<table>
<thead>
<tr>
<th>NEWS</th>
<th>OPINION</th>
</tr>
</thead>
</table>

**Adventist Missionary in Togo Acquitted After 22 Months in Jail:**
An Adventist Church leader in Togo has been freed after being held on murder charges for 22 months, without a trial and on the say-so of a single witness....

**Hope Channel Expands Satellite Reach in Middle East, North Africa:**
Personal witnessing, shortwave radio programming, and public evangelism for various reasons have proved less than telling in reaching metropolitan Islam with the gospel. The Hope Channel has high expectations, however, for its new television initiative to select Middle Eastern cities....

**New ADRA President Has Spent His First Year Getting the Organization Back to Basics:**
In the year since bidding farewell to many key employees, ADRA appears to be resolving past issues and concentrating on the basics of its mission....

**The Millennial Generation & Adventist Faith: Feb. 15 Panel will Explore:**
A Sabbath-afternoon discussion at Loma Linda University with 20-somethings and experienced resource participants will explore how to better minister to the "Millennial Generation" of Adventists, many of whom seem...

**“Imminent,” An Adventist Definition:**
In light of the 170 years that have passed since the "soon coming" of Jesus has been preached, is it time now to say less, rather than more, about the "imminence" of the Lord's return? Columnist Andy Hanson wonders....

**Light—Let It Be!**
Where do we get our "little lights" so we can let them shine? Do we need more of them? Devotional columnist Debonnaire Kovacs wonders....

**FEATURES & The ARTS**
(available to logged-in subscribers; to apply for a free 30-day subscription, click [here](#))

**SonBridge, College Place, WA, Receives Murdoch Grant:**
SonBridge in College Place, Washington, an organization that seeks to help in every way those in distress and need, says its...
apathetic about active membership. Free admission....

**News Briefs January 17, 2014:** A new documentary film "The Blueprint" has been released by an independent, award-winning producer, about the uniqueness of Adventist education; a new US postal stamp honors Adventist war hero, the late Desmond Doss; Adventist Health System settles whistle-blower suits; AHS also lauded as one of most healthy corporations in the U.S.; more....

| Educational classes receive more than 3,000 visits per year. SonBridge recently received a large Murdoch Grant to complete its Education Center for Better Living.... |

**Ice Palaces (ART):** When visiting ice palaces in the Antarctic, it pays to wear formal attire—though the summer sun may not set for a very long time....

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Adventist Missionary in Togo Acquitted After 22 Months in Jail

By AT News Team, January 13, 2014  Updated January 14

Over the weekend an appeals court in Lome, Togo, acquitted Pastor Antonio Monteiro, a union conference staff member who had been held for 22 months and was the focus of a worldwide campaign to get his release. Monteiro and a church member named Bruno Amah were detained in March of 2012 on charges of conspiracy to commit murder. A decision about Amah was announced by the court at the same time and he was sentenced to life in prison.

Monteiro and Amah, along with three other men, were detained nearly two years without trial solely on the accusation of one man who was described as a “pathological liar” in a court-ordered psychiatric exam. That witness, Kpatcha Simliya, was also sentenced to life in prison.

Todd McFarland, an attorney on the staff of the denomination's General Conference, was with the defense team at this weekend’s trial. According to Adventist News Network, the denomination's official news service, McFarland reported that the court ruling included two other men: Beteynam Raphael Kpiki Sama, who was convicted and sentenced to 25 years in prison and fined the equivalent of $20,800, and Idrissou Moumouni, who was acquitted.

The nearly two-year saga has involved millions of Adventists who have organized prayer vigils, launched social media campaigns, sponsored letter-writing initiatives to government officials and diplomats, held press conferences and led a signature drive for a petition calling for the men's release. "We have mixed feelings about the decision of the court," said Dr. John Graz, the denomination's director of public affairs and religious liberty (PARL). "The acquittal of Pastor Monteiro is good news and we are happy for him and his family. We are surprised and very sad about the condemnation of Amah.”

Monteiro, a native of the island nation of Cape Verde, had been serving as a missionary in Togo since 2009 at the denomination’s Sahel Union Mission with offices in Lomé. The arrests and detentions unfolded following a string of homicides in September of 2011.

According to different newspaper and police reports, more than a dozen bodies of women between the ages of 12 and 36 had been found in the northern Lomé suburb of Agoué. The bodies had stab wounds and some sexual organs had been removed. Blood and animal parts are often used in ceremonies of Voodoo, which is widely practiced in Togo. When no arrests were made for some time, the public demanded justice for the killings.

Simliya was later shown on television surrounded by police guards, telling the story of the series of murders he said that he organized and naming accomplices who collected blood and organs. But much of the story proved unlikely, including the number of victims and the methods used, according to Simliya’s medical examiner. “Any informed and reasonable man would have doubts regarding his incredible outpouring or the feasibility of his crimes or supposed crimes,” a September 9, 2012, court-ordered psychiatric exam stated, which was viewed by ANN.

Simliya would later recant his accusation, saying he was beaten by police and forced to give names of people he supposedly knew were co-conspirators in a blood trafficking network, according to the psychiatric exam. Still, his testimony—the only evidence in the case—was enough to bring convictions this weekend. The jury that made the ruling consisted of three judges and six lay persons, McFarland said.

The trial began Friday, January 10, at 8:45 a.m. and extended until 3:30 a.m. Saturday morning. The court reconvened at 11:45 a.m. on Saturday, and closing arguments ended at 11:30 p.m. that evening. The decision was handed down at 5 a.m. Sunday. Monteiro and Moumouni were released on Monday.

This story is based largely on a report distributed by Adventist News Network (ANN).

Update: ANN has confirmed that Monteiro did walk out of the Lome Civil Prison at 4:30 p.m. local time on Monday afternoon (January
He was met by his legal team and officials of the denomination's Sahel Union Mission where he has worked since 2009 as Family Ministries Director. Monteiro is from the island nation of Cape Verde and it is expected that he will return home soon.
Hope Channel Expands Satellite Reach in Middle East, North Africa

By AT News Team, January 14, 2014

The Hope Channel television network operated by the Seventh-day Adventist denomination has announced a five-year contract purchasing access to the satellite Eutelsat 7 West A for its Al Waad program service in Arabic, Turkish and Farsi. The satellite covers the Middle East and a large portion of North Africa.

“This new contract is a fantastic opportunity for the advancement of God’s work, and a major step for urban outreach,” Brad Thorp, president of Hope Channel, was quoted by Adventist News Network (ANN), the official news service of the denomination. “We can now provide Al Waad to any of the cities in this region, opening up millions and millions of homes to God’s good news for a better life today and for eternity.”

Satellite is the most common broadcast distribution method in the Middle East. The French-based satellite provider Eutelsat operates Eutelsat 7 West A in close cooperation with the Egyptian satellite provider Nilesat, the largest satellite provider in the Middle East. The 2011 launch of Eutelsat 7 West A marked part of the provider’s efforts to boost broadcasting in the Middle East, Gulf States and North Africa. Viewers using the Nilesat satellite can now reset their channel lineup to receive Hope Channel in their homes.

“We have been praying for this development for many years,” said Amir Ghali, director of the Al Waad program service, adding that the channel’s “peaceful, non-partisan programming” has been well received in the region since its launch in 2010. Al Waad programming addresses topics such as health, education and family. The channel derives its name from the Arabic word for “promise,” offering what Ghali called “the promise of hope” to the region.

The Adventist presence in this part of the world is very small. Egypt has fewer than 1,000 Adventists out of population of 83 million. There are fewer than 50 Adventists in Iran, a nation with a population of 78 million, and only about a hundred Adventists in Turkey with a population of nearly 75 million. There are fewer than 200 Adventists in Iraq among 33 million total population and fewer than 100 Adventists among Algeria's 36 million. In some of the nations in this region, such as Yemen with a population of 24 million, there are no Adventists at all.

A key source for this story was a report from the Adventist News Network (ANN). The data cited in the last paragraph are from the most recent Annual Statistical Report of the General Conference.

|
New ADRA President Has Spent His First Year Getting the Organization Back to Basics

By Adventist Today News Team, January 15, 2014

"Basic management principles of giving [employees] a clear vision [and] a clear understanding of how their skills ... contribute toward achieving that vision, also affirming them and being grateful to them for the contribution that they make" were "lost sight of" at the Adventist Relief and Development Agency (ADRA), Jonathan Duffy told Adventist Today in an interview being published as part of the Viewpoints series. He said this as part of his response to a question about the situation that he found when he moved a year ago from ADRA Australia to ADRA's international headquarters in Silver Spring, Maryland.

A serious conflict had developed between the previous ADRA president, Rudi Maier, and some members, although Adventist Today has been told by current and former ADRA staff that firings of key workers and others leaving ADRA in despair continued after the crisis and even after Duffy took charge. "Because staff and board roles had been blurred, it probably took him some time to get a handle on a clear position of leadership," one former ADRA official told Adventist Today on condition of anonymity. (Adventist Today has previously published reports on the crisis at ADRA in both its magazine and the news section of the Web edition.)

Duffy acknowledged that "we've lost ... some experienced people who understood the development sector very well." He stated in the interview that his perspective is that "the success of ADRA doesn't rest with me. The success of ADRA really rests with the individual employees of ADRA." His goal is "making ADRA very much a desirable place to work. If I can accomplish that, then I think that will bring out the best in people, and ADRA will succeed."

Asked about the impact of the crisis at ADRA on its ability to get funding and collaborative partners for projects, Duffy said, "Our relationships and our reputation I don't think have been tarnished too much. Things happen internally and sometimes we globalize them [when] in reality they are ... internal issues." More of his assessment of the current view of ADRA among government officials and other nonprofits is included in the interview, as well as an analysis of the sources of ADRA's funding and his ideas about how the work of ADRA can become part of what local churches could do to meet needs in communities in North America.

Duffy underlined the importance of ADRA to the mission of the Adventist Church, while at the same time cautioning against mixing the recruitment of members with ministries of compassion. "In the Bible there are 2,103 texts that call us to social responsibility, to reach out to our neighbors, to speak out against issues of injustice. ... It's a central theme" of Bible teachings even if it is unknown to some Adventists as well as other Christians. He pointed out that The Ministry of Healing by Ellen G. White, one of the founders of the Seventh-day Adventist Church, expands in detail on this theme, applying it to every aspect of human life and community dynamics.

The interview with Duffy was published in two parts in the Features section of this Web edition of Adventist Today--Part 1 and Part 2.
The Millennial Generation & Adventist Faith: Feb. 15 Panel will Explore

By Adventist Today News Team, January 16, 2014

A panel of 20-somethings from a variety of relationships to and perspectives on Adventist faith will share their views on Sabbath, February 15, at 3 p.m. The event will be held in the Damazo Amphitheater in the Centennial Complex at Loma Linda University.

The speakers will include Alfredo Lee, Dr. Keisha McKenzie, Edgar Momplaisir, Pastor Courtney Ray and Syd Shook. There will also be time for questions from the audience. Moderator for the panel will be Ryan Bell, a board member for the AT Foundation. Monte Sahlin, a veteran researcher and executive director of the AT Foundation, will share a summary.

Alfredo Lee was born in Mexico to an Adventist family and immigrated to Los Angeles, California, sharing the immigrant experience of many in his generation of Adventists. He served as a pianist every Sabbath for his father's congregations until he left home for college. He identifies himself as a mystic and a queer man of color, and works for a child advocacy organization in Los Angeles.

Dr. Keisha McKenzie is originally from London and attended Northern Caribbean University in Jamaica before completing a PhD at Texas Tech University. She is engaged in research about the way scientific information is used in government communications, civic participation and organizational development. She is a consultant to nonprofit organizations, public sector groups and educational institutions. She worships both with a Seventh-day Adventist church and a Quaker group and cohosts weekly Twitter chats on religion.

Edgar N. Momplaisir is a writer and film director from northern California. He was born into an Adventist family in New York City and attended Adventist schools for most of his life. He is expecting to graduate from Pacific Union College in June with a BA degree in Film and Television.

Pastor Courtney Ray was first introduced to the Adventist faith as a student in Adventist school. She is associate pastor at the Tamarind Avenue Seventh-day Adventist Church in Compton, California. She completed an undergraduate pre-medicine program and later studied in the seminary at Andrews University. She has served as a pastor at Adventist churches in Baltimore, Maryland, and Hanford, California, as well as completing a master's degree in neuroscience and psychology at Loma Linda University.

Syd Shook joined the Adventist Church in 2010. Since then her church home has been the Hollywood Seventh-day Adventist Church where she has served an elder and staff assistant. She is currently a graduate student at Fuller Theological Seminary and has worked in faith-based international development organizations for several years. She lives with her husband, the poet David Shook, in the Silverlake neighborhood of Los Angeles.

A recent research summit convened by the denomination's General Conference revealed that more than a third of the people baptized in the Adventist Church over the past 50 years later dropped out. Several surveys have shown that about half of the children raised in Adventist families have disconnected from the Church by their mid-20s. The widely-held idea that the Adventist dropout problem is largely related to recent converts has proved to be a myth. It seems to have a stronger correlation with "second generation" church members.

The AT Foundation has organized this event not only to help Adventists gain a clearer understanding of inter-generational faith dynamics, but also to celebrate 20 years of publication of the independent news source. The first volume of the journal was published in 1993 and with 2013 it completes 20 volumes. It has grown into a multi-media operation with Web, Email and Facebook editions alongside the print magazine and book publishing activities.

No pre-registration is required to attend the event. No attendance fee will be charged, although a freewill offering will be collected. Questions can be directed to atoday@atoday.org by Email by phone at (503) 826-8600.

It is cosponsored by the Adventist Today Foundation and the humanities program of the university's School of Religion. It will be open to
any interested individual or group.
**Adventist Today**


News Briefs January 17, 2014

*Adventist Today regularly provides a summary of stories that we have decided do not require in-depth reporting, but our readers may want to be aware of.*

**A new documentary exploring the unique aspects of Adventist schools** by independent filmmaker Martin Doblmeier is entitled “The Blueprint: The Story of Adventist Education” and has been released on DVD. The Seventh-day Adventist denomination sponsors the second largest faith-based school system in the world and its “blueprint” can be traced back to founder Ellen G. White, who, in the mid-19th century, introduced a concept of wholistic education for mental, physical, social and spiritual health coupled with intellectual growth and service to humanity. The film tells the stories of several young people and their families at eight schools, ranging from inner city New York to a southwest Indian reservation to small towns and suburbs. A decline in enrollment at some Adventist church schools, actually driven by the changing demographics of the denomination, has led some parents to question whether Adventist education can still deliver quality academics, says Elissa Kido in the documentary. She is a faculty member in the School of Education at La Sierra University and directs CognitiveGenesis, a survey of more than 50,000 students at 800 Adventist schools across North America. The documentary demonstrates that students in Adventist schools consistently score much higher on standard tests. Doblmeier reports that students at Adventist schools score “considerably” above the national average in science, despite critics who have questioned whether good science can be taught in the context of creationism. He is not a church member and he is an award-winning film maker who produces regularly for the Public Broadcasting System (PBS).

The **United States Postal Service has issued a commemorative stamp honoring Desmond Doss**, the first conscientious objector and the only Adventist to win the Congressional Medal of Honor, the nation's top military award. Doss was given the medal for his heroic service as an unarmed medic during the battle for Okinawa in the Pacific during World War 2 when he saved the lives of 75 wounded soldiers. Doss died in 2006 at the age of 87 and was the subject of a 2004 film, *The Conscientious Objector*. He cited early childhood images of Jesus and the Ten Commandments with forming his resolve to be a conscientious objector, a more position against the use of weapons and violence that is rejected even by many Adventists today but is consistent with early Adventist beliefs and moral stands.

**Andrews University is offering the only online masters degree in public health (MPH) with an emphasis in nutrition and wellness** at any institution in the United States. It recently announced a limited time offer of a 50 percent reduction in tuition for the first wave of enrollments. The program prepares health professionals to serve their communities and congregations by promoting healthy lifestyles through personal and community efforts. More information is available by contacting Fiona Lewis by Email: fiona@andrews.edu

**Adventist Health System (AHS) has settled one of several "whistleblower" lawsuits** against one or more of its institutions. Late last year Marlan B. Wilbanks an attorney at Wilbanks and Bridges who represents one of the whistleblowers told a legal news service that a settlement had been arrived at but the details were not announced. Wilbanks represents Amanda Dittman, a former bill-coding and reimbursement compliance officer for AHS, who sued the health care organization along with Dr. Charlotte Ellenberger, who used to practice in the emergency department at Florida Hospital in Orlando. They accused the nonprofit affiliated with the Seventh-day Adventist Church of improperly overcharging Medicare, Medicaid and Tricare, a related Florida state program, for emergency services under the False Claims Act. By settling out of court both sides avoid testing the cases in front of a jury and the additional expense of extended litigation, as well as potential future criminal charges. Other whistleblower cases are still pending against AHS.

**Adventist Health is the 12th healthiest company in America** according to the service company that provides analytics, best practices and benchmark data on employer health promotion activities. The ranking is based on a year-long assessment process. Adventist Health is one of five nonprofit health care organizations affiliated with the Seventh-day Adventist denomination in the United States. It serves communities in California, Hawaii, Oregon and Washington. It has 21,000 employees, 4,500 accredited physicians and 3,000 volunteers.

**Adventist Healthcare has withdrawn from the competition to build** and operate the new hospital that the Australian government wants to establish in French Forest, a northern suburb of Sydney. It was included in the final three organizations in the proposal process, but
withdrew leaving the two largest health care organizations in the country. The contract would have provided that after the first 20 years the institution would revert to public ownership.
The **28 Fundamental Beliefs** are a core set of theological, bibliological, soteriological, ecclesiological and eschatological beliefs held by the Seventh-day Adventist Church. Traditionally, Adventists have been opposed to the formulation of creeds. It is claimed that the 28 Fundamentals are *descriptors* not *prescriptors*; that is, they describe the official position of the church but are not a criteria for membership. The beliefs were originally known as the **27 Fundamentals** and were adopted by the church's General Conference in 1980, with an additional belief (number 11) being added in 2005. The [Adventist baptismal vow](http://en.wikipedia.org/wiki/28_Fundamental_Beliefs_(Adventist)) complements them.


**Fundamental Belief Number 25**

The second coming of Christ is the blessed hope of the church, the grand climax of the gospel. The Savior’s coming will be literal, personal, visible, and worldwide. When He returns, the righteous dead will be resurrected, and together with the righteous living will be glorified and taken to heaven, but the unrighteous will die. The almost complete fulfillment of most lines of prophecy, together with the present condition of the world, indicates that Christ’s coming is **imminent**. The time of that event has not been revealed, and we are therefore exhorted to be ready at all times. *(boldface mine)*

Now that the preceding information is on the record, I ask the reader to consider the word “imminent” found in Fundamental Belief Number 25. I grew up scared, and the culprit was that adjective or one of its synonyms. Church and school reinforced the “fact” that “Jesus’ was coming soon,” along with “We know not the hour” and “truths” echoed in words similar to those found in FBN25: “the unrighteous will die.” It was small comfort to know that my death in the Lake of Fire would be only briefly painful if I just had a few sins unconfessed before the event. *(I was assured that the devil and his angels wouldn’t be so “lucky.”)*

The word, “imminent,” or one of its synonyms, even uncoupled from Advent references, still carries some scary emotional vibes.[1] Perhaps that’s why professional evangelists, preachers, teachers, and church administrators (You know who you are!) use it so frequently.[2]

While I freely admit using the word “imminent” has impact, it is also true that its overuse in the context of religious belief can be counterproductive. In the *Adventist Review* of November 28, 2013, David Trim, Director of the Office of Archives presented the findings of a Landmark Survey of In-depth Beliefs, in which some interesting statistics emerged. “When the [Adventists poled] were asked if they..."
expect the world to end within the next 20 years, just 22 percent of respondents strongly agreed, and 45 percent strongly disagreed.” Mark A. Keller, in his editorial, “Giving Thanks,” in the November 28, 2013 Adventist Review, begins with these words: “Today won’t happen again for another 77,000 years, should time last that long.”

Not only does overuse of this word desensitize believers, it calls into question all the Fundamental Beliefs. “Seventh-day” is just the adjective modifying the noun “Adventist.” Consequently, it is my hope that the duly authorized committee tasked with editing the “28 descriptors” will change the words, “Christ’s coming is imminent,” to “Christ will come.”

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[1] “Something that is imminent is just about to happen: if you light a firecracker and then stick it down your pants, a very bad situation is imminent.”

*Imminent* is from Latin *imminere* "to overhang," and to say that something is imminent is to say that it is hanging over you and about to fall, in a metaphorical way. If you take your mom’s car and drive it into the mailbox, getting grounded is imminent. You don’t want that hanging over your head!” (https://www.vocabulary.com/dictionary/imminent

**Imminent adjective:** near, coming, close, approaching, threatening, gathering, on the way, in the air, forthcoming, looming, menacing, brewing, impending, at hand, upcoming, on the cards, on the horizon, in the pipeline, nigh (archaic), in the offing, fast-approaching, just round the corner, near-at-hand. *They warned that an attack is imminent.* (Collins Thesaurus of the English Language)

[2] “Jesus is coming soon!! Soon we will see in the eastern sky a small, dark cloud about half the size of a man’s fist. It will get larger and larger and brighter and brighter. All of heaven will pour out for this climax of earth’s history.” (Ted Wilson’s *Milestone Address* to the General Conference)
**Light—Let It Be!**

[http://www.atoday.org/article/2264/poetry-the-arts/devotional-thoughts/light-let-it-be](http://www.atoday.org/article/2264/poetry-the-arts/devotional-thoughts/light-let-it-be)

by Debbonaire Kovacs  
submitted January 16, 2014

This little light of mine...  
(a photo I took of a friend’s solar light reflecting on a snowy night)

I have recently decided to read (slowly and painstakingly, my finger following each unaccustomed line from right to left under the Hebrew) the Interlinear Bible this year. I keep the old Strong’s next to me, and have already found some interesting questions, and I’ve only finished Genesis 1. (What, exactly, *does* it mean that the “lights in the heavens,” besides delineating days, months, and years, are also for signs—that is, “a signal...flag, beacon, monument, omen, prodigy [?!], evidence, etc.:--mark, miracle, (en-)sign, token”?) Just for one example...

So when I looked at the lectionary for this week (those who are interested can find and follow it here: [http://www.lectionarypage.net/YearA_RCL/Epiphany/AEpi2_RCL.html](http://www.lectionarypage.net/YearA_RCL/Epiphany/AEpi2_RCL.html)), I was intrigued that it just happens to be all about light this week.

Here’s the prayer, or “collect,” which I think is beautiful:

“Almighty God, whose Son our Savior Jesus Christ is the light of the world: Grant that your people, illumined by your Word and Sacraments, may shine with the radiance of Christ’s glory, that he may be known, worshipped, and obeyed to the ends of the earth; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, now and for ever. Amen.”

It made me think of Daniel 12, and the promise that many will “shine like the stars,” when Jesus comes again and finally puts all darkness to flight.

Isaiah 49, a messianic prophecy which also has some enlightenment for all followers of God’s Way, says, “I will give you as a light to the nations, that my salvation may reach to the end of the
The context makes it clear that Jesus is the one the passage is primarily speaking of, but Jesus himself said that we are also the light of the world.

I think if we hadn’t grown up singing “This little light of mine” and talking and hearing about this statement, we’d be pretty shocked by it. Me? The light of the world?! You’re kidding, right?

There is no argument about where the light comes from. All light. So the question is, are we lit from within by his Spirit? May we “shine with the radiance of Christ’s glory”!

How has light come to you, during the first two weeks of this new year?

How have you shared light during this same time?
SonBridge, College Place, WA, Receives Murdoch Grant

www.atoday.org/article/2263/features/articles/sonbridge-college-place-wa-receives-murdoch-grant

By Kathy Marson
Upper Columbia Conference communications department administrative assistant
Reprinted by permission, with an introduction by Debbonnaire Kovacs
submitted January 16, 2014

Since my assignment here at Adventist Today is to look for Adventist individuals, groups, schools, churches, or other organizations who are working for God outside the sometimes narrowly perceived “Adventist box,” I am always particularly excited to find a congregation who are taking God’s commission seriously enough to actually work with their community, rather than remaining separate, as Adventist congregations sometimes do (and end up reinventing wheels that are already in place, sometimes.)

When I saw a slightly abridged version of the story below in the Dec, 2013 Gleaner, I immediately called Kathy Marson at Upper Columbia and spoke with her about it. She had this to say: "I was just mesmerized. I don’t always go out to see the things I write about; often people just send me the facts and I write it up. But I went to SonBridge myself. I took the tour, saw every nook and cranny, asked lots of questions, and I was just amazed. I love it when the Adventist church can run so smoothly with the community. They just try to meet people’s needs, whatever those needs are. What a nice thing to do for your community; just to help in any way you can! That’s the epitome of what God asks us to do!"

You can also go to www.gleanernow.com, type in SonBridge, and find other articles about this creative and caring place.
College Place, Wash., October 22, 2013 - Recently SonBridge Community Center in College Place, (Wash.,) was awarded a $200,000 grant by the MJ Murdock Charitable Trust. This will be used to expand the SonBridge facility.

The main goal of SonBridge, created in 2004, is to connect people with resources and to find gaps where there is no resource. Then they create programs to fill these gaps. One big need will be met with this grant.

These funds will help them complete their Education Center for Better Living, hopefully by mid-2015. There were 3,200 visits to educational classes during 2012. The classes range in topic from healthy choices, marriage enrichment, financial planning, and more.

As I toured the facility with June Christensen recently, I noted that many small rooms are used for more than one purpose. The walls have shelves holding the supplies for two different groups to utilize the space. Other rooms are used by community groups who need an office from which to operate. The current classroom space is in use nearly every evening and afternoon.

The Education Center will alleviate the congestion and will contain additional space to hold classes and meetings which will translate into more people being helped. The new assembly space will include a large hall with folding partitions, so it will be an expandable multipurpose space.

Having many options for meetings is important for a ministry like SonBridge because it is multifaceted in that it does not just fill one niche. It houses the SOS medical clinic, the SonBridge Dental Clinic, Blue Mountain Television, KLRF radio and a large thrift and gift store. They partner with the YWCA, Helpline, Children’s Home Society, Red Cross and other agencies. There are more than 18 other nonprofits that partner with SonBridge.

Eight Seventh-day Adventist churches in the community are sponsors of SonBridge. So over and above all the ministries housed within the building is the fact that SonBridge is the Adventist Community Services (ACS) for these churches.

The first phase of construction established a new wing, new parking and a more private waiting room for the medical and dental clinics. They upgraded the thrift store and doubled the parking so there is parking for both clients and shoppers.

The current renovations are to incorporate an emergency shelter with a kitchen and showers. Then the second phase of construction will build the new assembly space --The Educational Center for Better Living. And through all of this construction they are debt-free. The Thrift and Gift Store income covers their operating budget.

God's leading has been seen in many ways. Thanks to many volunteers, and to organizations who provide funding, SonBridge can continue to expand and fill in the gap for people of the Walla
Walla Valley.
Ice Palaces

http://www.atoday.org/article/2265/poetry-the-arts/visual-arts/ice-palaces

It's great weather, if you're a penguin!

*Oils on masonite panel, by Debbonnaire Kovacs*