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and that the Holy Spirit calls and equips men and women with various gifts, including that of leadership. For many within the TED it is an ethical and legal matter that strongly affects their consciences... Read more

**Vintage Values - Bake a cake**
Looking back to the 1920's watch out for VINTAGE VALUES, a series of short illustrations that will bring old fashion etiquette to a new generation.

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The committee prayerfully voted to affirm that each union can apply parity between male and female pastors within the framework of TED’s existing policies and guidelines for ordained/commissioned minister credentials.

As far as the North-American Division decision is concerned, to keep the variance they asked for in 2009 and then voted both in 2010 and 2011, we understand their need for this and regret that Annual Council was unwilling to endorse their decision.

Dr Bertil Wiklander, TED President says: “What works best for the TED at this time is to let all know where we stand and what we want regarding women in leadership, while doing all we can to promote women as pastors and leaders in our church within the working policy: We will continue to work with our unions to see how we can support and enable the many women who the Holy Spirit has clearly called to leadership.” [tedNEWS]

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Newbold Gap Year Students Visit Dembidollo, Ethiopia

67 November 2011 Bracknell, United Kingdom [Philip Brown, tedNEWS] On 5 November Newbold College Gap Year students Saskia Heibutzki, Marieke Hulzinga, Judy Lewis, Julie Zielke, Spencer Tonack and Nicklas Risager along with Henrik Jorgensen (Head of Student Experience) returned from a two week trip to Dembidollo, West Wollega, Ethiopia. This was the third consecutive year Newbold College has organised an educational and humanitarian trip to this little known part of Ethiopia. The purpose of this annual trip is to allow Gap Year students to learn about the cultural richness and the challenges of this very different part of the world as well as offer some kind of humanitarian help to the people of the area.

Newbold students stayed in a Christian community run by the Sisters of Charity. This is a special order within the Catholic Church made up of women who have dedicated a part of their life to work with the poorest of the poor. Their work includes a hostel for girls from very poor backgrounds, microfinance programmes, women’s centres, medical centres and kindergartens with feeding centres. Newbold students considered it a privilege to get some insight into this community and its work as well as assist and support some of their ventures. The theme of the Newbold-sponsored trip was “the Footwashers of Ethiopia” as the focus was on people who were suffering from the little known foot disease Podocniosis (Podo). Podo is a non-infectious but very debilitating type of elephantiasis, caused by extended exposure to a silica fibre in the soil. The fibre attacks the lymphatic system and causes a swelling of the foot and lower leg. It is believed that Podo is preventable by better hygiene of the feet and by wearing shoes.

Newbold students were able to spend some time at the local medical clinic on their Podo Days seeing firsthand the suffering of these patients. Students were given the opportunity to wash these people’s feet with a special herbal soap, soak their feet in bleach, give them a special ointment to rub on their feet and legs and give them a new pair of shoes. This experience was communion with footwashing on a whole different and possibly more real level than ever experienced previously!

On one day of the visit Newbold students decided to give the girls in the hostel a special treat. They washed the girls’ feet, painted their nails and gave each the equivalent of £10 so they could go to the market the following day, buy themselves a pair of new shoes and whatever else they might need or want. It was a real joy for Newbold students to see the sparkle in these Ethiopian girls’ eyes as they showed off their new shoes and skirts on the “catwalk” for them on the final evening of the visit to Dembidollo.

The children in the area had also been promised new shoes and the Newbold Gap Year student group was supposed to have helped out distributing these shoes. However, to the students’ disappointment the supplies of children shoes had been exhausted and a new promised shoe drop during the visit never materialised. With the little money Newbold students had brought with them, they decided to use some of it to buy shoes for the 130 children in the kindergarten run by the sisters. On the last day of the visit each of the children received a new pair of shoes.

While in Dembidollo Newbold students painted a new building to be used as a children’s centre. One Sabbath also included a visit to the local Seventh-day Adventist church and school where new and much needed English language teaching material donated by the Newbold College library was delivered.
Visits to places like Dembidollo where people are suffering in so many ways can leave one feeling that what has been done is of so little significance - and in some ways it is. However, what the Newbold Gap Year students who had this recent experience can do, must do and will do is tell their stories and make sure the children of Dembidollo, Ethiopia are not forgotten. So you can expect to hear more concerning the "Footwashers of Ethiopia."!

[tedNEWS]

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Newbold College Partners with Adventist Colleges Abroad

01 November 2011 Bracknell, United Kingdom

[tedNEWS] On Thursday 27 October the Adventist Colleges Abroad (ACA) Board of Directors voted to welcome Newbold College as an affiliate member of Adventist Colleges Abroad, a consortium of Colleges and Universities in the North-American Division of the Seventh-day Adventist Church.

“We believe passionately that this partnership can afford significant opportunities for North-American students who choose to explore, live and learn abroad in England for a year” Dr Philip Brown, Principal, Newbold College said in welcoming the decision. “Our wish is that students who are attracted to Newbold will discover not only the unique diversity of our college community but seek out the numerous opportunities afforded on and off campus to cultivate their spirituality and learn for life” Dr Brown added.

“It is my joy to announce to you that the ACA Board of Directors voted to welcome Newbold College into the Adventist Colleges Abroad, a consortium of Colleges and Universities in the North-American Division” Dr Odette Ferreira, Secretary of the ACA Executive Board and Director, ACA advised Dr Brown in writing last week. “We are looking forward to this partnership and to the opportunity of offering our North-American students this new international experience which, with God’s help, will be unique in their lives.” Dr Ferreira said. “The Office of Education, as well as the North American Division administration rejoice over this new venture” she concluded.

“I am delighted that Newbold College has been received into the ACA consortium’ Dr John Baildam, Deputy Principal, Newbold College said upon hearing of the ACA Board of Directors decision. “This will give students from the USA a unique opportunity to study English literature within just an hour's drive of where much of it was written, and to develop intercultural competencies and understandings, especially in terms of learning to appreciate and use a very different form of the English language” Dr Baildam emphasised. “We look forward to welcoming this new cohort of students to our multicultural campus” he said.

“I believe that an international experience is one of the most exciting and enriching experiences that a student can have. Encountering different cultures, habits and people makes you open-minded and gives you the ability to look at life from a whole different perspective” Izak Juric, recently elected President of the Newbold Student Association (NSA) commented. “Newbold College is in itself a melting pot of various nations and with London and the best low cost airline connections with the rest of the Europe in it's immediate vicinity, it is the place where students searching for real international experience want to be” Izak enthused.

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Newbold will now be profiled in the upcoming ACA Bulletin and catalogue in readiness for the 2012-13 recruitment cycle across North America. “I have received confirmation that Newbold will also be featured in other ACA displays and materials and presentations for the schools sector over the year ahead” Dr Philip Brown advised. “We have also been offered the opportunity to send a representative on two promotional trips - one from late January 2012 (US east coast providers i.e., Andrews University, Southern Adventist University, Oakwood University, Union College and Washington Adventist University) and the other from late February 2012 (US west coast providers i.e., Walla Walla, Pacific Union College and La Sierra University)” Dr Brown confirmed. [tedNEWS]
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Hope Channel Helped Me to Find Jesus

03 November 2011 Middle East [tedNEWS] On 31 October 2011, Director of Al-Waad Media Center from Middle East was delighted to share with us an email which he received recently. We found it very encouraging and we are sure that Hope Channel is blessing people all over the world. We praise God for Hope Channel NAME.

"Through its amazing programs, Hope Channel North Africa/Middle East has played a major role in comforting me during my time of mourning. I especially mention the program entitled 'Road to Salvation'. This particular program has introduced me to Jesus Christ, how He was miraculously born, how He lived, and His true nature. This program also introduced me to the third person who is the Holy Spirit. I didn't know there was a Holy Spirit before. Now I know that He is with me wherever I go. I live among people who don't believe in Jesus, and my life may be in danger. If my family finds out that I have accepted Jesus they may kill me. In spite of all that, I feel happiness and peace in my heart. I have found a treasure which I will never give up. I used to be so afraid before, but after I have found the Holy Spirit, I am no longer afraid of anything. I now know that Jesus Christ is the door to the Father. I now pray in His name, and know that he will hear my prayer. Last time I had a big problem in my life, I prayed in the name of Jesus. The problem was solved in an unexpected way. I believe in Jesus Christ and in His grace for me.

Thank you for Hope Channel NAME. Without it, I would have been lost."

Please continue to pray for Hope Channel NAME and the ministry it is carrying out to the people in this part of the world. [tedNEWS]
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'Look at the Reality' Sweeney Tells Ministers

03 November 2011 Watford, United Kingdom [BUC NEWS, toNEWS] "If we followed national statistics our membership would be over three-hundred thousand," Pastor Ian Sweeney told South England Conference provincial ministers at a gathering on Tuesday, 1 November. It was the third in a series of meetings that the recently elected President of the Seventh-day Adventist Church in the UK and Ireland is holding with ministers around the country. As President he wears his passion for evangelism and mission on his sleeve – and that passion is causing him to think about how Adventists are reaching out to the majority of the population in the British Isles.

The Adventist mission ethos means that members can be found in almost every country of the world. Yet, while the church in the UK sent out many missionaries from its shores in the last century, the indigenous church over the past thirty years has struggled while church growth has come via immigration followed by evangelism largely within the ethnic minority communities.

While hard statistics are difficult to come by, it is estimated that less than 10 percent of those 32,000 members would be regarded as indigenous. In earlier discussions with the London ministers he noted that within the 11,000+ members in the London area there are probably less than 200 that can be described as white British. "This is total role reversal in terms of the British population where less than ten percent are immigrants," Sweeney stated adding, "in reality we have become a black majority church within a white majority population." To be proportionate with the general population that would require a membership increase of 90 percent! An impossible dream? "We need to wake up and look at the reality," Sweeney says. "We need to look for ways to make an impact."

The aim of the meetings that he has so far held with ministers in the North and South England Conferences, as well as with a number of local congregations, is not so much to provide solutions as to raise awareness of the enormous challenge and commission the church faces. Quoting Elder E E Cleveland he says, "You can't finish the work without doing the work," and has pledged that the primary focus of the Executive Committee will be evangelism. However, it is at local church level where the real impact is made and in his discussions Sweeney is challenging every local congregation to "take seriously its reason for being." The aim of every board and business meeting should be "how do we reach the lost?"

Reacting to the presentation Pastor Ron Clemow noted that Adventists need to be more proactive in their communities. The discussion focused on how many Adventists have genuine friendships in the community, how to develop them and the note that "we must be friendly, but we must present the Gospel." Pastor Mick Smart is one of a small number of ministers that have been released from normal pastoral duties in order to church plant. He has found it to be an astonishingly refreshing experience and challenged the Conference to release more ministers for 'front line' evangelism. South African pastor, Robin Lewis, who has served in the South England Conference for 8 years recommended the book, 'Watching the English' noting that he has been challenged to learn how to relate to the English mind-set. He said, "It is well worth a read and has helped me to understand the culture that I need to work with in order to be successful."

A meeting such as this is obviously just the start of a process. However, Sweeney, with Antiguan parents, an Irish grandfather, but born and bred in Leicester, finds within himself a burning desire to use his time in leadership to reach beyond the histories of the past and the challenges of the present in order to allow God to do something amazing in our communities in this increasingly secularised country.

While evangelism was the major focus of the day at Newbold church centre, other presentations included taking time for the ministers to focus on their 'Sabbath rest,' as well as discussions on the current media evangelistic efforts on the web and on Revelation TV. Time was also taken to look at how well local churches are communicating their mission with their communities. Robin Lewis was voted as Secretary to the provincial ministers' forum which is currently chaired with their communities. Robin Lewis was voted as Secretary to the provincial ministers' forum which is currently chaired
'Look at the Reality' Sweeney Tells Ministers | TED Adventist

A full article on Evangelism and Mission in the British Isles exploring these ideas more fully will shortly be available in a future edition of MESSENGER. Comment on this article now and join the discussion on Pastor Sweeney's new blog.

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As a leader in God's church, you will probably be asked on some occasions to deliver a sermon to a different audience and/or congregation. Wanting to do your task well, you will inevitably ask: How do I do this well? What is a good sermon? As a member of a local church and listener to sermons Sabbath after Sabbath, you ask that question too.

Is a good sermon a matter of taste, similarly to a good meal or music? Is it that our personal upbringing, culture, taste, how we are psychologically wired and other things, determine which sermons we consider to be good and which perhaps bad and boring?

Any preacher who ever preached a sermon is aware of the enormous variety of different people's perceptions in his/her audience.

A lot could be said about what is a good sermon, good preaching. For this article, let me just highlight two.

Good news not good advice

In my last church, one of my members came to me and said: "Pastor Duda, I am so disappointed with you. You have been our pastor for two years now and you have not preached against women wearing trousers yet!" Obviously, her idea of a good sermon was that it should tell people what to do (and not to do).

However, from my experience as a pastor and administrator, most people know what to do; they are just not very good at that. My problem is that I already know that I am not what I ought to be; I know I am doing things that I ought not to do and that I am leaving undone things I ought to do. Like most people, I do not live my life crippled by moral indecision, paralyzed for lack of good advice. Our problem is not moral indecision, but moral impotence (Rom 7:21-25).

That's why the remedy cannot be just good advice about what we ought to do, but good news about what God has done – "What the law could never do, because our lower nature robbed it of all potency, God has done: by sending his own Son..." (Rom 8:30). Thus remedy and good preaching is not good advice about what we ought to do, but good news about what God has done. Ultimately preaching is about God, and what he has done, not just about us and about what we ought to do. Surely, our understanding of who God is and what he has done has implications for our lives. When we speak of what we ought to do (and we must speak about it), these moral imperatives must issue from our knowledge of what God has done. Otherwise our imperatives become only pious moralizing, compounding in our hearers their burden of guilt.

If preaching is to be proclamation and not mere moralizing, the ethics of our preaching must be rooted in the theology of our preaching. We cannot make sense of who we are and what we ought to do, unless we first know who God is and what he has done in Jesus Christ. Theology empowers the ethics, it does not just accompany it with an encouraging, heavenly-Father pat on the back.

There is a temptation for leaders (and not only for them!) to use preaching to tell people what to do and not to do and thus straighten them out and "force" them to follow what we consider good and useful. But this can easily border on spiritual abuse. A good sermon will inspire people and help them to do what is right and not just tell them what to do.

Seeing yourself as part of God's story

Preaching is kerygma, the proclamation of what God has done in Jesus Christ. Preaching therefore must be biblical, or it is not preaching at all. The talk may be interesting or edifying, but it is not preaching. The sole source of our knowledge, of what God has done, comes to us through the text of Scripture under the guidance of the Holy Spirit.

However, the fact that a sermon is rooted in a particular text or passage is no guarantee that what we are saying is authentically biblical. It is not the frequency of quoting the Bible (or EGW) that makes it biblical. For a sermon to be biblical, it must be rooted not only in a specific Bible text or passage, but also the immediate and wider context of the passage and in the cosmic sweep of God's story as a whole.
I have been teaching Homiletics for over 20 years. In my enquiries with pastors, theology students and members about the sermons which they remembered after a year, 5 or 10 years, or even more after the first time they heard them, I found one common denominator – a memorable sermon was one that somehow “clicked” the Bible material with the current experience of the listener.

The Bible did not come to us as a collection of proof texts, system of fundamental beliefs, a recipe on how to know God’s will, or seven rules for successful leadership. It came to us as a story that has its beginning and its climax. Thus good preaching must recognize not just what God has revealed to us, but how he has revealed it. The gospel that we preach has come to us through the Scriptures of the Old and New Testaments telling God’s story. This needs to be connected to our story, which is part of the bigger story.

The stories of the Bible are not merely illustrations of the revelation of God, they are the revelation. Biblical truth is the Event (not just cerebral doctrine) and the Event is what God has done in our creation and recreation (salvation), in what He is doing now and in what he is yet to do before the story ends.

Good preaching is telling and retelling God’s story and our stories from creation to the Second coming (not in one sermon hopefully!). The Bible speaks about this special type of remembering (OT zakar, NT anamnesis), a remembrance which does not merely call to mind the things past, but makes them real, present, potent and demanding here and now.

The gospel is no longer the story of something that God did once for all, far away then and there. It is now also the story of our world, our culture, our individual lives in all the complexity and strange mixture of glory and shame.

That’s why we need to do not only the exegesis of the Bible text, we need to do the exegesis of life. If we have no idea where people are today, the complexities of their lives, the demands of their environment and allures of culture in which they live, then even the most brilliant exposition of historical details of Ezekiel is not going to connect with them. However theologically sound, however exegetically accurate, however historically informative, however interesting and inspiring it may be, until the saving acts of God which He accomplished once for all then and there have become embedded in our experience, our culture, our history, our individual lives, we have not preached. We might have delivered a religious talk, but not a sermon, and certainly not a good sermon.

A good sermon is not just remembering His story, it is also the remembering of ours. And when our story becomes part of His story, His bigger story, we have a good and a memorable sermon. The two stories are not two anymore, they have become one as we begin to live, however imperfectly “in Christ”. As the apostle Paul put it: “the life that I now live is not my life, but the life which Christ lives in me” (Gal 2:20).

We preach the good news that in Christ God’s kingdom has come, a new kind of life has been made possible here and now, a new kind of humanity has been born, a new kind of community has been established. The critical and decisive battle with the power of darkness has been fought and won, not by us, by what we do, but by Christ and what he accomplished on the cross of Calvary 2000 years ago. The war is not yet over, but the outcome is no longer in doubt.

Our personal future may be uncertain, but the outcome is not unknown for those who know the story of God. We know for sure how His story will end. Paradise lost has been regained and will be restored by Him. And we all can be a part of it. That’s what good preaching is all about!

By Pastor Daniel Duda, Education Director, Trans-European Division

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How should we treat the newly elected leader?

In the build-up to the average constituency meeting – whether it be at conference, union or higher levels – you will always find at least three groups of people involved: the speculators; the agitators; and the orchestrators.

The speculators are a benign group to which most of us belong. The agitators are usually a smaller and more focused group who have an agenda they want others to share, thereby hoping that they will be able to influence outcomes towards their bias. The orchestrators will always have sinister intentions, backed by strategic plans designed to put their candidates into power.

Session delegates are very much aware of these things, and generally arrive at such constituency meetings with a touch of apprehension in the pit of their stomachs. The dominating question in the minds of most is: ‘Who will it be?’

Once the vote is taken and the new leadership announced, that tension quickly dissipates and many delegates leave immediately, thinking that their work is done.

Does our responsibility cease once we’ve voted?

Do we discharge our obligations and responsibilities to church leadership with a cross on a piece of paper, or by waving a voting card?

Are we only there to determine who will lead us – or do we have responsibility to influence how they lead?

To my thinking, the real question that we should ask ourselves is: ‘How should we respond to these new leaders, whether they are our choice or not?’

Do we adopt an aloof ‘wait-and-see’ attitude, secretly hoping that they will make heavy weather of their new responsibilities? Then, if they do, we can smugly broadcast that we ‘knew it would happen’!

Or do we become more aggressive than that, creating complex issues that will put them to the test – so we can then ‘put them to the sword’!

The ‘saints’ have had practice

This strategy is not new. Regular upstanding churchmen tried it on Jesus 2,000 years ago:

‘After dinner the Pharisees and the lawyers attacked Him with all kinds of questions, hoping He would say something wrong. From then on, they acted more like His enemies than His friends.’ (Luke 11:53, 54, The Easy English Clear Word.)

Ingratiation

Another approach to new leadership is ingratiating. Those who employ this strategy are often masters in the use of sublimecompliments that gently caress the carnal nature. Suggestions that ‘Things have never been so well-run before’, or ‘You fellows are a breath of fresh air’, can create dangerous illusions of success for new leaders.

It is human to want to be close to our leaders and count them as our friends. But ingratiating slides easily beyond compliments to tangible favours, and favours build obligation, and obligation may cloud objectivity!

Beware of ‘courtiers’

A ‘courtier’ was one of those people who once swarmed around the rich and the famous, especially royalty. The courtier couldn’t buy the regent’s favour with gifts of money or land, but if he supplied choice information he gained a special status, and the protection of the king.

Some leaders have an insatiable thirst for certain types of information. They want to know about the latest alliances, what people think of them and their leadership style, the moral blind spots of their colleagues and counterparts – anything that may give them perceived leverage over those they lead! But the real ‘leverage’ is in the clever courtier’s hand. He may use information selectively, mischievously, partially, or in any way he chooses, to manipulate the gullible leader.

How does God want us to act?
God can’t support aloofness, aggression, ingratiating, obligation or manipulation. So what does he expect from us?
Perhaps these ideas will be helpful:

**Join them in ‘Gethsemane’** – Every leader is going to have moments of intense stress, or times when nothing runs to plan, and nobody seems to care. These are often very, very lonely moments – times when our leaders need to know there is someone else in their ‘Gethsemane’ with them – someone who is praying for them!

In Matthew 26 we see how much Christ would have appreciated the praying presence of Peter, James and John. Just listen to the sadness and raw human need in these words: ‘Then Jesus came with the disciples to a place called Gethsemane and said to them, “Sit down here while I go over there and pray.” Then he took with him Peter and the two sons of Zebedee and began to be in terrible pain and agony of mind: “My heart is breaking with a death-like grief,” he told them, “stay here and keep watch with me.”’ *(Verses 36-38, New Testament in Modern English, J. B. Phillip)*

His vivid anticipation of the next day’s legal charades, public humiliation and inhuman torture, and the burden of humanity’s measureless iniquity, squeezed blood from his pores – but they slept. He was in severe turmoil – but they slept. Three times he urged them to ‘watch’ with him – but they slept!

So, loyal members and colleagues, let’s join our leaders in their daily ‘Gethsemanes’.

**Hold up the leaders’ hands** – On the way to the Promised Land, Israel was attacked by the Amalekites, and this is what happened: ‘As long as Moses held up his hands, the Israelites were winning, but whenever he lowered his hands, the Amalekites were winning. When Moses’ hands grew tired, . . . Aaron and Hur held his hands up – one on one side, one on the other – so that his hands remained steady till sunset. So Joshua overcame the Amalekite army with the sword.’ *(Exodus 17:11-13, NIV.)*

Moses was holding up his rod, a symbol of God’s power and grace, but he could not do it alone. He needed the ongoing support of Aaron and Hur, because victory is always a team effort!

So, when our leaders are holding high the symbols of God’s power and grace, let’s support them tirelessly!

**Tell truth to power, but do it properly** – Bob Stone, a management consultant, makes the following observations: ‘Telling the truth to the boss is the first responsibility of an ethical subordinate. . . . Speaking the truth isn’t just a matter of personal integrity; it’s crucial for organisational success.’¹ And he is right on target. The one thing that our newly appointed leaders wish for is that we tell them the truth. We need to be open with them about what we think should be stopped, fixed or initiated for God’s work to be successful.

But we must make sure that we have the truth before we tell: that our motives are pure, our facts accurate and our perspectives balanced.

‘Telling truth to power’ is never easy. It takes courage – but it also needs to be done in a gracious spirit and with due tact. Time and place are also important. Many a true word has been wasted because it was said at the wrong forum.

The rule of thumb for ‘truth telling’ is simple: the smallest audience will usually deliver the best results! Nathan confronted David about his sin, not Israel.

‘Tell truth to power’ – our leaders are waiting!

So...
Do we discharge our obligations and responsibilities to church leadership with a cross on a piece of paper, or by waving a voting card?
Are we only there to determine who will lead us – or do we have responsibility to influence how they lead?


*By Julian Hibbert*

- Pastor Julian Hibbert is the Editor of MESSENGER, the British Union Conference journal, and this article is an expanded version of an editorial he wrote in the issue of 22 July 2011.
Sleep and Obesity - Facts with Hope

How does sleep relate to obesity? Here is the Fact: when we are short-changed on sleep, we make up for it — in calories. Columbia University researchers found that people actually eat more when they are sleep-deprived vs. well-rested. Normal-weight men and women consumed 296 calories more on average when they slept for four hours vs. when they got a full night's sleep. That is also true with kids and adolescents. Researchers have found that one of the root causes for the epidemic of childhood obesity is sleep deprivation. Overall, most of the extra calories came from high-fat foods such as ice cream and fast foods.

Here is the Hope: If you are trying to lose weight, take an inventory of your sleep habits. Address chronic sleep deprivation as part of your overall weight loss strategy. Cutting 300 calories a day from your diet may be as easy as getting to bed earlier.

Isn't it time to rearrange your schedule to get to bed before 10 p.m.? I would answer Yes to that! Our daily healthy choices can make a difference in preventing disease and in our overall wellbeing.

For more Facts with Hope please go to the NAD Health Ministries website or subscribe to our Health Unlimited newsletter which contains more evidence-based information on choosing a more full, abundant life. (John 10:10)

Facts with Hope are evidence-based health messages that may be used in a church bulletin, newsletter, or during the "Health Minute" as part of church service to motivate people to choose a full, abundant life.

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