is the communication director for the Rhinelander Church.

[CONFERENCE NEWS]

Strong Tower Radio plans expansion

Michigan— Could it be that God built a studio that would exceed all expectations before Strong Tower Radio was even a dream? Started seven years ago with a single station, they have outgrown the 1,600 square foot building with 11 radio stations and one TV station studio.

David Bolduc, president, frequently dreamed of a larger facility like the 17,000 sq. ft. TV studio he passed every day as he took children to church school. It occurred to him the building just might have been built for the Strong Tower Radio ministry. The



Andy Im

Strong Tower Staff: Front Row: Tom Mejeur, marketing; George Corliss, development and finance, holding Keegan, the station mascot; David Bolduc, station manager. Back Row: Chris Homminga, administrative assistant; Jilane Fenner, public relations; Sandy Cole, administrative assistant

million-dollar building went up for sale in June 2016 for \$599,000 but, with four radio stations ready to launch, David dismissed the thought.

Then, in November, Pat Mulligan and Keith Rose drove by the studio. Keith said, "Wouldn't it be nice to have the TV studio for the radio station?" Pat called the real estate number and found that the price had dropped to \$499,000!

The Strong Tower Radio board toured the building and made an offer on Dec. 11, that eventually settled at \$466,000 with a \$60,750 deposit due in ten days. God's people rallied and the deposit was made on time.

Strong Tower Radio can now reach almost four million people throughout much of Michigan, and some in Wisconsin, Illinois and Ontario. New Michigan stations in 2016 included 89.7FM, Grand Rapids; 91.3FM, Ironwood; 104.7FM, Lansing; and 1540, Okemos.

For more information visit: <http://www.strongtowerradio.org>

Tom Mejeur, Strong Tower Radio marketing and production manager



Strong Tower Radio is in the process of purchasing this former FOX TV studio in Cadillac.

[NAD NEWS]



Katy and Jordy, two Winter Blind Camp participants, share a laugh at Challenge Mountain while waiting for their turn on the sit ski.

Jeri Lyn Rogge, Christian Record Services, Inc.

Michigan Conference ACS and Christian Record Services, Inc. partner for Winter Blind Camp

Nineteen blind camp participants from locations around the United States arrived at winter blind camp at Camp Au Sable on Sun., Feb. 5. A highlight of the camp was two excursions to nearby Challenge Mountain, a facility specially designed to offer adaptive recreational activities such as downhill and cross-country skiing, snowmobiling, snowshoeing and snowboarding. Additionally, campers were able to forge new friendships and rekindle old connections through social opportunities and shared experiences, such as salt dough crafting, swimming and group worships.

This five-day winter camp was made possible through a cooperative arrangement between National Camps for Blind Children (NCBC), a program of Christian Record Services, Inc., and Michigan Conference's Adventist Community Services (ACS). ACS volunteers served at the camp in several capacities, including counselors, medical and kitchen staff, and pastors.

"The Michigan Conference is grateful to Larry and Merna Hubbel, ACS volunteers and camp directors, for their hard work and dedication to the Winter Blind Camp program and the campers this program serves," said Diana Bruch, Michigan Conference ACS director and winter camp coordinator. "ACS enjoyed partnering with Christian Record to provide fun and safe camp experiences for these individuals who are blind," she said.

"Christian Record Services, Inc. and National Camps for Blind Children extend its gratitude to Michigan Conference for this winter camp partnership," said Diane Thurber, Christian Record president. "Through cooperative endeavors such as this, Christian Record and NCBC can minister to people who are blind," she said.

To learn more about summer and winter camps through National Camps for Blind Children, please visit <http://www.blindcamps.org>.

Jeri Lyn Rogge is communication director for Christian Record Services, Inc. She writes from Lincoln, Neb.

[GC NEWS]



Bettina Krause

With conflict increasing worldwide, Adventists talk peacemaking at the United Nations

The Seventh-day Adventist Church is co-leading a discussion about peacemaking at the United Nations, with a church leader telling a major symposium that peace means far more than just the absence of war.

Ganoune Diop, director of Public Affairs and Religious Liberty for the Seventh-day Adventist world church, made his remarks during a presentation to 130 representatives from various UN agencies, along with religious and non-governmental organizations, at the third annual symposium on the role of religion and faith-based groups in international affairs. The event, held at the UN building in New York on Jan. 23, was co-sponsored by the Adventist Church.

“Building peace is not a narrow enterprise,” said Diop in his first presentation of the day. “It means considering and engaging with the full spectrum of human life — spiritual, moral and physical. Yes, peace requires the absence of violence, but it also requires the presence of everything needed to support human dignity.” Thus, he added, the prerequisites for peace include the necessities of

life — shelter, food, work — as well as freedom from coercion and fear.

The need for peacemakers is growing more urgent, said many of the presenters, including Jeffrey Haynes, director of the Center for the Study of Religion, Conflict and Cooperation at the London Metropolitan University. Haynes cited statistics showing an intensification in global conflict over recent years. In 2008, some 56,000 people died from conflicts worldwide, with the number rising to 125,000 in 2014. In 2015, the most recent figures available, an estimated 180,000 people died as a direct result of conflict, the highest annual number since the Rwandan genocide of 1994.

An afternoon panel of speakers from the Philippines and Colombia — two countries beset by long-running bloody civil conflicts — reminded attendees that peacemaking involves far more than academic theories or high-level diplomacy.

“The work of peacemaking saves lives,” said Jesus Dureza, presidential advisor for Peace Process for the Philippines. This idea — the life and death significance of peacemaking — was echoed by Miguel Ceballos Arevalo, dean of the School of Politics and International Relations, Universidad Sergio Arboleda in Bogota, and former vice Minister of Justice for Colombia.

Other presenters at the symposium spoke about the immense contribution religious and faith-based organizations can make in both mediating conflicts and helping to build strong, stable societies that support peace.

His Excellency Pekanbaru Metso, ambassador-at-large on intercultural and interreligious dialogue for Finland, said that governments should not underestimate, “the significant role and influence of religion in society, even in this so-called secular age.”

Adama Dieng, the UN secretary-general’s special advisor for the prevention of genocide, urged civil organizations, including religious organizations, to “stand ready to support governments in the work of nurturing and protecting the human rights of citizens, and building peaceful and inclusive societies.” He emphasized the broad influence of religious organizations in society, and encouraged faith-based organizations to take a lead in promoting peace. “The actions of an individual may seem so insignificant,” he said, “but together, collectively, we can take significant steps toward peace.”

Speaking later, Diop emphasized the value of the Adventist voice and perspective being heard at the United Nations. “We have significant practical and theological contributions to make in the public discussion about peacemaking and the promotion of human dignity,” said Diop. “As a global organization, we have a portfolio of services — including educational, spiritual, health and humanitarian care — that helps foster healthy communities.” All these institutions and services, he said, speak to Adventism’s efforts to “improve people’s lives and to affirm the value of every human being.”

The Public Affairs and Religious Liberty Department of the Adventist world church was one of three organizers of the symposium, which also was co-sponsored by the UN Inter-Agency Taskforce for Engagement with Faith-based Organizations, and the UN Office on Genocide Prevention.

Bettina Krause, Communication director, International Religious Liberty Association.

[EDUCATION NEWS]



Darren Heslop

President Andrea Luxton addresses the campus community during Chapel on Feb. 23. Her presentation was a response to a student video released the previous weekend expressing concerns about racism and racial issues at Andrews University.

It Is Time: Listen. Dialogue. Change.

On Sat., Feb. 18, a group of concerned Andrews University students released a video on social media presenting concerns regarding race and racism at the University. The video included specific requests for a response from University administration.

“The #ItIsTimeAU video struck a chord with many on this campus and beyond,” said Andrea Luxton, president, in a letter to campus two days after the release of the video. “It inspired a variety of passionate reactions from all corners, not excluding our own as administration of this University.”

Luxton’s letter went on to state that responses from the University needed to be fully and clearly articulated, with measureable next steps. She also recognized the realities and challenges of our diverse campus community that need to be addressed.

“This community includes our African-American students who have often faced, and still face, systemic injustices and racism that significantly compromise their journey as part of this campus, church and global community,” added Luxton.

The official University response to the student video was shared with the campus during Chapel on Feb. 23. In it, campus administrators committed to a series of next steps. These include:

- An immediate search for a full-time, senior-level administrator of diversity, to be filled by the beginning of the 2017–2018 school year.
- A revised and expanded cultural diversity training program required for each audience group on campus.
- Continuation of the diversification of faculty, staff and administration to assure a high-quality education that prepares students to serve meaningfully in a global environment, with curriculum that clearly reflects and educates on our diversity.
- A strengthened grievance process which allows students to simply and directly report injustice and mistreatment of all kinds and to seek resolution.

To honor, support and celebrate all the ways we seek and achieve community — including how we gather and worship together throughout our University family.

“These are essential conversations for our community,” says Luxton. “Many

other conversations, directly and with civility and respect, will need to ensue.”

These conversations are not confined to the campus of Andrews University. Luxton invites the community and church to pray and participate with us as we continue to seek to understand the realities faced by our African-American community, along with others throughout our community and world.

“In the end, I am confident and pray that we will emerge from this current situation a stronger, richer and better University,” said Luxton in her message to campus. “This is an opportunity for soul-searching and reflection — both corporately and individually.”

To watch President Luxton’s Feb. 23 chapel presentation, including the University’s response video, download the “Our Commitments” document and read through additional messages regarding this issue, visit <http://andrews.edu>. To join the conversation on social media, please use #ListenDialogueChange.

If you have questions or comments about these issues, please feel free to contact President Luxton at president@andrews.edu.

Becky St. Clair is media communications manager at Andrews University.



Darren Heslop

Following a special presentation during Chapel in February addressing issues of race and racism at Andrews University, President Andrea Luxton is approached by countless students with hugs, tears and words of affirmation and thanks.

Announcements

Churches, schools, conferences, institutions and organizations may submit announcements to the *Lake Union Herald* through their local conference communication directors. An easy way to do this is to visit the *Lake Union Herald* website at <http://www.herald.lakeunion.org> and submit the announcement online. Readers may verify dates and times of programs with the respective sources, as these events are subject to change. Submission eligibility guidelines are listed at <http://www.herald.lakeunion.org>.

Andrews University

Chaplaincy Summer Intensive Courses: The Christian Ministry Department at the Seventh-day Adventist Seminary on the campus of Andrews University introduces two intensive courses in Chaplaincy – CHMN 516, “Death & Grief in Contemporary Society,” taught by Paul Anderson, **June 5-9**, 8:00 a.m. to 5:00 p.m. (M-Th) and 8:00 a.m. to 12:00 p.m. (F); and CHMN 549, “Philosophy & Ethics in Healthcare,” taught by Ivan Williams, **May 29-June 2**, 8:00 a.m. to 5:00 p.m. (M-Th) and 8:00 a.m. to 12:00 p.m. (F). For more information, email jward@andrews.edu. To sign up, email sylvie@andrews.edu.

Six-day Natural Remedies & Hydrotherapy Workshop to be held **Aug. 6-11** at Andrews University. For more details, visit <http://andrews.edu/go/nrhw>, email janinec@andrews.edu, or call 269-471-3541.

Howard Performing Arts Center Events: For more information on the following events and to purchase tickets, contact HPAC Box Office by phone at 888-467-6442 tollfree or 269-471-3560, by email: hpac@andrews.edu, or on its website at <https://howard.andrews.edu/events/>. Please verify dates and times of programs as these events are subject to change.

April 1, 7:00 p.m.: Howard Center Presents – Tim Zimmerman. Tim Zimmerman and the King’s Brass present hymn classics with a contemporary flair. The King’s Brass features three trumpets, three trombones, a tuba, percussion and keyboards. These instruments blend together to create a time of innovative worship that will be enjoyed by all generations. (Tickets required.)

April 9, 4:00 p.m.: Sunday Music Series – Singer Actor Studio. Join Charles

Reid, coordinator for Voice Studies in the Department of Music at Andrews University, and the Andrews University Singer Actor Studio as they present a delightful afternoon of opera scenes. The Singer Actor Studio offers students an environment to develop theatrical skills in addition to musicianship. Come support our students and enjoy the theatrical journey!

April 15, 8:00 p.m.: Easter Choral Concert

April 16, 4:00 p.m.: Sunday Music Series – Trynchuk & Braslavsky. Carla Trynchuk is a graduate of the Juilliard School and the director of the string program at Andrews University. Collaborating pianist, Elena Braslavsky, is a professor at the Mozarteum Conservatory in Salzburg, Austria. They will be performing works by Brahms, Janacek, Debussy and Ravel.

April 22, 8:30 p.m.: Symphony Orchestra Concert (Tickets required.)

April 23, 4:00 p.m.: Wind Symphony Concert (Tickets required.)

April 24, 7:00 p.m.: Southwest Michigan Honor Band Festival

April 30, 4:00 p.m.: Ode to Joy: Southwest Michigan Symphony Orchestra. Pre-concert conversation at 3:00 p.m. Margaret Beckley Upton Memorial Concert. Citadel Symphony Chorus and Vocalist. (Tickets required.)

Lake Region

Calling all Pathfinders, Master Guides, staff and chaperones!!! Please join us for our 13th Annual Pathfinder Honors Retreat **May 5-7** at Camp Michawana in Hastings, Mich. The theme this year is “Have Your Way!”, and the retreat is sponsored in part by London Swordbearer Pathfinder Club and Lake Region Conference. The fee includes zip line and extracurricular activities. Honors being offered include: First Aid Basic, Microscopic

Life, Archery, Animal Tracking, Tie Dye and much, much more!!! For more information, call Angie Gardner, coordinator, at 313-915-8758 or Rob Jackson, coordinator, at 248-877-8300. See you in May!

Lake Union

Offerings

Apr. 1 Local Church Budget

Apr. 8 World Budget (emphasis Christian Record Services)

Apr. 15 Local Church Budget

Apr. 22 Local Conference Advance

Apr. 29 NAD Evangelism

Special Days

Apr. 1 Missionary Magazines (*Signs, Message, El Centinela*)

Apr. 8 Stewardship Sabbath

Apr. 15 Literature Evangelism Sabbath

Apr. 22 Education Sabbath

Mission in an Era of Migrants and Refugees: Save the date! Sept. 13-16.

Refugees and migrants make up a massive political, economic and healthcare challenge in our day. Even before the current refugee crisis, the process of globalization was bringing new people groups into local communities. Adventist mission, in both evangelistic and humanitarian dimensions, needs to become more effective in addressing the realities of our times. Come to Andrews University to participate in a combination of plenary and break-out track presentations. For more information, call 708-925-3091, or email Carmelo Mercado at Carmelo.mercado@lakeunion.org.

Michigan

Academy Days at Great Lakes Adventist Academy is **April 24-25**. We are inviting 8th- through 11th-grade students to come for two days of fun and getting to experience boarding school life at GLAA. For more information, please contact Skip Hann at 989-427-2460, or sign up online at <http://www.glaa.net>.

“Ye Olde” Cedar Lake Academy Alumni Reunion will take place **June**

9-11 for alumni and classmates at Great Lakes Adventist Academy, Cedar Lake, Mich. Honor classes: 1937, '47, '57, '67. Details will be forthcoming by postal service. For further information, you may contact GLAA Alumni Office at 989-427-5181 or visit <http://www.glaa.net>.

North American Division

Save the date for the upcoming Christian Record Annual Day of Giving, Sabbath, **April 8**, featuring the compelling story of Leanora Ruff, Ph.D., and her journey through vision loss to ministry leadership. Leanora invites all church members, sighted or blind, to engage in ministry, so that “Each One Can Reach One.” Offering materials are available through <http://CRSBDay.org>, including the offering video, bulletin announcements, children’s story and more. Funds raised through this World Budget offering provide services and materials, such as Bible studies, summer camp experiences and Sabbath school lessons, through Christian Record Services, Inc.

World Division

Each year, ASI members, supporters and friends gather at the ASI International Convention to encourage one another and exchange ideas vital to their lay-driven ministry goals. The annual convention is an energetic, inspiring affair where networks are formed and plans are made that one individual or institution could never accomplish alone. Those who attend the convention return to their local churches inspired and equipped to start lay outreach efforts in their own workplaces and communities. Best of all, eternal friendships are formed. This year’s convention will be held **Aug. 2-5** at the George R. Brown Convention Center in Houston, Texas. For more information and to register, visit <http://www.asiministries.org/convention>.

Within the Lake Union, the officiating pastor or church communication leader is responsible for submission of information to this column. Forms are available in print format, or they can be filled out and submitted directly online. Milepost forms are available at <http://www.herald.lakeunion.org>. Conference addresses and phone numbers are listed in the masthead on the inside back cover.

Obituaries

ALDEA, Joyce A. (Racine), age 87; born Oct. 16, 1926, in Pontiac, Mich.; died Oct. 9, 2014, in Columbia, Md. She was a member of the Pontiac Riverside Church.

Survivors include her daughter, Janet D. Aldea; brother, Edwin "Bud" Racine; and sister, Helen Jacobs.

Funeral services were conducted by Norman Wilson, and interment was in Rich County Cemetery, Mayville, Mich.

ANTHONY, Evelyn M. (Davey), age 82; born March 5, 1934, in Muskegon, Mich.; died Dec. 28, 2016, in Muskegon. She was a member of the Shelby (Mich.) Church.

Survivors include her son, Gary; daughters, Heather Fessenden, Cheryl Peterson and Jeanne Dailey; sister, Lila Wentzloff; seven grandchildren; five great-grandchildren; and two great-great-grandchildren.

A Celebration of Life open house will be held later this spring, with private interment in Oceana County, Mich.

CARSON, Grace L. (Schutter), age 93; born Jan. 12, 1923, in Muskegon, Mich.; died Nov. 12, 2016, in Muskegon. She was a member of the Muskegon Church.

Survivors include her sons, Patrick Jr., Kenneth, Tim and Herb; daughter, Roberta Larson; sister, Nancy Gill; 13 grandchildren; and nine great-grandchildren.

Funeral services were conducted by Jason Sliger, and interment was in Restlawn Cemetery, Muskegon.

DREWIECK, Raymond, age 79; born Sept. 28, 1937, in Milwaukee, Wis.; died Jan. 24, 2017, in Tomahawk, Wis. He was a member of the Tomahawk Church.

Survivors include his son, Michael; daughter, Pami Danks; and two grandchildren.

No services were conducted, and interment was in King Military Cemetery, Waupaca, Wis.

HEITSCH, Joseph F., age 88; born Dec. 24, 1927, in Pontiac, Mich.; died Oct. 26, 2016, in Rochester, Mich. He was a member of the Waterford Riverside Church, Waterford, Mich.

Survivors include his wife, Verna I.; and sons, Edward A. and Allen L.

No services were conducted, with private interment in Holly, Mich.

HIPPLER, Faith M. (Freeman), age 86; born Dec. 18, 1930, in Petoskey, Mich.; died Feb. 4, 2017, in Grand Haven, Mich. She was a member of the Grand Haven Church for over 50 years.

Survivors include her sons, James A., Alvin E. and William R.; daughters, Judy S. Lindberg and Nova J. Chapman; half-brother, Dale Kershner; seven grandchildren; and eight great-grandchildren.

A private interment service will be held at Sullivan Township (Mich.) Cemetery in the spring.

HUFFMAN, Margie (Nash), age 81; born Oct. 18, 1935, in Chrisney, Ind.; died Feb. 10, 2017, in Chrisney. She was a member of the Tell City (Ind.) Church.

Survivors include her sons, Michael, Randall and Gregory; sisters, Vedah Mobley and Marzell Buse; six grandchildren; and two great-grandchildren.

Funeral services were conducted by Jose Vazquez, and interment was in Oak Hill Cemetery, Chrisney.

INTRIERI, Mary A. (Rose), age 85; born Oct. 12, 1931, in Onaway, Mich.; died Feb. 7, 2017, in Bolingbrook, Ill. She was a member of the Hinsdale (Ill.) Church.

Survivors include her daughters, Angelina Intrieri and Roseanne Pickering; and half-brother, Joseph R. Saunders.

No services were conducted, with private interment in Onaway, Mich.

MOLLENTINE, Barbara J. (Lake) Darling, age 86; born Feb. 20, 1930, in Elkhart, Ind.; died June 9, 2016, in Overland Park, Kan. She was a member of the Elkhart Church.

Survivors include her son, Michael Darling; brother, Robert Lake; and four grandchildren.

Funeral services were conducted by Mark Fenton, and interment was in Shawnee (Kan.) Cemetery.

NIELSEN, David, age 78; born Oct. 18, 1938, in Comstock Park, Mich.; died Jan. 16, 2017, in West Branch, Mich. He was a member of the Shelby (Mich.) Church.

Survivors include his wife, Raquel (Alves Siqueira da Silva); son, Robert Nielsen; stepsons, Jeferson da Silva and Guilherme da Santos; daughter, Terri Nielsen; two grandchildren; and five great-grandchildren.

Funeral services were conducted by Ron Mills, with private interment.

NORMAN, Michelle (Smock), age 51; born April 25, 1965, in Morganfield, Ky.; died May 11, 2016, in Carmel, Ind. She was a member of the Carmel Church.

Survivors include her husband, Jeffrey S.; daughters, McKenzie Dunn and Madison Norman; father, Paul Smock; mother, Sandy (Cunningham) Bresnahan Smock; brothers, Paul and Josh Smock; and one grandchild.

Funeral services were conducted by Alex J. Rodriguez, and interment was in Carmel Cemetery.

OARD, Kenneth O., age 83; born Dec. 29, 1932, in Dorr, Mich.; died Oct. 22, 2016, in Grand Rapids, Mich. He was a member of the Wyoming (Mich.) Church.

Survivors include his wife, Virginia D. (Houseman); son, Vernon; daughter, Karen Minnillo; five grandchildren; and four great-grandchildren.

Funeral services were conducted by Dan Rachor, and interment was in Elwood Cemetery, Wayland, Mich.

Correction

TRESSLER, Laura J. (Brueggeman), age 73; born Feb. 28, 1943, in Secord Township, Gladwin, Mich.; died Nov. 26, 2016, in Concord, Mich. She was a member of the Jackson (Mich.) Church for 30 years.

Survivors include her husband, William Tressler; sons, Wayne and James Stilson; stepson, Kenneth Tressler; stepdaughter, Vicky Pioche; brothers, Milford and Eldon Brueggeman; sisters, Myrtle Siewert, Marjorie Bickhard and Barbara Ritchie; three grandchildren; and four step-grandchildren.

Graveside services were conducted by Corey Herthel, and interment was in Edenville (Mich.) Cemetery.

Sabbath Sunset Calendar

	Apr 7	Apr 14	Apr 21	Apr 28	May 5	May 12
Berrien Springs, Mich.	8:17	8:25	8:32	8:40	8:48	8:55
Chicago, Ill.	7:22	7:30	7:37	7:45	7:53	8:00
Detroit, Mich.	8:04	8:12	8:20	8:28	8:36	8:43
Indianapolis, Ind.	8:14	8:21	8:28	8:35	8:42	8:49
La Crosse, Wis.	7:38	7:47	7:55	8:03	8:12	8:20
Lansing, Mich.	8:10	8:18	8:26	8:34	8:42	8:50
Madison, Wis.	7:30	7:38	7:46	7:54	8:02	8:10
Springfield, Ill.	7:28	7:35	7:42	7:49	7:56	8:03

Classifieds

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

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SPEAKING TRUTH TO POWER

BY GARRISON HAYES

I was born and raised Seventh-day Adventist. Because of our eschatological interpretations of Scripture, I was raised to believe that Jesus was returning in my lifetime. I still believe that he is returning in my lifetime, and although our eschatology is a bit esoteric and difficult to follow at times, one thing is certain: Revelation 13 warns us that one day religious powers will join hands in an unholy alliance with political powers that will overstep their jurisdiction and nothing but bad things will come next. I have been to enough Daniel and Revelation seminars to know *that* much.

After even a cursory look at end-time prophecy, what becomes undeniably clear is that the Seventh-day Adventist message of “the truth as it is in Jesus” must be promoted even if its social and political implications cause “risk of property and liberty.” (See *General Conference Daily Bulletin* (GCDB), April 13, 1891) The entirety of both of the books of Daniel and Revelation are overrun with scathing moral critiques of political and religious powers. Daniel, refusing to support the executive order of a misguided puppet-king, dares to stand alone, allowing the morality of his religion to guide his actions. In Revelation, John waxes prophetic while simultaneously critiquing the backward morality of the political agenda of Domitian and the Roman Empire. John sees the stark and provocative imagery of a woman riding a beast, which represents corrupt religious and political powers of John’s day and onward.

The very writers from whom Adventism has derived her most uniquely prophetic messages did not allow the political impact of their moral messages to silence them. Why then have we neutered our full gospel message by avoiding the necessity of moral critique in these morally askew political times? I believe that we have neglected our responsibility to speak truth to power, all in the name of avoiding controversy. Somewhere along the way, we seemed to have forgotten that

we are already engaged in a Great Controversy, whether we like it or not.

Let me be clear: God has given us a message of morality and righteousness with direct political implications — not a politically partisan message. Speaking the prophetic truth entrusted to Adventism means recusing oneself from the mudslinging of partisanship and crying aloud against the injustices present in every part of a political system, irrespective of the party at fault. It means crying out against executive orders from the political right that disproportionately target and discriminate

against certain ethnic and religious minorities, while simultaneously crying out against extreme social, sexual and gender ideologies at times found on the political left.

Thom Rainer, in his book *Essential Church*, outlines a few of the “Seven Sins of Dying Churches,” a list of signs that



Garrison Hayes

Justin Fernandez

a church is on the fast track to decline. One of the *sins* that his research has yielded is that dying churches have “few outwardly-focused ministries.” Rainer posits that one way to ensure that a church becomes a non-essential part of the lives of a community is for that church to only focus on itself. In other words, the moment a church stops trying to change the world around it, is the moment it begins to die. With millions stuck in the vicious cycle of poverty, families victimized by mass incarceration, and children living in underfunded school districts, there are plenty of things happening *out there* for us to be speaking to. The beauty in all of this, is that Christ warned us that such times of moral and political trial would come, and he gave us the prophetic marching order to be co-laborers with him in proclaiming the good news of his kingdom to the poor, proclaiming freedom for the prisoners, the recovery of sight for the blind and to set the oppressed free.

Garrison Hayes, a native of Atlanta, is in his second year at the Adventist Theological Seminary at Andrews University.

Battle Cry

BY ESTHER BATTLE

My generation is characterized by its loud voice. You hear us when we care. We raise our voices in anger, sadness, fear and frustration. These are emotions fueled by genuine passion and at least some semblance of a belief in something better. The minute people accept their circumstances as inevitable, unchangeable and infinite, is the moment these emotions are extinguished. Passion's purpose is to fuel action, and there is no action to be taken when change is an impossibility. Thus, when you hear us raising our voices, no matter how divisive or ineffective it may appear, it should be interpreted as a testament to our deep-seated belief in the possibility of a better future.

This is the attitude from which the #ItIsTimeAU PSA was born (<http://bit.ly/2mFKrjZ>). A pained frustration. A restless impatience. And, yes, a longstanding anger. But most importantly, an unshakable hope. All of us involved, and the multitude of people we represent, believe that Andrews University, and the Adventist church at large, have the ability to lead a journey to healing and reconciliation. I believe President Luxton's remarks, followed by the response video created by the administration, are testaments to the validity of our hopes (<http://bit.ly/2m4yoc1>). I believe we are witnessing the unfolding of something beautiful and transformative. I believe it can save us.

It's no secret that the Adventist church is losing its hold on Millennials. We are sliding out from the pews and entering the world without looking back. I've borne witness to this process, watching helplessly as people I care about wander farther and farther away from the one place I believe can save them. But my inability to help them results from the reality that their reason for leaving the church is based on something of substance. They feel unheard, they feel their



Esther Battle

questions are left unanswered, and they feel the church has failed to speak on behalf of the silenced and marginalized people of the world. These young people have given up on the hope for change, for a church eagerly involved in the empowerment of those to whom it witnesses. Because of this hopelessness, these young people often leave quietly, without a fuss. They may leave in confusion, sometimes in sadness, but rarely with noise or disruption.

It is the silent youth you must worry about, not those of us still yelling in your ear. The silence should frighten you, for our silence signals indifference. But when you hear us, when you see us pleading with you in spur-of-the-moment videos, arguing in Sabbath school classrooms, asking hard questions, making difficult demands, you should find solace in that. We are telling you that we are still here, we still care, we still see the church as an agent for change, and we want to be a part of that change. Andrews University's administration recognized that and heard us. Please follow their lead, and listen.

Esther Battle is a senior studying sociology at Andrews University.

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

Indexed in the Seventh-day Adventist Periodical Index

Care on Campus

BY DEBBIE MICHEL

During her first semester at University of Michigan, Davina Buruchara realized she needed help. Despite attempts to get along with her roommate, there was no improvement in the situation. Away from her family in Kenya, Davina found respite in the loving care of a Public Campus Ministry (PCM) group who changed her gloomy outlook. “I realized that I was looking at her as a bad person,” said Davina, “but once I changed my approach, I saw that it was me who needed to change.”



Michigan Photography - University of Michigan

Davina Buruchara

Little did Davina know this was the beginning of a more meaningful walk with Christ, one that renewed her commitment to serve him more faithfully. Since joining the group, her leadership skills have grown exponentially. Voted as president of the Adventist Christian Fellowship group at the University of Michigan for this school year, the International Studies major is learning that relationship-building is one of the keys to successful ministry.

“It’s one thing to say, ‘Welcome, here’s our church,’ or ‘come to my event,’” she said. “But if I want someone to come, I have to make time to get to know them. I have to become their friend.”

Davina witnessed how this approach has taught her about patience and trust. Earlier methods of printing flyers and handing them out indiscriminately were replaced with the personal touch. “We’re not here to get numbers,” she said of her involvement with PCM. “Our mission is making genuine connections.”

Her decision to serve Christ more fully was put to the test last fall when she was invited to represent her school at the “Forbes 30 Under 30” conference for scholars. It was the same weekend when young adults from public campus ministries across the Lake Union gathered at the University for the launch of the Public Campus Ministry. Torn between ministry and academics, she made the decision to attend the PCM launch and delay her arrival into Boston.

Her life was changed by PCM, a fact she won’t soon forget. “I’m grateful to have a community of friends. They’re like family.”

Debbie Michel is associate communication director of the Lake Union Conference.

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