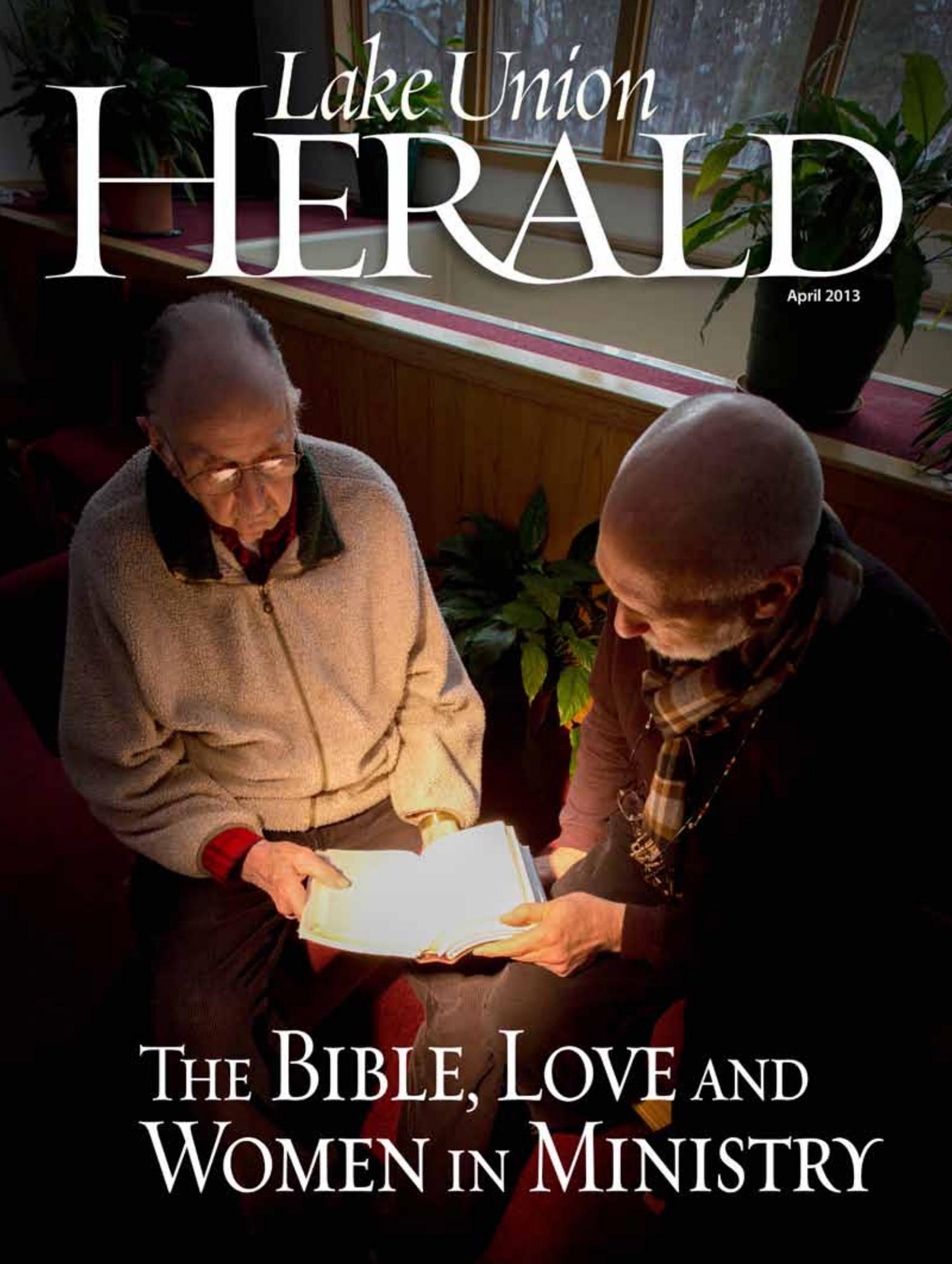


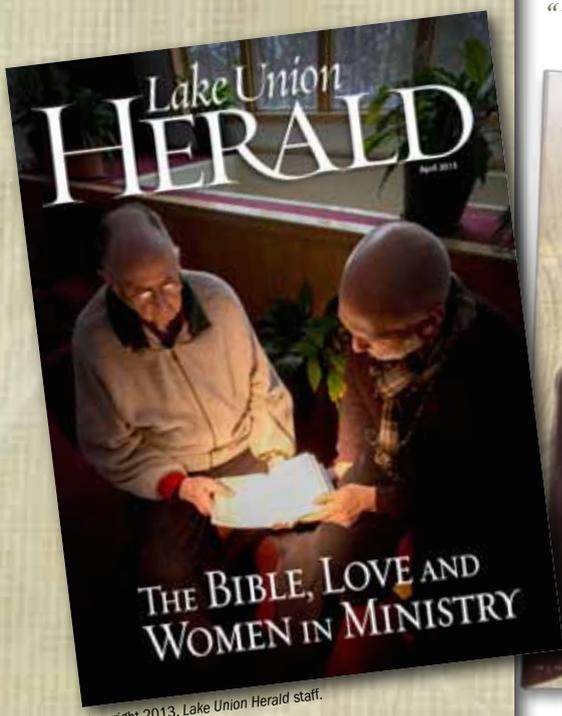
# Lake Union HERALD

April 2013

A photograph of two elderly men sitting on a red carpeted staircase, looking down at an open book held between them. The man on the left is wearing glasses and a light-colored sweater. The man on the right is wearing a dark jacket and a plaid scarf. The background shows a window with a view of trees and some indoor plants.

THE BIBLE, LOVE AND  
WOMEN IN MINISTRY

"Telling the stories of what God is doing in the lives of His people"



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## In every issue...

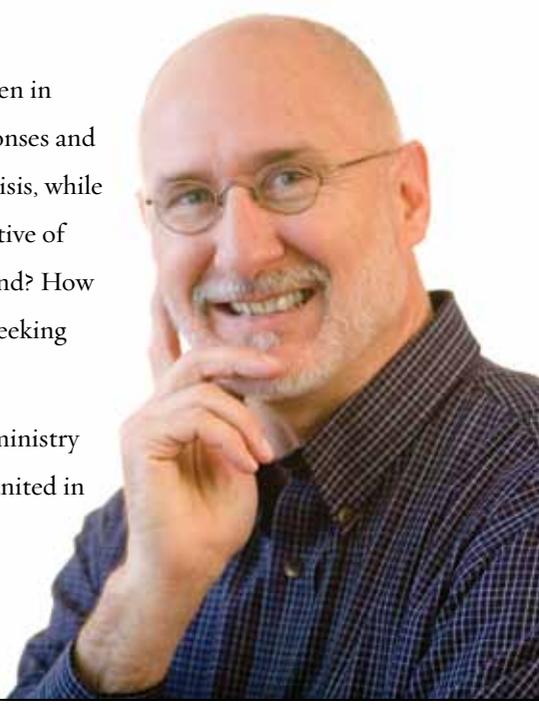
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## In this issue...

The question of ordination and women in ministry has precipitated multiple responses and varied perspectives. Some view it as a crisis, while others see it as an opportunity. Irrespective of position(s) or side(s), how do we respond? How do we navigate through the process of seeking God's will and direction?

This issue is dedicated to women in ministry and what it means to be a community, united in Christ and focused on His mission.

  
Gary Burns, Editor



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The Lake Union Herald (ISSN 0194-908X) is published monthly by the Lake Union Conference, P.O. Box 287, Berrien Springs, MI 49103-0287. Periodicals postage paid at Berrien Springs, MI, and additional mailing offices. Yearly subscription price is \$12.00. Vol. 105, No. 4. POSTMASTER: Send all address changes to: Lake Union Herald, P.O. Box 287, Berrien Springs, MI 49103-0287.



## The Tent of Meeting

**I**n the books of Exodus and Numbers, we see several references to the Tabernacle — the earthly sanctuary and place of worship of the Children of Israel. It was a place where the Shekinah Glory, the name given to the very presence of God, resided among the people.

There are several translations that render the word for tabernacle as the “tent of meeting.” I really like that. Exodus 33 describes when Moses pitched the tent of meeting outside the camp. As he went out to the tent of meeting, every man stood at the door of their tents and watched him go to meet with the Lord. In verse 11, we have this wonderful description, *The Lord would speak to Moses face to face, as one speaks to a friend* (NIV). Wow!

So this special meaning of the term, tent of meeting, is extraordinary. This poses a question: Is your and my church a tent of meeting? Is it a place where we go to have extra-special meetings with God? A time when we really worship Him, and grow in our intimacy with Him? A house of God should be a tent of meeting to everyone. It must be a place where we can come together with all our differences — national, ethnic, religious and social views, and have spiritual unity. Let’s be clear: Any time diverse people come together and enjoy unity, it is truly a miracle!

I am thankful that our Lake Union Executive Committee had a similar experience. We studied the issue of women’s ordination. Some of our presenters had very different views. Some of our Committee members were not in agreement. Our process was not without some struggle. But, in the end, we came together and voted an action you will find on page 35.

The story is told of a Boy Scout who went camping with his troop. While sitting around the campfire, the Scoutmaster told the boys a scary story of a terrible creature who lived in the area and, occasionally, showed up. After the boys were thoroughly entertained, they bedded down in their respective pup tents for the night.

The next morning the boy in our story awoke to a soaked, smelly tent. It appears that his tentmate was so terrified by the campfire story, he dared not leave his tent in the dark — hence, the awful mess.

A lesson we can take from this story is that while there is much to be concerned about in the world outside of our tents, we must never let our fears, real or imagined, prevent us from protecting, honoring and respecting one another rather than messing on each other. A tent of meeting should be a safe place where we love each other and hold each other in the highest regard, even when we don’t agree. Only then can our meeting houses become tents of meeting where we meet with and corporately experience the presence of our Lord and Savior.

On page 12, you will find the journey of two individuals who, while having very different perspectives and convictions, have, in their prayerful interaction and close spiritual intimacy, drawn even closer as brothers in Christ. I challenge each of our wonderful Lake Union members to seek this kind of unity, even when there are areas of disagreement.



## Church Fellowship

THE FORT OR SALT MODEL?

BY STEVE POENITZ

A professor from our Seventh-day Adventist Theological Seminary shared his understanding of church fellowship from a testing experience for his family in his teen years.\* The date was Friday, May 10, 1940, when Nazi Germany invaded the Netherlands. Gottfried Oosterwal lived in Rotterdam as World War II erupted. Crack German paratroopers landed in the southern section of Rotterdam where Gottfried’s family resided. At the same time, Dutch marines defended the bridges in the northern part of the city. The next day, Sabbath, his mother crossed the front lines of the fighting and took her family to church.

“What are you doing?” his father asked.

“I’m dressing the children.”

“I see that, but what for?”

His mother answered, “We are going to church.”

“Today? There’s a war going on!”

Gottfried explained, “The paratroopers were firing a machine gun right in front of our house. Father sought to reason with her: ‘Not even a dog is outside. How can we go on the streets?’ Mother simply responded, ‘Today is the day of fellowship.’”

Gottfried reported that experience impacted him right then as a young teenager. Based upon his mother’s model of faith under fire and her desire to fellowship at the local church, this teenager chose to become a member of the Seventh-day Adventist Church.

Under those frightening conditions, which model of church fellowship did the professor’s mother emulate: the Fort Model (Matthew 21:33–43) or the Salt Model (Matthew 5:13)? Well, it depends on your perspective.



Steve Poenitz

The Fort Model calls for pulling up the bridge across the moat to protect its citizens from the enemy. It sanctions withdrawal from the world to seek refuge from its attacks. However, the Salt Model promotes invasion of the world to mingle with Earth’s inhabitants in order to preserve them for the world to come. Gottfried’s mother and her children found preservation at church Sabbath morning as WWII clashed outside. They also received holy hugs and kisses as they mingled with members after crossing the

front lines. That influenced Gottfried, a teenager, to covet church fellowship.

When Jesus fellowshiped with people, He approached them with both elements: a) mingling — the sweet savor of the Salt Model and b) preserving — a refuge of eternal safety found in the Fort Model. Without compromising His agenda, Jesus incorporated both models. Knowing His eternal purpose, Jesus practiced fellowship with everyone (Luke 15:1, 2; 19:10).

# Our real enemy is the devil. He schemes to make us think our enemy may be a brother or sister with whom we fellowship to divert us from our mission.

Gottfried ties the Fort and Salt models together near the close of his story. Following a German moratorium on the assembly of no more than two people, the Rotterdam Church worshipped together again on May 25. During worship, suddenly the sound of boots signaled a stranger coming down the basement stairway. The door opened and there stood a German soldier. A hush fell over the congregation. When everything has been lost by bombing, when everything has been taken away, when one's country has been occupied by an enemy, hatred fomented in the heart.

The head deacon addressed the soldier, "Get out, leave us alone! Isn't it enough that you bomb our city and destroy our lives? Isn't it enough that you rob us of everything? This is a little church! Get away, get out, leave us alone!"

But the German soldier just stood there and said, "But I've come here to worship. I'm a brother."

Gottfried recounts that the head deacon swallowed very hard. Once a wealthy businessman, he had been turned into a pauper because of the Nazi bombings. The deacon replied, "If you have come here to worship God, you are my brother." He ushered the German soldier to the front seat of the church and held his hand through the whole service.

Right now another war is operating, not only in the Hoosier state (Indiana) where I live but globally — a tug-of-war to capture souls for Christ's or Satan's kingdoms. Our real enemy is the devil. He schemes to make us think our enemy may be a brother or sister with whom we fellowship to divert us from our mission. But by the spirit of Jesus — even with our faith under fire — young people, family members, co-workers and neighbors will be inspired to fellowship with us. And yes, by the grace of Jesus Christ we can love, pray for and worship with our perceived enemies as brothers and sisters (see Matthew 5:44).

*Not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching (Hebrews 10:25 NKJV).*

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Steve Poenitz is the ministerial director of the Indiana Conference.

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\*From a sermon preached by Gottfried Oosterwal at Pioneer Memorial Church in 1993.





## What We Can Do for Our Girls

BY SUSAN E. MURRAY

**B**ody dissatisfaction among teens is epidemic in our society, but there are messages in Scripture that parents and other important adults can share that support a more positive body image. As our tweens and teens develop physically, they also need to develop spiritually in order to see beyond the messages of their peers and the cultural icons of thinness that are seen everywhere.

While statistics certainly aren't everything, they can assist us in understanding ourselves, as well as others who have different ideas of their world. In a study done by the Girls Scouts of America (see <http://www.girlscouts.org>), some seven out of ten girls in grades 6–12 report they are very happy or kind of happy with how their body looks. A little more than one in ten says they don't pay much attention to how their body looks. Three out of four (73 percent) compare how they look to girls in the media, at least some times, and three out of ten compare their looks either a lot or *all the time*. So certainly, not all girls are struggling with this issue. But what if you have one of those who struggles?



Numerous factors influence how girls feel about their bodies, with seven out of ten (70 percent) reporting that their friends have the *highest influence* on their body image, followed by family, fashion and the media.

For the majority of grandmothers, mothers and daughters today, the increasing pressure for thinness has caused an almost universal transfer of poor body image and weight struggles. Now spanning three generations, this is a very serious concern.

I invite you to consider these examples of what we can do for our girls:

- **Model acceptance and appreciation of your own body**, or at least avoid making comments about your own body in front of your child.
- **Affirm your daughter for who she is**, as well as for what she can do and what she looks like. The more secure she is in who she is at home, the less vulnerable she will be in

thinking her self-worth depends on her appearance.

- **Limit the amount and types of media** your daughter watches, uses or reads. Have conversations with her to help her develop a critical awareness of the images and messages we receive from

the media. Be sure your child sees images of a whole range of real people, not just those commonly found in the media.

- **Know your daughter's friends.** They are the strongest influence regarding body image for 70 percent of girls.
- **Share the characteristics** that make up a positive, caring and successful person.
- **Check out what your daughter is thinking and feeling** about many things in her life.

• **Use Scripture to guide your discussions.** See 1 Samuel 16:7 — *People look at outward appearance, but the Lord looks at the heart*; Psalm 139:14 — *I praise you because I am fearfully and wonderfully made*; Luke 12:7 — *The very hairs on our heads are numbered* (How you talk about the human uniqueness of each individual, the wonders of the brain and how it develops, the wonders of our bodies, all make an impact. Remember that God is amazing beyond our comprehension, and we are amazing too!); and 1 Corinthians 12 — parts of the body. This text can be used to consider how everyone has important gifts that contribute to one's church, home, school, family and community.

Susan E. Murray is a professor emerita of behavioral sciences at Andrews University, and she is a certified family life educator and licensed marriage and family therapist.

A healthy environment is  
our life support system.



Food is more than  
just fuel; it has  
symbolic value.

## Responsible Stewardship

BY WINSTON J. CRAIG

Western eating has become a matter of simply satisfying your hunger or appetite. And to ensure you get all the essential nutrients for the day, one swallows a multivitamin pill for nutritional insurance. The drive-thru, fast-food outlet is an indicator of the value we place on eating. A high-caloric meal hastily consumed or munching breakfast on the freeway as you rush to work describes a mechanical function devoid of savoring the pleasant occasion with family and friends.

The slow food movement with a renewed emphasis placed upon using locally-grown and freshly-prepared foods is part of a silent protest against how American corporate farming and feasting has gone awry. Meals prepared within the local cultural context, using home-grown foods with unique flavorings, are far superior to many of the processed fast foods that are high in fat, sugar and salt.

In the Old Testament, there is guidance provided for growing food responsibly. In his book, *What Did the Ancient Israelites Eat?*, Nathan MacDonald wrote: "In Genesis 2 human responsibility toward the land is expressed when Adam is given the task of 'working and keeping' the land in the Garden of Eden. The same language is used of the responsibility of Israelite priests toward the temple, suggesting that Adam exercises a priestly role toward the garden." Through this, humans are called to responsible land management and a caring attitude toward the environment. The swelling interest, of late, in organic eating is not only driven by health concerns but also a desire to eat food that is grown in a way that is more friendly to the environment. Factory farming of animals does not produce food in a humane manner; it deprecates the value of life, disrespects the environment, and shows dishonor to God and His creation.



Fasting has become popular among religious groups. Tired of all of the super-sized portions and excesses of the day and surrounded by a mounting epidemic of obesity and diabetes, people sense a need to call a halt to the proceedings, slow down and reflect on the meaning and purpose of their life — alone with God.

Books such as *Esther* and *Daniel* commend moderation in contrast to the excessive indulgence of the day. In the book of *Esther*, the heroes pictured there, *Esther* and *Mordecai*, are characterized by their fasting, while the losers in the story, *Xerxes* and *Haman*, are portrayed as lovers of excessive feasts. In the book of *Daniel*, we see a similar celebration of denial in the face of indulgence in the Babylonian court. *Daniel* and his three friends refused the rich, atherogenic and carcinogenic diet for a modest plate of vegetables. At the end of the day, faith in God and simplicity in diet were associated with better health and keener minds.

I agree with the psalmist who wrote, in *Psalm 139:14*, that *we are fearfully and wonderfully made*, and wish not to dishonor my Creator by the way I live. Let us be responsible stewards of all He has created and placed within our care.

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Winston J. Craig, Ph.D., RD, is chair of the Department of Nutrition at Andrews University.



## Revealing the Spirit

### THE EDITORS

**M**aybe you've come across a link to a YouTube posting called "Why Are Christians So..." The results are shocking!

Try going to your online search engine and enter "Why are Christians so a., b., c.," any letter of the alphabet, and see the results. It seems people, even some Christians, have a very negative view of Christians. Why is that? One explanation is that, based on the evidence, sometimes they are right.

"Why are we not more spiritually minded? Why do we so readily yield to the temptation to bite and devour one another? It is because Satan is allowed to enter the heart with his temptations. His suggestions are received and acted upon, and hearts are grieved and wounded. The time and energy that should be wholly on the Lord's side are used for the enemy. God's working forces are robbed of strength and courage, and their burdens are increased. Precious time is worse than wasted, and minds are filled with sadness and distrust. All this when every jot of strength, every power of mind and body, should be employed in a concerted action against the enemy of God and man.

"The only safe course for God's servants to pursue is to work with an eye single to His glory that the whole body may be full of light. To do this means to keep Christ's lessons ever in mind, and to do all in a way that He can approve, revealing the spirit that He revealed for those He calls his little children.

*"A new commandment I give unto you, Christ said, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another (John 13:34, 35 KJV).*

"If it is by the manifestation of this love that we are to convince the world that we are Christ's disciples, is it not time that we changed our course of action? Is it not time that we gave the world proof that we are Bible Christians, that we are keeping God's commandments? Shall we not cease to judge and despise and condemn one another?" (Elen G. White, *The Southern Watchman*, June 18, 1903)

This column is designed to promote searching the Scriptures on current topics — in community, through prayer. Invite others to join you in a prayerful response to these thoughts:

- How does one cease to judge and despise and condemn? (See Galatians 5:13–26.)
- Are we responsible for those who have rejected Christ and His church because our behavior toward them or toward one another invalidated our message?
- When dealing with differences of opinion, how should we go about working together as the Body of Christ?
- What does Paul's metaphor of the body with many parts teach us about the value of different functions and methods? (See Romans 12:3–8.)
- In what practical ways can we foster a spirit of cooperation?
- Do you suppose people have a more positive view of Jesus than they do of those who bear His name?
- In what ways should the life and actions of Jesus inform our behavior toward others? Be specific.
- What is the greatest evidence that one is Christian?

The Lake Union Herald editors

# A Prayer to Know God Better

BY ALVIN J. VANDERGRIEND

*I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the Spirit of wisdom and revelation, so that you may know him better. I pray that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in his holy people, and his incomparably great power for us who believe. —Ephesians 1:17–19 NIV*

**P**aul believed that the greatest need of the Ephesian Christians was to know God better. That may also be the greatest need in the church today.

Paul's entire prayer here is about helping people we know and love to know God better. Don't be satisfied for your loved ones simply to know about the Bible or about God, or even to know God a little. Ask the Father to help them *know Him better*.

Knowing God well means knowing what God is really like — how He thinks, what He wills, how He works and how He feels about you. It means knowing what gives God pleasure and what evokes His wrath. It means wanting what God wants. It means sharing God's joys and His pain.

What Paul asked for was *the Spirit of wisdom and revelation*. The Spirit knows God perfectly and is the One who can help us know God better and better, for the Spirit lives in our hearts.

People who know God well have *the eyes of your hearts enlightened* to know:

1. *The hope to which he has called [them]*. When the Bible uses the word "hope," it means being absolutely certain because God has promised it. Knowing God gives us a certainty about where we are going. It gives us "hope."

2. *The riches of his glorious inheritance in his holy people*. To know God well is not only to be certain where we will spend eternity, but also to know just how good it will be — a glorious inheritance.

3. *His incomparably great power for us who believe*. To know God well is to know His great power by experience, to lean on it, to feel it, and to have it coursing through our veins as we live for God in the midst of a crooked and perverse worldly culture.

Is this what you want for yourself and for the people you know and love? Then ask the Father. He'll hear!

## Reflect

- How well do you know God? Think about a person you know really well and compare your "knowing" God to the way you know that person.
- What place does prayer have in the process of getting to know God better?
- Spend some time thinking about the hope of your future, the riches you will inherit and God's great power at work in you.

## Pray

- *Praise* "the Spirit of wisdom and revelation" for what He knows and for His willingness to reveal it to you and to the people you pray for.
- *Thank* God for His willingness to use His *incomparably great power* to secure your salvation now and for eternity.
- If you have made little effort to "know Him better," *confess* that to God and ask His forgiveness. Claim the forgiveness that God freely offers you.
- *Ask* "the glorious Father" to help you and those you love to *know Him better*.

## Act

- Decide what you will personally do to get to know God better.

Alvin J. VanderGriend is co-founder of The Denominational Prayer Leaders Network and currently serves as evangelism associate for Harvest Prayer Ministries in Terre Haute, Indiana. This article is an excerpt from his book, *Love to Pray*. Reprinted with permission.



## Beautiful Feet

BY BRYAN CHAPMAN

**T**he Capitol City Church Men's Ministry is to be commended for empathizing with the needs of other men by launching a campaign that collected, in just three weeks, 65 pairs of new and gently-used men's dress shoes for ex-offenders.

Based on the words of Jesus, in Matthew 25:45, *Inasmuch as you did not do it to one of the least of these, you did not do it unto Me*, the campaign for shoes was a platform which afforded me an opportunity of God to directly minister/serve one-on-one the needs of other men.

A residence facility for ex-offenders has been identified for the shoe distribution. Ex-offenders adopted by Men's Ministry have paid their debt to society and recognize their need for correction. Several also have indicated their need for conversion in Christ with the desire to attend a church of their choosing. Since many have expressed they own only a pair of gym shoes, the dress shoes not only will support their reform but also their dignity. Recipients will use the shoes to complete their modest dress apparel for church attendance and job interviews.

"It's been said that 'You can't understand a person until you have walked a mile in their shoes'; however, what happens when an individual doesn't have shoes to walk in? It's hard to know what a person is really going through; however, the Bible teaches us that we have a responsibility not only to preach the gospel with words, but also to



Bryan Chapman

In just three weeks, Capitol City Church Men's Ministry collected 65 pairs of new and gently-used men's dress shoes for ex-offenders.

demonstrate it through acts of kindness. Discipleship is about serving one another and we, at Capitol City, seek ways in which we can practically demonstrate the love of Jesus Christ," said William J. Lee, Capital City Church pastor.

Eric was the first recipient of a brand new pair of shoes. He said, "The shoes complete my presentation."

An ex-offender, Eric has found a job and delivers very compelling poetry at churches. He now "sells" Jesus instead of drugs. Eric expressed his thanks, and was followed by ten other men who submitted their requests and sizes for dress shoes.

The Men's Ministry is commended for covering the feet of other men, literally. In doing so, they have provided for others "beautiful feet." According to Isaiah, the campaign for dress shoes has enabled the "Men of Cap" (Capital City Church) to "acquire" beautiful feet themselves. *How beautiful upon the mountains are the feet of him who brings good news, who proclaims peace, who brings glad tidings of good things, who proclaims salvation, who says to Zion, "Thy God reigneth!"* (Isaiah 52:7 NKJV).

Bryan Chapman is the Men's Ministry leader of the Capital City Church in Indianapolis.



## Sólo Cristo

POR CARMELO MERCADO

*¡Lo amo! ¡Lo amo! Veo en Jesús encantos incomparables. Veo en él todo lo que los hijos de los hombres pueden desear. Vengamos al “Cordero de Dios, que quita el pecado del mundo”. Juan 1:29. Obtengamos una preparación para el cielo por medio de sus méritos y su justicia. Al corazón contrito humillado no despreciará. — Cada día con Dios, p. 99*

La sierva del Señor escribió las palabras que cito arriba en 1889, un año importante porque era parte de un período cuando apareció en las predicaciones de los pastores y en los escritos de la hermana White un nuevo énfasis sobre la justificación por la fe. Para los que no conocen el contexto histórico de nuestra iglesia, en el año 1888 dos pastores, A. T. Jones y E. J. Waggoner, hicieron una serie de presentaciones sobre este importante tema en una reunión ministerial en la ciudad de Minneapolis, estado de Minnesota. A pesar de la oposición inicial de algunos pastores, la hermana White dio su apoyo total para que se presentaran en las iglesias y en las reuniones de evangelismo no solamente nuestras doctrinas distintivas sino también el tema de la justificación por la fe. Como fruto de este énfasis que duró varios años, la Iglesia Adventista experimentó un gran reavivamiento que no solamente impactó a pastores y laicos sino también dio mucho fruto, ya que miles de personas fueron añadidas al pueblo de Dios.

En el mes de febrero tuve el privilegio de asistir en Chicago a una convocación de dos días, con la asistencia de más de 700 personas, donde el tema principal fue simplemente Jesús. Tanto en las predicaciones como en los grupos pequeños se enfatizó el gran amor de nuestro Señor Jesucristo. Fue impresionante para mí ver tanto a jóvenes como adultos venir de diferentes estados y hasta de otros países para aprender más sobre nuestro gran Salvador. El programa consistió de diez predicaciones de 30 minutos cada una; luego se le hizo una entrevista breve a cada predicador, y por último nos dividimos en grupos pequeños para discutir el tema que había sido presentado. En el grupo en que yo participé había cuatro jóvenes de una iglesia coreana del estado de Georgia con su pastor y un profesor que enseña en una de nuestras



*El pastor Japhet De Oliveira dirige la palabra en una convocación de más de 700 personas en Chicago dónde el énfasis en la predicación y en el estudio fue Jesús.*

instituciones en el estado de Ohio. Lo interesante de mi grupo fue que a pesar de la diversidad de nuestras culturas, sentíamos el mismo deseo de acercarnos a Dios y de dar nuestro apoyo total a la misión de la Iglesia Adventista.

Han pasado ya 125 años desde aquella reunión en Minneapolis, pero ahora es evidente, más que nunca, que el Espíritu Santo está

obrando para guiar a su pueblo a que ponga otra vez el énfasis en el gran amor de Jesús. Cada día se ve cómo se cumplen las señales que anuncian el fin, lo que debiera motivarnos para ser una luz en un mundo de tinieblas. Invito al lector a unirse con los cientos de hermanos que están viendo con más claridad el gran amor de Dios.

Carmelo Mercado es el vice presidente de la Unión del Lago.

# PERSPECTIVES ON ORDINATION

DIVERGENT VIEWS IN THE SPIRIT OF UNITY

BY C. RAYMOND HOLMES AND GARY BURNS



Because we are such good friends, have the highest regard for one another, and share a deep, common, abiding faith and commitment to Christ and to the teachings and mission of the Seventh-day Adventist Church, we found ourselves exploring, with a sense of wonder and awe, the thinking behind our very di-

vergent views on the ordination of women. How could two brothers in the

faith, both waving the banner of the Reformation, *sola scriptura*, and

sharing an elevated regard for the supreme authority of Scrip-

ture, come to very different conclusions on the matter?

Our love for one another drove us to open our Bibles

and open our hearts and minds together, in prayer, to

seek to understand the other's reasoning and perspec-

tive and, ultimately, the will of God.

So we met together for several days on a number of occasions, during a period of months, to consider our personal perspectives, to review the wide range of others' perspectives, and to study prayerfully the relevant texts on the subject of ordination and the role of women in pastoral ministry. The idea of debate was never considered, as it is by nature combative, competitive and seeks to gain strategic advantage over another; rather, we articulated our thinking, posed our own puzzling questions and asked probing questions of one another to gain clarification and to understand the heart and soul behind the belief or position held. The result was that we stretched our minds, gained new insights and had a greater appreciation for the other's point of view. As we closed the first session with a season of prayer, both of us realized that at no time, during our study together, did we ever get the sense that either one of us was trying to convince the other of our position. We felt we were onto something!

Originally, we had thought to co-write a balanced presentation of all the varied views on the subject, with commentary and reflections on its history and possible implications. But, as we continued to meet together, we felt the Spirit pulling us in a different direction. Rather than focus on information and attempt to fairly articulate the various arguments, we believed God wanted us to co-author an article that focuses on the process and the heart, because that is how the Spirit led us in our time together, rather serenidipitously we might add.

As we reflected on our positive experience, we wished the whole church could share in the blessing. To that end, we present our conversation and experience to you, praying that what we continue to pursue, as brothers in Christ, will be replicated throughout our Church.

## WHERE OUR JOURNEY BEGAN

Our paths intersected 23 years ago when we were both on the Andrews University campus. Though we were aware of and appreciated each other's ministries, we were just mere acquaintances. It wasn't until several years ago when our relationship grew to be something much more. It happened as a result of covering a story at Christ Community Church in Bessemer, Michigan. It was an exciting story of church members on a mission (*Lake Union Herald*, August 2005, p. 25). Our pastor-hearts connected, and we became best of friends.

As our friendship developed, so did the debate and controversy about ordination and women in ministry in the

Church, and we soon realized the two of us represented two opposing sides. Rather than move apart, we chose to come together with a real desire to understand the other's perspective and hear each other's stories.

As we studied, shared and listened to each other, something happened. It seemed as though God was redirecting our thoughts — not to theology, hermeneutics and exegesis, not to arguments for or against but, rather, to the process. Why was the Lord leading us this way? It seemed obvious to us that how we come together is as important as what we come together about. So this article is about one's heart, rather than one's intellect.

## HOW WE FEEL

**Ray:** Every summer, at the Michigan Camp Meeting, I enjoy the privilege, as a minister of the Seventh-day Adventist Church, to participate in the solemn ritual of inclusion called "ordination." The annual experience leaves me with mixed emotions. I rejoice with the men who are set apart for ministry, and I feel sad, too. Sad, because a friend of mine quietly and unobtrusively joins us for the ritual, even though she, herself, has never been so recognized. I have told her of my sadness and, also, of the fact that I find it impossible to change my point of view, respecting biblical authority and hermeneutics as they relate to ordination. However, through the years, I have spent considerable time in prayer and thought regarding women in ministry, and about my own conflicting feelings.

I told her that through the years I have begun to feel sad and now am more conscious of the hurt that exists on the part of many women. I'm sorry for that. If I were to write my book, *The Tip of an Iceberg*, now, I would change some things — not the basic content, but the way I say it. She confirmed that some of my statements hurt. I regret that deeply. I never want to hurt anyone. That was not my intent, but unintended consequences are still consequences. So, we had a moment of heart-touching-heart. I was almost tearful as I asked her forgiveness.

That has bothered me, and the feelings came back when I attended the Theology of Ordination Study Committee meeting in Maryland, because there also were women in ministry there. I made a point to seek them out and speak to them personally, and that's why I made the statement, in my final remarks at the Committee, that we have some repenting to do. I meant two things: Not only do we need to rescind the action that caused all this agony, specifically the 1975 action allowing for the ordination of local women

elders, because the action is in conflict with 1 Timothy 3:2 and Titus 1:5, 6; 2, but we also need to repent, personally, for the agony we may have caused others. I think we all have some repenting to do, on both sides.

**Gary:** My entrance into pastoral ministry came later in life as my second career. At that time, the conference I worked for had just begun a process to prepare their young and, in my case, not-so-young pastors for ordination. We were each assigned to excellent mentors who met with us on a regular basis. Several times a year, we met as a group and followed a curriculum designed to prepare us for pastoral leadership. Among us was a woman who knew, as did we all, that she would receive all the training and all the preparation without ever completing the process by being ordained, nor could she ever hope to move beyond the entry-level pay scale for a pastor.

Those of us who had completed our four-year journey each met with the conference Ordination Committee who reviewed our ministry experience throughout the course of our training and then interviewed us, along with our spouses. A few months later, all but one of us was ordained — even though I felt she had the best record of us all. That troubled me deeply.

Shortly after that, I attended the 1990 General Conference Session in Indianapolis, where the North American Division brought the request to do what I thought was equitable and right for my counterpart and others like her. I was devastated, not only by the vote to deny the request but by the response to the request from the delegates on the floor. Following the session, I shared my perspective with one of the chairs of the discussion. I felt that, in effect, what we had done as a church was go on record that if, indeed, God had and was calling women to pastoral ministry, we would not recognize His calling. I felt we needed to repent not only of the official action, but of our actions and attitudes, on both sides.

We must recognize that faith is a factor. It's more than exegesis or the application of hermeneutics. It's a matter of faith. On what, where or whom do we put our faith? Do we believe? Are we willing to believe? And how do we reconcile what we believe with the Word of God and the instruction of the Holy Spirit. It will always require adjustments to our thinking.

**Ray:** How can we deal with the differences if we can't get past our feelings? I came across this statement by Ellen White in the *Review and Herald*, March 22, 1887, the year before the great 1888 conflict about righteousness by faith. "If we would labor to repress sinful thoughts and feelings,

giving them no expression in words or actions, Satan would be defeated; for he could not prepare his specious temptations to meet the case. But how often do professed Christians, by their lack of self-control, open the door to the adversary of souls! Divisions, and even bitter dissensions which would disgrace any worldly community, are common in the churches, because there is so little effort to control wrong feelings, and to repress every word that Satan can take advantage of. As soon as an alienation of feeling arises, the matter is spread before Satan for his inspection, and the opportunity given for him to use his serpent-like wisdom and skill in dividing and destroying the church. There is great loss in every dissension. Personal friends of both parties take sides with their respective favorites, and thus the breach is widened. A house divided against itself cannot stand. Criminations and recriminations are engendered and multiplied. Satan and his angels are actively at work to secure a harvest from seed thus sown. Worldlings look on, and jeeringly exclaim, 'Behold how these Christians hate one another! If this is religion, we do not want it.' And they look upon themselves and their irreligious characters with great satisfaction. Thus they are confirmed in their impenitence, and Satan exults at his success."

We must remove animosity from our hearts and accusations from our lips that have made our words so hurtful. We must pray fervently for that process, asking the Lord to protect it from manipulation and, above all, that His Spirit guide the process to a consensus that is true to Scripture and the Spirit of Prophecy.

But I have sensed sublimated hostility and anger on both sides. Recently, I was associating with a group with whom I share opinion. I didn't say much because I was feeling uneasy — not with the informational content of what was said, but with the underlying feelings. Somehow, we have to get past that. Not to belabor the point, but our feelings are portrayed in our looks. By our facial expressions or the subtle glint of the eye, we can and do inflict harm. I pray, "Lord, please don't let me do that. Please don't let me look at people who are on the other side of this issue with a look of superiority, self-righteousness or disdain." Having said that doesn't mean I'm unprepared to share my thinking and defend it, if necessary, because I believe it.

**Gary:** My feelings toward Ray have always been very positive. Yet, as we've gone through this process together, God has convicted me of the wrongness of my critical spirit toward others who share his position. Something's wrong with that! I now find myself participating in discussions where I attempt to explain and encourage respect for those

who oppose the ordination of women, even though I don't personally share their position. I am surprised by two facts: 1) that I am eager to speak up on behalf of my brother's position and am able to state it clearly and quite convincingly, and 2) I feel the same hostile push-back from those who do not agree with my brother's thinking. Some, at times, convey a sense of feeling threatened and even betrayed by my willingness to show respect and seek to understand my brother's thoughts and feelings, and my desire to empathize with the plight of those who share his convictions. This gives me a taste of my own medicine. As I look to the future and the possibility of a decision to ordain women, I have emotions of sadness, remorse and hurt for the personal impact such a decision would have on my brother. I had not anticipated feeling this way.

I am so grateful for this new capacity to empathize. I still have lots of questions and am, myself, not convinced of my brother's position, but I appreciated learning new things and incorporated some into my thinking. There is something right about the fact that I would be saddened by a decision that supports my own position of ordaining women to the gospel ministry, for the sake of my brother and others who are opposed to such a decision.

**Ray:** That is the manifestation of a miracle that comes by faith, faith that God can change us at such a fundamental level.

**Gary:** Because of my association with so many women in ministry, I understand and appreciate their experience. I attended grade school with some, and taught and baptized others. At least two are now ordained in the Pacific Union. My heart also would be saddened for their sakes if the vote went the other direction. I have to admit I also would be saddened for myself, but my feelings for others are equal on both camps.

**Ray:** I feel the same way. I think that's part of the fruit of the Spirit. The fruit of the Spirit is love, love that manifests itself in all the other fruit of the Spirit.

**Gary:** I believe it's a miracle of grace and evidence of growth in the fruits of the Spirit, for which I am unworthy and forever grateful.

**Ray:** I've been through this before. I suppose remnants of my experience, of leaving the Lutheran Church, are still there in my consciousness and now are beginning to emerge again with respect to this issue. It was a struggle. I hated to leave that congregation. The Holy Spirit had been working, especially among the youth. It was wrenching. I can still remember the final communion service we had in my church before I left. And all of those teenagers, New

Life Singers they were called, were in their uniforms sitting up in the balcony, and they came down as a body to take the communion service. I can still see it. I can still remember it.

But I was confronted with truth. And up until that time, I had believed that Sunday was faithful to the biblical Sabbath. To me, which day was the Sabbath was irrelevant, as long as one kept the Sabbath. But as I got into it... I wouldn't listen to my wife, she'll tell you that. And the reason was because I had a lot of Lutheran believers to answer to. And I knew instinctively, from the beginning, that if I went this way I would have to have answers. I had to be able to explain to them what happened, what the Lord did.

All along, I was aware of the fact, I supposed, that because I was a pastor I was not the only one involved in this crisis. My whole church was involved. Wonderful colleagues in ministry, personal friends with whom I prayed and shared in Bible camps — all of them were involved. And I kept thinking, *How are they going to feel? Am I going to hurt them profoundly by betraying them, abandoning them and moving?* All of that was a part of the picture. This is on the feeling level, not the doctrinal or theological.

I don't like to have conflict. I don't like to have negative feelings between me and some of my colleagues; but, at the same time, this is why I'm torn. The Word of God tells me not only to preach the Word but to guard the truth — protect it. And so I'm wrestling, *How can I do this?* And this is the motivation for my recent paper.<sup>1</sup> *How can I help this church arrive at a solution that is biblical but doesn't hurt anybody, that instead supports, affirms and encourages women in ministry?*

**Gary:** That motivation is not so much a motivation for truth as much as it is a motivation for the Body of Christ. That speaks volumes.

**Ray:** I love the church. When I say that, I don't mean the organization but the people ... the people.

**Gary:** You have a pastor's heart.

## SUMMARY

**Ray:** We should not be overly concerned about the amount of time the Church needs to come to a consensus. If we rush to a conclusion that is not satisfactory to the whole church, we risk alienating people. I used to tell my students at the seminary, when the matter came up, "If you ever get into trouble with a congregation, don't run to the president's office and ask to be moved. We need to get conference presidents in on this, too. They should not be too eager to move you out of a difficult situation either, because that may not be the wisest thing to do. In most cases, the

best thing to do is for the brethren to work with you and the congregation, and help you together to arrive at a resolution to this issue — no matter how long it takes. You stay there, because only that will benefit you and the congregation spiritually, by growing through that experience in love. What a terrible burden to have to bear for the rest of your ministry if you left a congregation with bitter feelings of anger and hostility on both of your parts. That would stain you for the rest of your life.” The same thing applies here.

My wife, Shirley, and I were talking about this whole, agonizing process. “You know,” she said, “I think I’m coming to the place where I’m beginning to understand that this whole process is necessary for the Church, under God’s guidance. It’s part of the cleansing that is also a part of revival and reformation. Maybe the Church has to go through this agony in order to be cleansed. Jesus is coming soon. What does it mean to be ready, or to get ready?” (In the corporate sense, she was saying.)

We need to work together as the Body of Christ. We need to work through this thing together, and allow the Spirit to lead us in community to the place He wants us to be.

**Gary:** I’m reminded of that familiar quote in *Christ’s Object Lessons*. “Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own” (p. 69). Christ was ever cognizant of the community in which He was serving and how His actions would be perceived and interpreted; He adjusted His actions and words, based on place and time, not only to protect His ministry and mission but, also, to protect the hearts of the people.

We need to be like Him, not only in character but in our methods and practice. And becoming like Him is not something we do, it is something we receive. We cannot conjure it up, we cannot craft it, we cannot determine to have it; we can only receive it. *For It is God who works in [us] both to will and to do for His good pleasure* (Philippians 2:13 NKJV). *For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them* (Ephesians 2:10 NKJV). God is the one who accomplishes this through the ministry of the Holy Spirit who produces His fruit in us. We’re talking about heart work. “It was heart work with Christ. And if we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses” (*The Desire of Ages*, p. 668). If we consent!

## WHERE TO BEGIN

What we’ve really been talking about here is the affective level of spirituality, because we’ve been talking about being concerned with feelings and hurt and souls and a desire to not lose any. If everyone came together with that passion, to not lose any in the process, we would go about it differently.

How can we do this in a way that heals rather than wounds? We’re talking about the process, because it involves all this kind of stuff. And it doesn’t involve so much information as it does heart, attitudes, language and feelings.

The best place for all of us to start is at the foot of the cross. At the foot of the cross, there is no rank or position. Everything we hold precious and dear to ourselves must be let go. It is the place of complete and total surrender and where all are on equal ground.

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C. Raymond “Ray” Holmes was born of Scandinavian heritage aligned with Martin Luther and the spirit of the Reformation, though he did not come to a living faith until his early 20s. After earning a Master of Divinity degree from the Lutheran School of Theology at Chicago, he was ordained and served as a pastor in the Lutheran Church for ten years until led, by events, to discover the rich, biblical heritage of the Seventh-day Adventist Church. He made the transition in 1971. Having earned a Master of Theology degree from Andrews University, he was ordained into the Adventist ministry by Robert Pierson, then president of the General Conference. He served as associate pastor at the Battle Creek Tabernacle and, later, pastor of the Fairplain Church near Benton Harbor, Michigan. After completing a Doctor of Ministry degree at Andrews University, in 1975, he served on the faculty of the SDA Theological Seminary in the Philippines and the SDA Theological Seminary at Andrews University until retirement. He authored the book, *The Tip of an Iceberg*, in 1994, in response to what he saw as a major threat to Adventism — the crucial issue of biblical authority and interpretation that underlies the question of the role and ordination of women in ministry. Since retirement, he has served as “senior” pastor of Christ Community Church in Bessemer, Michigan, which is less than a mile from the Lutheran Church he pastored in the 1960s. Under his leadership, Christ Community Church affirms women in ministry who often share his pulpit. He has been appointed to serve on the General Conference Theology of Ordination Study Committee.

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Gary Burns is a third-generation Seventh-day Adventist with a rich spiritual heritage. His mother, Hazel Burns, recently retired as an associate pastor of the Seventh-day Adventist Church at Kettering, Ohio. He did not come to terms with his own call to pastoral ministry until 1985, when he began as pastor of the Bryan, Defiance and Hicksville churches of the Ohio Conference. Leading up to his ordination, in 1989, Walter Wright served as his senior pastor/advisor in an unprecedented relationship between the Ohio and Allegheny West conferences. In January 1990, he served as pastor for youth ministry at the Pioneer Memorial Church on the Andrews University campus and, later, as pastor to the Dakota Adventist Academy Church, adding the responsibilities of youth and young adult ministries and summer camp director for the Dakota Conference. Since 1995, he has worked with the North American Division prayer ministry team with a focus on teen prayer ministry. For the past ten years, he has served as director of communication and editor of the *Lake Union Herald*, and director of native ministry for the Lake Union Conference. He received a Master’s degree in Religious Education from Andrews University in 1998. Though he never attended the seminary, he has been mentored in pastoral ministry by a number of seminary professors and seasoned pastors, such as Doug Kiefer, Don Jacobsen, Walter Wright and Ray Holmes.

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1. The article “Women in Ministry: What Should We Do Now?” will be available later this year at <http://ordination.lakeunion.org>.



# AS IT HAS PLEASED HIM

BY SHARLEEN BUCK

**T**he building blocks of a solid, spiritual foundation were laid early in my childhood. When I was a small child, my grandma took care of me while my parents were at work. Every afternoon, she read Bible stories to me from a book with beautiful, vivid illustrations. Oftentimes, the familiar stories were enjoyed along with windmill cookies and a cold glass of milk. I loved the time we spent together and looked forward to hearing the familiar stories, never tiring of them.

Before I started school, I gave my heart to Jesus. I wanted Him to be my Friend, just like He was a Friend to my grandma. Shortly after this, a neighbor, Mrs. Crowell, began an after-school Bible club. She opened her home and shared the love of Jesus with elementary-age boys and girls. I remember how Bible stories came to life as she let us help her with the felts. My simple trust and childlike faith in God's Word was growing.

When I was seven, my family began to regularly attend a small church in our rural farming community. The early afternoon sunshine shone brightly through the high bank of windows in the pastor's office, flooding the room with warmth. I felt at peace and quite content.

I was nine years old, waiting for my parents after Sunday school. Our class had just dismissed, and I was alone in the quiet room. For no reason in particular, I found myself thinking that the pastor had the best job in the world,

sharing God's love with others. I envisioned someday becoming a pastor myself.

I was no stranger to women in ministry. The children's Sunday school teachers, the choir director and vacation Bible school leaders of that small church were all women. They were women who, like my grandma and Mrs. Crowell, had dedicated themselves to serving and sharing God's love with others. I now realize that their unselfish and often unrecognized service, coupled with the faithful prayers and godly example of my parents, led me to a place where, as a young adult, I gladly celebrated my 21st birthday at a church board meeting.

During the next several years, I served on various church boards, led out in Wednesday night children's programming and assisted with vacation Bible school. Although I was very involved in church activities, I began to sense God leading me on a search for a deeper understanding of His Word.

# I believe that faithfulness to Scripture is supreme and powerfully enables us to rise above personal desire or ambition.

I always loved the Old Testament, including the prophets (major and minor). Although the churches I attended rarely, if ever, referenced or taught from these sacred pages, I was certain they held a vital message for the church in our time. It saddened me to see various Protestant denominations capitulating to cultural pressures, compromising their beliefs, watering down the gospel and even denying the authority and truth of God's Word. It was clear to me that the enemy was doing everything he could to undermine belief in the Word of God.

It was during this time, as I prepared a devotional thought for a board meeting, that God spoke to me through Jeremiah 6:16: *This is what the Lord says: Stand at the crossroads and look; ask for the ancient paths, ask where the good way is, and walk in it, and you will find rest for your souls....* (NIV)

In 2000, my family moved from mid-Michigan to the western Upper Peninsula. I had no idea that God would use this move to eventually lead me to the Seventh-day Adventist Church. In fact, I had never known a Seventh-day Adventist. But, in 2002, after completing Good News Bible studies and attending a Hope for the Homeland series, I knew that God was guiding me down a new path.

God then used a bookmark, I randomly received at a women's retreat, to affirm my life-changing decision to join the Seventh-day Adventist Church. The bookmark bore "my" verse, Jeremiah 6:16. I had come to spiritual crossroads, and knew that it was all in His plan and in His time.

Imagine how thrilling it was to find a church home that upheld not only the study and application of God's Word, but also its simple truth and authority, a church that recognized a firm "Thus saith the Lord..." a church with a message and a mission to reach the world for Jesus. It was at the Christ Community Church of Seventh-day Adventists, in Bessemer, Michigan, where I found my spiritual home.

Although I had "grown up" in church, I have grown more in Christ during the past ten years than in all the years prior to that. Thankfully, I have a solid foundation upon which to build.

One evening, shortly after I was baptized, I was driving to Camp Sagola for a meeting and found myself speaking with the Lord. I was thanking Him for leading me into a deeper understanding of His Word and putting just the right people in my life to bring me into His remnant church. I thanked Him for the caring friend who initially invited

me to Bible study, the warm welcome I received from all of the members of our church and the special friends and mentors I found in the older women who held spiritual leadership roles in our congregation.

As I prayed, I expressed my desire to be more like those ladies. I suddenly realized that what I really wanted was to be more like Jesus. These "mothers of Israel" reflected His character so completely, and their uncompromising stand for the Word of God was a standard which I treasured.

I can't honestly say that I ever felt "called" to teach or to speak, rather the opportunities arose naturally, over time, as I have been encouraged to use and further develop the spiritual gifts God has given me. During the past several years, I have had the blessings and challenges of leading out in community health/cooking classes, teaching junior high/high school Sabbath school, teaching adult Sabbath school and preaching occasionally.

While these opportunities are a blessing because it is an honor to be used by God, they are also challenges because of the inherent responsibility one feels when presenting the Word of God to His people. God's Word, the Good News, has the power to change lives. A faithful servant must always uphold the truth of His Word. Jesus said *Sanctify them with the truth, thy word is truth* (John 17:17 KJV). It is with this thought in mind that I approach my call.

Someone once said, "God said it, I believe it and that settles it." That pretty much sums up how I feel about His Word. It has been my experience that God's Word is, for the most part, black and white. By watering down the message or simply discarding what offends or contradicts our desire, we tend to muddle the issues and create pools of gray.

However, the Word of God is not open to creative interpretation to suit our personal desires and/or cultural dictates, no matter how many words are given to justify it. As such, I make no apologies for my simple faith.

One of my favorite quotes from Ellen White is "Numberless words need not be put upon paper to justify what speaks for itself and shines in its clearness. Truth is straight, plain, clear, and stands out boldly in its own defense; but it is not so with error. It is so winding and twisting that it needs a multitude of words to explain it in its crooked form" (*Early Writings*, p. 96).

It is imperative, especially in these last days, that we uphold the unequivocal authority of God's Word. For me, this means

that I must let God speak to me through His Word. God always says what He means and means what He says. There is beauty in the believing faith of a simple and, yet, decisive “thus saith the Lord.”

Although there have been times when I have longed for the opportunity, the road I traveled did not lead me into a full-time vocation where my primary job would be devoted to sharing God’s love with others. Nonetheless, God has given me an avocation — the same one He has given to each one of His children. He has called me to share the Good News of His love with others.

In the closing words of the book of Matthew, Jesus speaks the Great Commission to His disciples. Matthew 28:19 (KJV) reads: *Go ye therefore, and teach all nations...* Here we find our avocation, our calling. It is here that Jesus said, “Go.”

It is clear that He is telling each one to “Go.” Yet, just as the physical body is the sum of all parts and not all parts are the same in form or function, so, too, the spiritual body of Christ. We are to “go” in the manner to which He has called us. I firmly believe that His call never contradicts His Word.

By God’s design, all are equal in terms of salvation (see Galatians 3:28). Likewise, by His design, He calls each believer to a unique ministry and, as inspired by the Holy Spirit, has made known His requirements for certain positions held within His church (see Exodus 40:13–15, Numbers 16, 1 Timothy 3:2 and Titus 1:6). As a woman, this does not make me feel limited in any way. Instead, it frees me to serve the Lord in ways that my dear brothers may not be able.

I know that His ways are not our ways. God is not arbitrary nor is He capricious. He does not make rules to limit or belittle us or to make us of lesser value. Our ministry opportunities may be different, but they are all of equal importance.

As a Seventh-day Adventist, I believe that the gospel ministry is a special calling from God. However, my understanding of what that entails is that God calls all believers into some form of gospel ministry. Again, it is part of the Great Commission. Most believers will never hold what may be considered an “official” position within a local body of the church; however, they are to be active in the gospel ministry, sharing God’s love with others.

That is not to say that official gospel ministry opportunities don’t abound. Selfless, dedicated workers are needed in women’s ministry, youth ministry, Sabbath school, Bible workers, prison ministry, shut-in ministry, health and wellness outreach, hospital chaplaincy, all of which would be suited for women interested in serving their church and others in an official ministry.

It is here that my thoughts return to the building blocks of the foundation of my faith that were laid by my grandma, Mrs. Crowell and other dedicated women who invested their time and talents in the spiritual development of a young life. They may never have known, this side of Heaven, what an influence they had on my life or that of others. On the other hand, I have made it a point to let the spiritual friends and women mentors who God blessed me with, when He led me to the Seventh-day Adventist Church, know that they have greatly impacted my walk with the Lord.

Each of these women answered the call of God, recognizing that, no matter what role they were asked to play, God Himself had set the members of the Body in order as it had pleased Him (see 1 Corinthians 12:18). Each one faithfully upheld the clear and simple truth of God’s Word, sowing seeds that ripened into good, spiritual fruit.

These women served faithfully in the roles to which they were called, never questioning that their ministry was part of a bigger picture. Just like a jigsaw puzzle is fashioned in such a way that pieces are unique in form and function, and that missing one piece renders it incomplete, so, too, each member of the Body is of equal importance for the Body is not one member, but many (see 1 Corinthians 12:14).

Through the years as I have prayed for God’s guidance, my understanding of His Word has deepened. As the Holy Spirit moved upon my heart, I found that my childhood vision of the call to which the Lord would lead me was profoundly changed. I believe that faithfulness to Scripture is supreme and powerfully enables us to rise above personal desire or ambition.

As part of the Remnant Church called to carry the Three Angels’ Messages to the world, I am convinced we must stay the course and not allow any eleventh-hour distraction to take our focus off Jesus. As a Sabbath school teacher and lay preacher, it is my heart’s sincere prayer that I faithfully will fulfill the mission to which He has called me and that His character will be more fully restored in me that I may reflect Christ in all that I say and do.

Although I am not a pastor, God’s call on my life is no less important. He has given me the opportunity to share His love with others. My simple trust and faith in the authority of God’s Word has allowed me to minister to others, sowing seeds for the Kingdom while taking an uncompromising stand for the standards which it proclaims and upholds. He has placed me in the Body of Christ as it has pleased Him.

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Sharleen Buck writes from the Upper Peninsula where she is an enthusiastic member of Christ Community Church in Bessemer, Michigan.

# I HEARD THE CALL

BY TACYANA BEHRMANN

**W**hen I think about my story thus far, I think of the story of Peter in Matthew 14 — Jesus’ call for Peter to walk upon the water. For years, I knew Christ was calling me to walk on the water; yet, it wasn’t until I was 18 years old when I had the courage to “get out of the boat.” My story was one of great loss but, with the acceptance of Jesus Christ, my story is no longer one of loss but the greatest gain my life can know.

I grew up not wanting or needing anything. My mother, a fashion designer, and my father, at the time a financial planner, provided my sister and me with everything children could ask for. Our home life was one of love, forgiveness and always this overwhelming feeling of Christ’s presence. I could never doubt His existence or turn away from a knowledge of the undeniable fact that Jesus lived because of the example of my parents. Everything they did exemplified who He was; whether at church, work or home, my parents were consistent in their daily commitment to love and serve Christ and reared us in a way we would experience Him, not only through their words but through their lives.

My loving parents could not protect me from the pain life seemed to bring me. The devil always seems to find ways to prey on the youngest of God’s children. My young heart experienced much pain and loss that resulted in an extremely low self-esteem. As a result, the view of a loving Christ was extremely tainted in my young mind. By this time, my father had accepted the call to ministry and had become a pastor. His decision confused me. *How could he leave the money, lifestyle and bonuses to serve a God who allows humanity such pain?* I developed resentment toward my father, which, in

retrospect, was resentment toward who I thought Jesus was. In spite of my resentment toward my father, he never stopped being Jesus to me. My dad’s heart for me and his longing for a relationship with me was evident.

As my rebellion grew, I could anticipate my dad’s, the pastor’s, reprimand. I would wait to see how he would react toward my behavior. Time and time again, I found myself crying in disbelief and conviction because the Jesus whose character I wanted to deny was ever evident in my father, and even in his reprimand. I could see Christ’s heart for me through the example of how my father spoke to me, no matter the situation, good or bad. My father’s love for me, his pursuit of me and his decision to see that the devil not have the victory in my life is the reason I am dedicated to serving the Lord today.

Many times I hear of pastors’ kids who are wayward, and I think of the example of my father. I think of the fact that I could, indeed, find fault in him, but I could never deny the fact that, even in his faults, he was honest in admitting, surrendering and growing in Christ — to be the man Jesus called him to be in order to raise me to be the woman Christ called me to be. His heart for me and for my

salvation overwhelms me with tears to this day. I wouldn't be who I am today if it was not for my parents' ever-loving pursuit of my heart for Jesus.

In 2008, my parents encouraged me to take part in a mission trip to India that our conference youth director was planning. In preparation for India, I came to the realization that I needed Christ in my life. I was going on a mission trip to tell people about a transforming love that I had yet to accept and experience.

During my experience in India, I found Jesus. I'll never forget being in my hotel room and hearing the voice of God speak to me so clearly, urging me to surrender all to Him. In surrendering to Christ, there were things I would have to leave behind. I knew this. Finally making the decision to "step out of the boat" was extremely transformative. I knew that, for years, Christ had been calling me out on the water to find Him, in the mystery where His redeeming love could transform my heart. I finally understood in that moment, in that hotel room, that I had nothing to give in this life but to retell the story of Jesus. The story that for years I tried to overlook, dismiss and reject was the same story that brought my heart, mind and soul a renewing peace and an overwhelming amount of joy and fulfillment in Christ Jesus. The transforming power of the story of Jesus, from that night on, has been my song. And every day, I pray that it will be my story — a story that, through the ages, will ring true about the grace of a Father upon my wayward heart, the love of a Son for the will of the Father to be accomplished, and for the transforming truth that comes with the call of the Spirit to step out on the water. This is my story, this alone is my song. With my eyes fixed on Him, I have no doubt that my story and feet, that are forever longing to step out deeper on the water toward Jesus, will never fail.

On July 31, 2009, I was baptized. It took place in our family pool in the backyard of our home. My father stood with me, and I could see in his eyes this tremendous amount of love. I closed my eyes as they welled up with tears. This day was not only about committing to Jesus, it was also the beginning of a better relationship with my parents — a commitment to honoring them and letting them know how

much their love, prayer and continual urge to remind me of my higher calling changed my life. They never stopped pursuing me, and, from that day on, I'd never stop pursuing them with the same love and prayer that they displayed to me for so many years.

The day of my baptism was the best day of my life. As we stood there in the pool, my dad told me how proud he was of me and how he had longed for that day. His eyes filled with tears as he plunged me down into the water. As he lifted me up, I felt a joy I had never experienced. I felt free. I knew this cleansing wave signified my commitment, from that day forward, to never "get back in the boat" but to stay out on the water, where I must surrender to the Spirit as He leads me.



I do plan to attend the Seminary in a year (perhaps two). I knew I was called to be a worship leader, and have been leading worship since I was 13. The call on my life became evident my senior year of high school when I became a primary worship leader at the Christian school I was attending. I have never felt closer to God than when I have the opportunity to sing to Him.

I know He has a place for me in pastoral ministry, especially in the realm of worship and planning of worship events. I know God has called me to lead worship and be a worship pastor. Eventually, I feel called to be a teacher of theology in reference to worship. I also feel called in the areas of outreach ministry and missions. Worship and justice go hand in hand, and there is no greater duty as a Christian than to seek and help those in need.

My prayer is that my trust in the Lord's steadfast love and guidance will never waiver and that I'll eternally keep my eyes fixed on Him, the Author and Finisher of my faith. All my hope is in He who called me out unto the water, and my prayer is He will lead and I will follow as He leads me deeper still.

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Tacyana Behrmann is currently a student chaplain at Andrews University and praise leader at Pioneer Memorial Church. She will be graduating in May 2013 with a bachelor's degree in religion, a minor in public relations and a certificate in leadership. She plans to continue her studies at the Seventh-day Adventist Theological Seminary at Andrews University.

# Ministry Beyond

BY DEENA BARTEL-WAGNER

# M

inistry beyond. For chaplains, this phrase depicts the crux of their ministry. They combine their pastoral role with that of chaplain and perform ministry beyond the walls of a church building. Within the boundaries of the Lake Union, women chaplains provide spiritual care in healthcare, military, education and community settings.



## Carolyn Strzyzkowski

In choosing a life ministry, Carolyn Strzyzkowski (above, right) had no plans to become a chaplain. “I was busily engaged in teaching, both in special and adult education,” says Carolyn. “During one year, my life changed drastically and I knew each step was God’s leading.”

Carolyn was raised a devout Catholic. “My paternal grandmother was my prayer mentor and encouraged me to actively participate in church,” says Carolyn. This strong emphasis led to two experiences that have had a lifelong influence. “When I was in sixth grade, I was an altar girl. One day as I changed the tabernacle curtains, I sensed such a deep longing to be a channel of God’s love to others and to be close to Jesus.”

The second experience occurred when Carolyn was 13. “When my parents married, my mother was disowned by her parents,” says Carolyn. “My Lutheran grandmother could not comprehend that her daughter would willingly leave her faith tradition. When my mother became ill, I learned for the first time that my grandmother was alive and lived just six blocks away from our family.”

At the time, with such a remarkable revelation, Carolyn had one thought. She was incredibly sad that a familial

relationship could be so fractured because of a spiritual divide. This led Carolyn to seek out common ground with others, rather than looking at the differences.

After 18 years of teaching, Carolyn found herself on the cusp of change. Within one year, she was introduced to the Seventh-day Adventist Church and baptized, completed a master’s degree, began a course of Clinical Pastoral Education, and was hired to establish a chaplaincy program at Mercy Memorial Medical Center in St. Joseph, Michigan.

From that whirlwind beginning, Carolyn has served as a chaplain in hospitals, hospice care and long-term care facilities. In each setting, Carolyn has been brought back to her teenage thoughts of finding common ground with others as she ministers to them.

“In the hospital, individuals who are in the pre-surgery area are very open to prayer,” says Carolyn. “They are looking for assurance and peace. I work alongside the nurses to bring a sense of peace and calm to the patient.”

When Carolyn became a hospice chaplain, it was a radical change. “When people are in their dying days, the chaplain has the opportunity to sit quietly and be present,” says Carolyn. “When I would offer a sip of water to the patient, I was often reminded of Jesus offering living water to the woman at the well.”

While ministering in a long-term care facility, Carolyn was energized by the pastoral relationship she was able to develop with the residents. “The stories of a person’s life are the holy ground,” says Carolyn. “These individuals knew they were in the final days of their lives, and yet they still tried to make the most of their days.”

Carolyn remembers one of the ladies who had been the chairperson of an English department. “She talked of her diminishment, and I saw how gracefully she went about accepting that,” says Carolyn.

Carolyn’s education in chaplaincy did not end with earning a master’s degree. Her call to chaplaincy, during the past 23

years, has been recognized in various ways. Carolyn holds a healthcare chaplain endorsement from Adventist Chaplaincy Ministries and is board certified by the Association of Professional Chaplains. She has received ministerial credentials from the North American Division and looks forward to her commissioning service in the near future.

Through chaplaincy ministry, Carolyn is fulfilling her desire to share God's love with others. Today as she walks the halls of Borges Medical Center, Carolyn offers patients a listening ear, a word of peace, and seeks common ground to minister as Jesus ministered.



### Sherri Headen

A calming presence was the first thing a homesick 18-year-old Army recruit noticed when the chaplain entered the barracks. "When the chaplain came into the room, my first thought was, *We can just exhale and breathe*," says Sherri Headen (above). "The Holy Spirit accompanied that chaplain. It made such an impression on me in a time when I was homesick, scared, anxious and felt very unsure of myself."

God knows the plans He has for us. "I never imagined God would lead me to become a chaplain," says Sherri. "After being impressed to attend a Revelation seminar, I was baptized in 2001. At that time, I had no inkling of a call to ministry.

"Two-and-a-half years after my baptism, the Holy Spirit was guiding me to change my career field in the military," says

Sherri. "I began searching for chaplain assistant positions, but none were available."

Information about the Air Force Chaplain Candidate program kept appearing during Internet searches, but Sherri ignored it. "I didn't believe I had the charisma, eloquence or education to be a pastor or chaplain," says Sherri, "[but] the information continued to show up in my searches."

Although hesitant, Sherri decided to pray about it and ask God to open the door if chaplaincy was to be her ministry. "From the moment I began inquiring, the doors were wide open," says Sherri. "I entered seminary in January 2004." Sherri completed a Master's of Divinity degree and is the first Adventist woman to be commissioned as a U.S. Air Force Reserve chaplain.

Today, Sherri seeks to bring the same type of calming presence to the residents of the Sunrise Senior Living Center, in Carmel, Indiana, and as an Air Force Reserve chaplain at Scott Air Force Base, Belleville, Illinois, that she experienced during her hour of need.

In her dual role as a chaplain at an assisted living center and military chaplain, Sherri ministers to two very different populations. "I may be facilitating worships for seniors and ministering to them one-on-one," says Sherri. "As a Reserve chaplain, I minister to first-term airmen, do visitation on the base, preach at worship services, and give briefings to troops who are returning from deployment." Sherri also is a part of the pastoral team of the Emmanuel Church in Indianapolis, Indiana.

Seeds of a ministry calling were planted in Sherri's heart in an Army barrack. Today, the fruit of her experience is seen through her ministry to young and old alike.

"It's a sacred privilege for me to be present with those who are experiencing a critical life situation," says Sherri. "They are reaching out and want someone to be with them when they are vulnerable. This is a sacred moment, and I never take it for granted."

Deena Bartel-Wagner is the publications editor for Adventist Chaplaincy Ministries in Silver Spring, Maryland.

### Adventist Chaplaincy Ministry

Adventist chaplains around the world offer a ministry of presence and prayer. They pray in the rooms of hospitals and medical centers. They encourage students on school campuses. They minister to police and firemen, as well as the victims of violence in local communities. They bring hope within prison walls to those who have committed crimes against fellow human beings. They are on the battlefield, the ships, and in the barracks with those who stand watch to keep our nation free and safe.

On Sabbath, June 8, the ministry of Adventist chaplains will be recognized and supported by a North American Division-wide offering.





## A Centenarian's Witness

BY JUANITA EDGE

**M**arie Hayden of the Menomonie (Wisconsin) Church is 100 years old, but that doesn't keep her from sharing Jesus.

"I used to be ashamed of my religion and avoided talking about it," says Marie, "but I've gotten bolder as the years go by. If someone doesn't agree with me, I just say, 'That's fine. Let's see what the Lord says about it.' I never want to get into an argument."

In 2012, Marie held Bible studies by telephone with a long-time friend who lives some distance away. Recently, Marie shared literature with her hairdresser, and now they are making plans to start studying the Bible together in Marie's home.

"I've concluded that the best way to share Jesus is to be friends to start with," advises Marie. "Let people know your religion is not going to affect the friendship."

"The other thing to do is tell them what the Lord has done for you. Also, every time I talk to anybody, I try to



Marie Hayden

draw the Lord into the conversation, saying, 'Doesn't it seem like the Lord is really helping you?' If someone comments on something I've done or my age, I always let them know it is only by the power of God I'm able to do anything. We need to bring Jesus into everything we do and say.

"For a while, I started getting depressed because all my friends were dying off. I'm the oldest person in our church and our community too, I think. But then, I had to give myself an attitude adjustment. God has me here for a reason. I try to keep saying little things to point people to Jesus. I have a lot to be thankful for."

Juanita Edge is the communication director of the Wisconsin Conference.

## A Mission Field in the Sky

BY CARROLL WHEELER

**I** became a pilot because I love flying. I was told, "If you love your job, you will never work a day in your life." But I have discovered there is something more fulfilling than flying a jet.

Many years ago, I flew with another pilot who had hoped to serve on a frontier mission. He planned to live among the people in a small village of 300 people, and show them Christianity. But, after all his mission training, the mission board decided not to send him.

Very disappointed, he thought about a question God asked Moses, *What is that in your hand?* (Exodus 4:2 NIV)

*Well, the controls of an aircraft,* he thought. *I'm a pilot. I fly with about 300 other pilots.*

Then it hit him. *This airline is my mission field!*

He got me thinking, *God has given me the same opportunity.*

My fellow pilots are my mission field, too. Airline pilots are usually paired together for a month at a time. We get to know each other, build rapport and become friends.



Carroll Wheeler

For me, talking with a friend is more effective than knocking on doors, handing out literature and leaving. That always felt like “hit-and-run” witnessing to me. Instead, I get to share the Gospel and discuss it with them for about a month.

During the last few years the question often comes up, “Why haven’t you upgraded to captain?” The answer is that I couldn’t keep Sabbath as a new captain with very little seniority. That usually leads to an explanation of what the biblical Sabbath means and what a blessing it is.

We have been given so much light.

It’s such a great privilege for me to

share it with my coworkers. It’s my niche. I guarantee God has one for you, too!

Carroll Wheeler is a member of the Sheboygan Church in Wisconsin, where he also lives.

## Loving Jesus at 103!

BY DOROTHY DEER

**M**yrrtle Doud loves life and she loves living. She hopes to live until Jesus comes so she can see Him face-to-face. Will she live until Jesus comes? She’s healthy at age 103!

Myrtle attended Adventist churches off and on for many years. But it wasn’t until about four years ago, when she moved in with her daughter, Joyce Dorgan, that she became a regular attendee at the Hinsdale (Illinois) Church. Then, last year, Myrtle decided it was time to become a full-fledged member and joined by



Ron Schultz, Hinsdale Church pastor, and Myrtle Doud

profession of faith with Ron Schultz, pastor, officiating.

“I feel it’s important to join the church, and I’m so happy to be part of it,” said Myrtle. “I thank God everyday for my longevity and good health.”

Dorothy Deer, communications leader, Hinsdale Church



## Adventist Bolingbrook Hospital celebrates five years

Gerald Lofthouse, M.D., remembers getting an early morning call five years ago from a patient who was going into labor.

“I remember stopping and thinking, *Oh, the hospital is opening today.*” Lofthouse said. “I told her, ‘You just be there at 7 o’clock and they’ll be ready.’”

It seems routine, but the hospital he sent his patient to, and the place she eventually gave birth in, was Adventist Bolingbrook Hospital, opening for the first time. Lofthouse delivered the first baby there in 2008.

Lofthouse has worked with Adventist Bolingbrook Hospital since it opened; and, in those five years, he’s been most pleased to see the way the team has come together.

“For me, it feels like I can very comfortably tell my patients, ‘I’ve got a group of doctors and nurses and staff who can take great care of you,’” he said. “To come to know the team like I have, it gives me a great deal of confidence and pride to be able to do that.”

And the community has responded, Lofthouse said, seeing the hospital as its own. “They take a lot of civic pride in it,” he said.

Since it opened, Adventist Bolingbrook Hospital has provided educational and clinical programs in the community. At the hospital, Rick Mace, chief executive officer, said: “Even though we are part of a hospital system, because the residents of Bolingbrook and our surrounding communities have supported us, we feel like we have an obligation to provide the best possible care and customer satisfaction that we can.”

As a tax-exempt entity, the hospital works hard to serve those in the community who might not otherwise have access to healthcare. In 2012, Adventist Bolingbrook Hospital provided \$4.78 million in charity care to patients who



The Greene family (clockwise, from top), Malcolm Greene, Malcolm Greene II, newborn Emanuel Greene and mother Curry Greene, all of Joliet, Ill., pose before a photo of Malcolm Greene II at Adventist Bolingbrook Hospital. His photo hangs at the hospital, commemorating the first babies born there.

could not otherwise pay for the services at the hospital.

The hospital has partnered with the Visiting Nurse Association to provide medical home services for Medicaid and other under-insured patients who do not have a private practice physician.

“We believe in serving the needs of the community,” Mace said. “That’s what we’ve worked very hard to do.”

The hospital’s work with the community exemplifies Christ’s call to help those most in need, said John Rapp, vice president of ministries and mission for Adventist Midwest Health, as in Matthew 25:40. *Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.*

For his part, Lofthouse plans to continue working with the hospital. A Seventh-day Adventist who has held leadership roles with the Hinsdale Church for about 30 years, he is most pleased with the development of the hospital’s Creation Health program.

Creation Health allows Lofthouse to provide care in the context of his own beliefs about God. “God is the one who

provides true healing, and He knows the best plan for living,” he said.

Patients have shown their confidence in Adventist Bolingbrook Hospital by returning when they’re in need. Curry Greene, of Joliet, Ill., has birthed two of her three children at Adventist Bolingbrook Hospital. Her first son, Malcolm, was the fifth baby born at the hospital following its opening in 2008. Her latest child, Emanuel, was born January 14 of this year, the hospital’s fifth anniversary.

“I really had a good experience there with the first birth,” Greene said. “Everybody was also wonderful to us this time around. We had a very good experience.”

The hospital’s excellence has earned recognition. In 2009, the Bolingbrook Chamber of Commerce named Adventist Bolingbrook Hospital its business of the year. In 2012, HealthGrades awarded the hospital with its “Emergency Medicine Excellence Award.” In 2011, The Joint Commission awarded Adventist Bolingbrook Hospital a three-year re-certification at the gold level.

Chris LaFortune, public relations specialist,  
Adventist Midwest Health

## Professional Adventists for Safety and Security organization established

As national debates intensify over how to effectively safeguard our educational institutions against future acts of violence, Professional Adventists for Safety and Security (PASS) is preparing for their third annual meeting, to be held in July 2013. PASS was organized in 2010 to bring together safety and security professionals serving at Seventh-day Adventist schools, hospitals and other institutions to discuss best practices, provide community resources, and maintain an Adventist network of security personnel for the distribution of important information.

To date, there has been active involvement in PASS from campus security directors of Oakwood Adventist University, Southern Adventist University, Andrews University and Loma Linda University, as well as the directors of security at ADRA, the General Conference of Seventh-day Adventists, and the Review and Herald Publishing Association.

For years, there had been discussion of the need to establish an organization that would connect the various safety and security departments at Adventist institutions. Although there was an acknowledged need for communication between the different entities, attempts to form a professional network had never moved beyond preliminary stages.

When Dale Hodges became the director of Campus Safety at Andrews University, he was concerned about the negative perceptions that had developed between students and campus safety. The term “veggie cop,” a slang term commonly used in Adventist settings to refer to safety or security professionals, was new to Hodges. As



From left: PASS officers (back row) Lewis Eakins, vice president (chief of the Oakwood University Police Department); Melvin Harris, sergeant-at-arms (captain of the Oakwood University Police Department); Dale Hodges, president (director of the Office of Campus Safety, Andrews University); (front row) James Vines, General Conference director-at-large (director of Security & Safety for the General Conference of Seventh-day Adventists); Blaise Adams, secretary (office manager, Campus Safety, Southern Adventist University); Paul Muniz, chaplain (director of Agency Safety & Security for ADRA); Brian Worden, treasurer (foreman for Plant Services, Review and Herald Publishing Association)

a retired homicide detective, Hodges wanted to repair any negative perceptions while building the professionalism of his office.

“It was my desire to establish standards of service and levels of professionalism that had not been seen before,” he says, hoping such improvements would eliminate those negative perceptions. “When we raise the standards, everybody wins.”

Hodges felt the best way to raise these standards, both at Andrews and other Adventist institutions, was to develop an organization to provide models and lists of best practices for safety and security offices in the Adventist community. During the summer of 2010, Hodges contacted his counterparts at various Adventist colleges and institutions to see whether there was interest in forming such an organization. The response was overwhelming. Some departments committed to attending the meetings and those that could not stated their support.

Meeting dates and an agenda were set, and the rest fell into place. Hodges learned that many of his counterparts also were retired law enforcement or active members of their local law enforcement communities with a diversified knowledge base and experience to share.

“It’s my desire that this association will bring a level of professionalism to all Adventist entities, across the board, so we’re all providing similar services in a professional manner,” says Hodges; “setting the bar, so to speak.”

During its second annual meeting, in 2012, PASS adopted an official constitution and bylaws in addition to laying out several goals. One goal is the development of a webpage under the General Conference of Seventh-day Adventists. This website will allow PASS to provide its members with resources of working policies and guidelines for emergency management that include requirements published by the Department of Homeland Security and the Department of Education. Other goals include the development of a peer review team to evaluate the security services of institutions at their request and suggest possible improvements; the collection of a database for persons or things of interest; and recommendations for Clery Act compliance and adherence to NFPA, OSHA and EPA regulations and guidelines within our institutions.

The 2013 PASS Conference is scheduled for July 15–16 at Loma Linda University. For information on attending, contact Dale Hodges, current PASS president and director of the Andrews University Office of Campus Safety, at [dbhodges@andrews.edu](mailto:dbhodges@andrews.edu).

Keri Suarez, media relations specialist,  
Division of Integrated Marketing &  
Communication

## [ EDUCATION NEWS ]

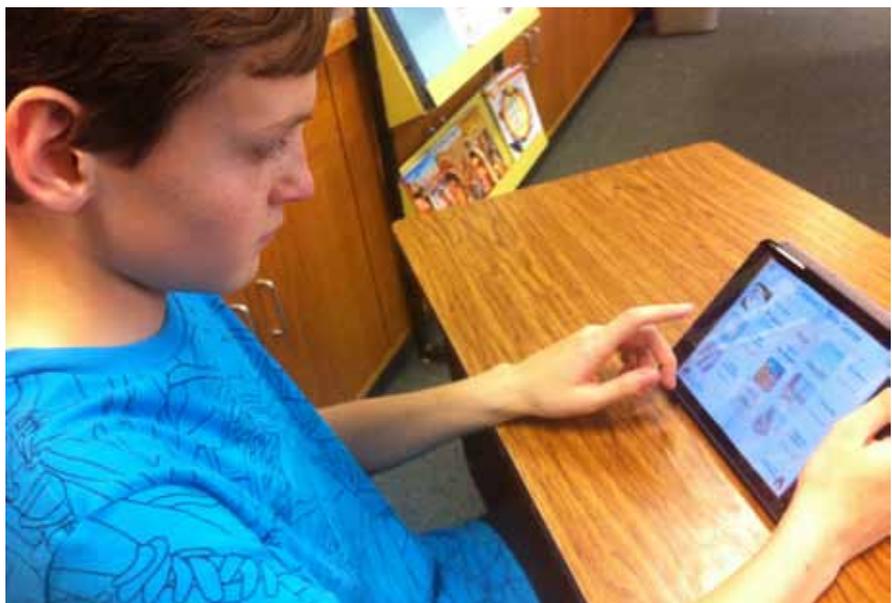
## Village School to launch 1:1 iPad mini program

Michigan—Beginning fall 2013, the Village Adventist Elementary School will launch their 1:1 iPad mini program. The program will provide an iPad mini, case and keyboard for every student in grades 6–8. Upon graduation, the student will get to keep the iPad mini. This is the only 1:1 iPad program of its kind in the greater Berrien Springs public or parochial education system. Honor Credit Union, which has provided financial donations to support technology at Village School, also has assisted with financing the start-up costs of this 1:1 iPad mini program.

“We are so incredibly excited about this new program. Today’s students have grown up immersed in technology,” says Wendy Baldwin, principal of the Village School. “The use of iPads, which are both portable and practical, will engage our students on a level with which they are familiar and comfortable.”

At the beginning of the year, each student will be issued a brand new iPad mini for use at school and at home. In return, students and their parents or guardians will sign a responsible-use form. The agreement will affirm Village School’s five learning goals for the 1:1 iPad mini program: adaptability, innovation/creativity, collaboration, productivity and ethics. The cost of this new program is covered by the Village School and a small, monthly technology fee that has become part of the tuition package.

Baldwin says she and her staff are committed to integrating this new education tool into Village School’s Christ-centered curriculum to provide each student a quality, 21st-century education. “Our goal is to alter the approach to education, incorporating 21st-century skills into the curriculum



Joshua Rosengren, who will enter the sixth grade in the fall of 2013, will be one of the first students to benefit from the 1:1 iPad mini program. Joshua uses one of the Village School’s current iPad minis to discover a variety of Bible-themed games.

so our students learn to ethically integrate technology into their educational endeavors and personal lives,” says Baldwin.

The teachers have already incorporated the iPad mini into their curriculum. For example, students will use them for virtual tours of ancient cities, observing constellations of the night sky during the daytime hours, learning a foreign language with pronunciation and spelling at their fingertips, and even basic note-taking.

This does not mean students will no longer use books, pencils and paper. “We believe in a balanced approach. Digital textbooks are growing in use, and they are a realistic part of our future at the Village School; however, we also recognize the value in taking small steps,” Baldwin said.

Each iPad mini will be personalized to the student specifically for their learning, but not solely for that. “Students will more readily access the learning opportunities of the iPad if they have access to the device both in and out of school. It will become a tool for their everyday lives,” says Baldwin.

The 1:1 iPad mini program also will offer students new ways to advance in their personal relationship with God.

“Kids today are far more likely to pick up a device for Bible study or devotional use than a traditional bound book.”

Baldwin is cautious to note that, with increased access to technology, there can be risks. The Village School will preemptively address those risks through education on proper and ethical use of technology. “Village will provide parent education nights where we will teach parents how to set parental controls and tips for wise use of technology. Our students also will be taught proper use to encourage wise choices of their own free will,” said Baldwin.

In addition to the 1:1 iPad mini program, the fifth-grade class at Village School will embark upon a 1:2 iPad mini program, which will bring an additional ten iPad minis into the classroom.

The Village School has approximately 185 students in Pre-K to eighth grade.

Keri Suarez, proud mother of two daughters who attend Village Adventist Elementary School



Bryan Chapman

Mary and Granville Squires were elated upon receiving the gingerbread house made by the second-grade class at Capitol City School.

## Capitol City School students delight senior members with gingerbread houses

Lake Region—First- and second-grade students at Capitol City School, in Indianapolis, completed a service project during the 2012 Christmas season. The project provided each student with a first-hand experience to better understand Jesus' words, *It is more blessed to give than to receive* (Acts 20:35 NIV).

On Dec. 17, 2012, eager and energetic students expressed their creativity in the completion of gingerbread houses. The gingerbread houses served



Bryan Chapman



Bryan Chapman

Capitol City School first-grade (top) and second-grade (bottom) classes stand by the gingerbread houses they made at Christmas to give to senior members of their church.

as an enjoyable Christmas craft, as well as service project for senior citizens. The Veronica Chapman Foundation sponsored the project. Bryan Chapman, Parent-Teacher Association member and father of second-grade student, Joshua Chapman, facilitated the project for the classes.

For learning illustration, students were asked how special and excited they feel when they receive presents or gifts. Unanimously, every one responded that they feel special and excited when they receive gifts. Their answers supported the learner platform for the project: "To make others happy by sharing Jesus Christ through kind acts, sharing and giving to others." Appropriate at the occasion of Christmas, the

learner platform shifted from concept to practice.

None too early in age, the first- and second-grade students experienced the responsibility and joy of giving. In the spirit of the season, the craft served as an object lesson which punctuated the meaning of good will and giving for students. The completed gingerbread houses were given to Jessie Moore and home-bound members, Mary and Granville Squires, senior members of the Capitol City Church.

Each gingerbread house was decorated with peppermint wheels, gumdrops, tapestries of different colors and other ornaments. Each decoration reflected the personal touch, creativity and care of the student. Recipients were overwhelmed and showed expressions of joy through their tears of happiness, gratitude and expressions of "feeling so special" because they were remembered not only at Christmas, but specifically by Capitol City School students. In addition, recipients received a lovely, color photo of the respective class and a lovely Christmas card bearing the signatures of each student, their teacher, Jacqueline Bailey, and principal, Norris Ncube. The Veronica Chapman Foundation Hallmark, with the life-sketch of Veronica Chapman, also was given to the recipients. The service project was a rich blessing to both giving students and receivers.

Bryan Chapman, father of Joshua Chapman, a third generation student who attends Capitol City School, as shared with *Lake Union Herald* staff



Steven Martin, band director, physical education teacher and vice principal at North Shore Adventist Academy in Chicago, Ill., marks 30 years at the school and is appreciated for the outstanding music program he leads.

## North Shore Adventist Academy recognizes exemplary teacher

Illinois—North Shore Adventist Academy is celebrating its 30th year with teacher and vice principal, Steven Martin. Although invited a number of times to take a position teaching music elsewhere, including higher education, he has chosen to stay. Martin states that

he receives great professional satisfaction from starting young children on instruments and guiding their growth through the years. Colleges reap the rewards of this dedication when his students arrive on their campuses. And, in the meantime, North Shore boasts an outstanding music program.

Martin came to North Shore Adventist Academy in 1983. Currently, he is the band director and physical education teacher, as well as vice

principal. Besides concert band, his music ensembles include the North Shore Bluegrass Band, the North Shore Trumpets, guitar ensemble, wind ensemble, jazz band, clarinet choir, Dixieland Band, trombone quartet, flute choir, sax quartet and Celtic Band.

In addition to being an accomplished musician, Martin is also an award-winning teacher. He received the Zapara Excellence In Teaching Award in 1992, and was listed in *Who's Who Among America's Teachers* several different years. He also was listed as one of the National Honor Roll's

Outstanding American Teachers in 2006.

Martin has degrees in physical education and music education, and a master's degree in music education. He is also a recording artist, having performed on 18 different instruments on six CDs. Martin has been a guest soloist for a variety of occasions, such as local and national conventions, and has performed with large and small ensembles of a variety of styles, such as concert band, string orchestra, classical string and brass quartet, Dixieland band, Celtic and bluegrass. Martin

also performed on eight of the Voice of Prophecy Family Reunion videos and, recently, as a pit musician on banjo, mandolin and flute for the world premier of "The Christmas Miracle of Jonathan Toomey" at the Provision Theater in Chicago.

Although celebrating this landmark year for Martin, the school's music program also includes outstanding choral, voice, stringed instrument and keyboard instruction from its other music teacher, Juvy Loriezo.

Marshall L. Merklin, Ed.S, principal, North Shore Adventist Academy

## Capitol City School talks about strangers, bullying and safety

**Lake Region**—The schools in the Lake Union Adventist education system conduct safety drills to help students and teachers be aware of what to do or what not to do in cases like the school shooting in Newtown, Conn. During the first week of school in January, Capitol City School students, in Indianapolis, also were alerted about the safe places in the school building, and the principal and teachers walked the learners through the process throughout the building. Although the drill was scary, especially to younger students, the overall impression was that the students engaged in a proactive, life-saving exercise.

In February, Capitol City School hosted Candi Perry, an Indianapolis metropolitan police officer in charge of community relations in the Northwest District. Perry's approach to safety was outstanding. She demonstrated an above-average understanding about how bad guys gain access to children and lure them into devastating situations. On the day of the visit, Perry initially came into the building in plain clothes and secretly passed candy to a few students who had been warned about not taking stuff from strangers. All students failed this test. Some students were given the candy without their parents' realization, a



In February, Candi Perry, a police officer, addressed the student body at Capitol City School and spoke about the importance of avoiding offers from strangers, the need to protect younger children from strangers, and addressed the issue of bullying.

typical example of how parents sometimes let the guard down, which leads to children falling into bad hands. The officer later arrived in uniform to address the student body about the importance of avoiding offers from strangers. She also emphasized the need to protect younger children from strangers, and not to tell their names and other information to strangers.

Perry also addressed the issue of bullying and told about how she was bullied as a student, and how the pain of bullying stayed with her until she was an adult. This personal story was Perry's avenue of reaching the students and appealing to their consciences about the evils of bullying. The students were challenged to live peaceably with one another, stop bullying others, and protect each other against bullies.

Lastly, Perry was an observer and adviser of a safety drill the school had started earlier in January. The students were given a safety code while in

different parts of the building. The drill went well, as much as possible, and the officer shared her observations and suggestions with the principal, pastor and two attending parents. Some suggestions included making sure there is no noise in the hideout place, buying time when called to come out of their hiding place, getting a good glimpse of the intruder in order to alert the police, and being quick to act. Overall, the officer was impressed that the school had taken the proactive stand against violence. Perry applauded the staff and parents for being so caring and protective of the children. The exercise ended with William Lee, Capitol City Church pastor, offering a prayer of protection for the school, parents and the visiting officer.

For more information about Capitol City School, visit <http://www.capitolcitysdaschool.org> or call 317-602-3524.

Norris M. Ncube, principal, Capitol City School

## [LOCAL CHURCH NEWS]

## Volunteer finds disaster response to be invigorating

Wisconsin—When the Disaster Response Training announcement came to the Hudson Church, Janis Melum, Adventist Community Services leader, really wondered if this was something she should take. She decided that she would take the class just to learn what everyone would be doing in a disaster. “I never dreamed that I would go and work,” she stated.

Melum, along with 15 other north-west Wisconsin members, took the Disaster Response class held in Rice Lake on Oct. 28, 2012. This class was taught by Les Morrison, Minnesota Adventist Community Service Disaster Response coordinator, and Debra Davis Moody, Lake Region Disaster Response coordinator.

When Hurricane Sandy hit the East coast in November 2012, a call for volunteers was made. Morrison and two others were leaving for New Jersey on Nov. 16, 2012, and Melum decided she would join them. The plan was to be back home the Sunday after Thanksgiving. As the day approached to return home, Melum decided she would stay and work through Christmas, returning home on Dec. 31, 2012.

Melum soon was oriented to what had to be done, and she worked side-by-side with other volunteers, sorting and packing goods that filled the warehouse. Melum commented, “I learned that keeping an accurate inventory is so important, and labeling and packing all the same items in the box was a must.”

Soon Melum was supervising volunteers. Every day, she had new and different volunteers arriving from area churches. Many never had been trained. She taught them to sort food and clothes. “The volunteers were such willing workers,” Melum stated. “There were days we would have only two or three volunteers and lots to do. Other



Janis Melum, of the Hudson Church in Wisconsin, put her disaster response training to work in New Jersey. While there, she supervised and taught volunteers and became a certified forklift driver. She says she would volunteer again “in a minute!”

days, we would have 20 volunteers but God gave us what we needed for that day. He sent the right person and the work got done.” One of her jobs was to clean the bathrooms, a mobile facility “with running, hot water.” Melum commented, “I didn’t mind. It was just good to have modern bathrooms.” While at the warehouse, Melum became a certified forklift driver as well.

The New Jersey Conference rented a van so Melum could transfer the volunteers from the empty parsonage where they stayed to the warehouse. She also drove to the airport to pick up volunteers coming to work at the warehouse. When asked how she liked the traffic and the tollroads out there, she said, “They gave us a GPS, and we did fine. Anyway, God was with us.”

Melum was fondly called the “house mother” by the volunteers who stayed at the parsonage. They slept on cots and had anywhere from five to nine people staying at the house. The volunteers fixed their own breakfast

in the morning; and at noon, food was delivered to the warehouse for them to eat.

When asked if she would ever volunteer to work in a warehouse again, Melum replied, “In a minute! It was so invigorating, and I felt so blessed to be able to help. You always receive more than you give. If I can do it, anybody can!”

Morrison and Joe Watts, Adventist Community Services Disaster Response director for the Seventh-day Adventist Church in North America, stated that Melum was such a blessing, a wonderful dedicated lady and a great part of the team.

If anyone is interested in getting training for disaster response, please email Alice Garrett, Wisconsin ACS Disaster Response coordinator: [agarrett@wi.adventist.org](mailto:agarrett@wi.adventist.org).

Alice Garrett, Adventist Community Services  
Disaster Response coordinator, Wisconsin  
Conference



Joy Hyde

Every two years since 1997, Richard Weaver and Richard Lane aka “Dick and Doc” have organized short-term mission trips to Latin America and South America. This year, another mission team traveled to Ecuador where they built four One-Day churches.

## Service brings satisfaction

Michigan—Trying to motivate his fellow church members to serve others, missionary-minded Arthur Weaver, of the Plymouth Church, supposed a church building project would be a good way to go. Hearing of the success Maranatha Volunteers International (<http://www.maranatha.org>) was having with construction projects around the globe, Arthur decided to tap Maranatha’s methodology to achieve his goal. Knowing he was a “good idea man, not necessarily a man of detail,” Arthur still needed someone who possessed fine-honed administrative skills to carry out his plan. Discussing his need for such an individual with his son, Robert Weaver, Robert recommended he connect with Richard Lane of the Metropolitan Church. Thus, in 1996, the dynamic duo of “Dick and Doc” formed the initial members of the Detroit Maranatha building team.

In the fall of that year, they traveled on their first pre-trip to Panama. After finalizing plans with Maranatha representatives on that planning trip, in that country, Dick and Doc returned home to gather willing participants to form the remainder of the team. That team set off in the early winter of 1997

to build a church and “preach the gospel in working clothes” on their inaugural project.

Every two years since then, Dick and Doc have organized trips to countries in Latin and South America to build Seventh-day Adventist churches for needy congregations. Since Panama, the teams have traveled to Honduras, Costa Rica, Dominican Republic, Peru, Ecuador, Chile and Mexico and, the latest trip, in 2013, was again to Ecuador. The latest project in Ecuador was unique in that the team built four One-Day churches (<http://www.onedaychurch.org>), not the typical block or brick construction.

The volunteer teams have ranged in number as high as 40 members down to 32 in 2013. The ages of team members varied from as young as ten to octogenarians. The crews are made up individuals of varied background. Most are not construction workers, though an experienced contractor, Jon Harvey, has led several of the work crews. Every team includes a kitchen crew that prepares all lacto-ovo vegetarian meals led by Doc’s wife, Natalie Weaver, who has gone on every trip. Each team member either pays their own way or gathers the funds for their trip.

Trip costs cover airfare, lodging, transportation, accident insurance, food, water and construction materials cost.

The trips are typically two weeks in duration. There are five to seven work days of construction, depending on the size of the building, wrapped around two Sabbath days.

Besides the construction team, the lineup has included a dental outreach group, led by Don Horricks, D.D.S. The latest Ecuador group also had a medical group, led by Ray Mayor, M.D. All teams have conducted vacation Bible schools for area children.

Dick and Doc are not all-work-and-no-play kind of guys. The last several days of each trip are dedicated to excursions that are included in the cost of the trip. The teams are granted much needed rest and relaxation, viewing the sites of the various countries. Some of those excursions have been as exotic as Machu Picchu and Cusco in Peru, or a side trip during the Chilean trip to the Patagonia region of Argentina.

The Detroit Maranatha team left each of their projects confident that the new church they built soon would be full of new, vibrant followers of Jesus because of the dedicated church members who share the Gospel with the people of their country. More importantly, each team member learned an important lesson, as Doc says, “Service always brings satisfaction.”

Joy Hyde, communication secretary,  
Metropolitan Church



Joy Hyde

The Anzo Church is one of the four One-Day churches which was constructed by the team on their latest short-term mission trip to Ecuador. Standing beneath the sign in front of the structure are Richard Lane (left) and Bill Bellows.

## Churches collaborate to reach their district in 2013

Michigan—District 12 pastors inspired more than 500 of their church members at the REACH '13 RALLY at the Troy Church on Sabbath afternoon, Feb. 16. The pastors along with the Michigan Conference officials enthusiastically presented the district-wide 2012 efforts and announced future plans to encourage partnership with God in the Great Commission of Matthew 28. Attendees thrilled to hear the testimony of a person who found and accepted the truth of the Seventh-day Adventist message through the Internet while stationed in the army in South Korea, without even meeting a Seventh-day Adventist. His testimony and other stories whetted the appetite, and attendees were eager to hear more about how more individuals could be brought to Bible truth and the knowledge of Jesus Christ.

After participants heard the results of their 2012 district efforts, Jay Gallimore, Michigan Conference president, suggested District 12 consider 610 baptisms in 2013. An aggressive outreach plan for the year was launched to show how that might be accomplished. The plan included intentional strategies for public and personal evangelism, and Internet, social media and radio outreach initiatives will be companion tools to complement and lead up to the series in the fall.

In September 2013, District 12 churches simultaneously will offer 11 public prophecy seminars. They will use the same seminar and handbills, and benefit from shared advertising around Metro Detroit.

A dedicated website will be launched for the fall evangelism (<http://www.unlockingrevelation.com>). In addition, a new District 12 ministry hub website will correspond with the name of a new radio program where visitors will learn about major community events being conducted by



After the REACH '13 RALLY, on Feb. 16, Troy Church members provided a sumptuous dinner for all attendees. This was done in a sit-down fashion, complete with servers as if it was a fine restaurant. "It was a lovely afternoon indeed," remarked Joy Hyde.

Adventist churches, explore Bible topics, sign up for Bible studies, watch video clips, listen to sermons or find the nearest Adventist church.

Every local church website in District 12 will receive a makeover in 2013, to include easier navigation and updates, positive user experience and visual appeal, direct integration with social media channels, state-of-the-art technology for both digital audio and video media upload and playing, and the ability to collect contact information from site visitors. District 12 also plans to utilize video, social media and search engine keyword-based marketing to build a web presence and generate local awareness.

District 12 has been approved by Google to be part of a non-profit program they offer. As a result, each church has the ability to livestream their worship services online free. District 12 will receive from Google roughly \$1.5 million in online advertising in 2013.

Beginning March 3, District 12 churches will air a weekly, one-hour radio program, Sundays from 11:00 a.m. to 12:00 p.m. The station call letters are WMUZ Christian Radio at 103.5 FM. This 50,000-watt station has a wide reach. The format will include It

Is Written programming in conjunction with round-table discussions by District 12 pastors and guests to provide biblical viewpoint on a variety of topics from practical Christian living to Bible doctrines. It will advertise the prophecy series in the fall, community events and how to find the nearest Adventist church.



Jay Gallimore, Michigan Conference president, addresses District 12 members at the REACH '13 RALLY at the Troy Church on Sabbath afternoon, Feb. 16.



Christopher Fannon

(Top): Bridge Youth Ministry shares plans to support REACH '13 goals. They will promote Bible studies and seminars on the University of Michigan Ann Arbor campus and be involved in other outreach activities. (Bottom): Participants of the REACH '13 RALLY take a break between presentations.

Plans are underway to begin a new congregation in the Walled Lake/West Bloomfield area. Various churches and Conference departments will have a part in developing an Adventist presence in this region. The tentative, working name for the church is "Metro North." A detailed plan is in place to prepare the area for this church plant, and all will climax with the Sept. 30 prophecy series. The Metropolitan Church in Plymouth has divided the Metro North territory into six different outreach zones which have been assigned to six teams of ten or more members. On monthly outreach Sabbaths, these teams enter the zones to give invitations to events, pray with residents, distribute literature and collect Bible study interests. One representative from each of the six teams will offer a weekly Bible study in the area. Health events also are planned, including Supper Clubs, and Simple Solutions classes offered on Mondays, April 8, 15, 22 and 29, all at 6:30 p.m.

In 2012, the area-wide Bridge Youth Ministry was established, encompassing both Michigan and Lake Region conferences. Bridge Ministry

teams, headed by Joe Reeves, associate pastor of the Metropolitan Church, will help CAMPUS ministries promote Bible studies and seminars for students at the University of Michigan Ann Arbor campus, link up with Motor City Youth Federation of the Lake Region Conference to clean up city neighborhoods and invite families to Countdown to Eternity, a Lake Region evangelistic series, and distribute invitations to the Sept. 30 prophecy series to residents around Walled Lake and West Bloomfield. For more information on future Bridge Ministry youth events, subscribe to email updates at <http://www.reach13.com/bridge>.

With the help of Kamil Metz, Michigan Conference publishing director, "The End of the World" GLOW (Giving Light to Our World) tract was customized for REACH '13. The cover graphic and title match the handbill for the fall evangelism. The back of the tract and final paragraph on the inside invite people to the prophecy series beginning Sept. 30. The website address, <http://www.unlockrevelation.com>, is on the front, inside and back of the tract, and a local phone number is on

the back of the tract that directs callers to a GLOW voicemail. Each church involved in REACH '13 was given a suggested goal for distribution of this GLOW tract.

District 12 pastors encouraged every member to reach 13 individuals for Christ in 2013. Through prayer, relationship building, personal witnessing, Bible studies, church ministries and more, they will prepare hearts of hundreds of individuals for the specific invitation to the prophecy series in September. The pastors and Michigan Conference officials will provide training and tools to accomplish this task. Pastors also encouraged all the members to communicate all they heard back to their prayer groups, and asked for churches to continue praying that God's blessing will attend these efforts in 2013.

Every attendee received a customized t-shirt displaying the REACH '13 logo, the website and the date, Sept. 30, and were asked to wear it to stimulate interest in this aggressive outreach program in 2013.

Joy Hyde, communication secretary,  
Metropolitan Church



Christopher Fannon

Troy Church pastor Darryl Bentley speaks to REACH '13 RALLY attendees. He wears the customized t-shirt given to each person to help stimulate interest in the REACH '13 aggressive outreach program.



JUANITA EUGB

Ko Saelee, pastor of the Madison Community Hmong, has discovered he can share the Seventh-day Adventist message with others outside his congregation who speak the Hmong language. Each week, 30–80 people phone in to a conference call where Saelee broadcasts a program and allows time for questions and answers.

## Pastor discovers conference call evangelism

Wisconsin—Ko Saelee, pastor of the Madison Community Hmong, has discovered a way to share the Seventh-day Adventist message on an ongoing basis with people he has never even met. Every week, 30–80 people phone in to what they call “radio” — a conference call, to hear Saelee share the gospel in their language: Hmong. These “radio” broadcasts, however, provide the option for questions and answers, which

sometimes continue beyond the two hours per night on the weekends, and one hour each Wednesday evening. In fact, one session in early January lasted into the wee hours of the morning.

When Saelee first began speaking, there were many questions and objections. But as he answered calmly and respectfully from the Bible, the regular listeners came with increasing open-mindedness and trust. There are several individuals, including the host of one of the conference calls, that listen consistently and are very supportive of the Adventist message they hear from Saelee.

The weekend session is on a religious “station,” but the Wednesday session is a station usually focused on entertainment. Saelee was especially asked to share on this station, which gives him the opportunity to reach a broader range of individuals. Some are Christians from various denominations, but many listeners are traditional Hmong animists, involved in ancestor and spirit worship. Still others have questions relating to the Buddhist teachings they encountered in the Buddhist countries they have lived in, or came through as refugees.

Please pray for these listeners and for Saelee that God will especially guide him in preparing for these broadcasts.

To share these “radio” conference calls with your Hmong friends, refer them to the following numbers: Wednesday, 9:00 p.m.–10:00 p.m., Number: 206-402-0770, Code: 52#; Sabbath and Sunday, 10:00 p.m.–Midnight, Number: 712-432-5225, Code: 568490# (Central Standard Time).

For more information about these programs or to learn how to reach your Hmong friends, contact Saelee by phone at 608-772-1248 or email [pkxaelee@gmail.com](mailto:pkxaelee@gmail.com).

Terri Saelee, coordinator, Immigrant & Refugee Ministries, North American Division

### [UNION NEWS]

## Lake Union Executive Committee releases statement on study of ordination

The Lake Union Conference Executive Committee wishes to thank all of those who have joined us in prayer for God’s Spirit and direction regarding our study on ordination. Your prayers have been answered. Members of the Committee enjoyed a sweet spirit of fellowship, unity and humility



The Lake Union Conference Executive Committee members convened Feb. 13–14 to study the topic of biblical ordination.

with a sincere desire to listen to one another with the intent to understand each other’s perspectives.

On Wednesday, Feb. 13, the Committee heard four presentations: “History of Ordination” by Darius Jankiewicz; “Hermeneutics” by Clinton Wahlen; “Women’s Ordination I” by Gerard Damsteegt; and “Women’s Ordination II” by Richard Davidson. Each of the presentations are available as PDF documents at <http://ordination.lakeunion.org>.

On Thursday, Feb. 14, the Committee formed groups, according to roles, for three hours of prayerful study of the key biblical passages presented, and to consider each other’s perspectives. At the conclusion, each group

gave a summary that was followed by a number of individual responses from the whole. The conclusion of the Committee is that neither the presentations nor the study process resulted in a clear direction. While many had adjusted their thinking in one way or another, members of the Committee did not come to a settled conclusion on

the question of ordination. Therefore, the Committee voted the following statement:

“While affirming women in ministry, the Lake Union Executive Committee supports the world church in its process of the study of ordination and its decisions regarding ordination, with the understanding that the church

needs a clear biblical theology of ordination that will guide our policies.”

The Committee is looking forward to a decision regarding the ordination of women, based on a clear and sound biblical theology of ordination, by the General Conference in session.

Gary Burns, director of communication,  
Lake Union Conference



Matthew Taylor

Ron Whitehead affirms the many delegates, sponsors, leaders and facilitators who participated in the event.

## LUC Youth Evangelism Congress empowers young leaders

More than 450 senior youth and young adults attended the Lake Union Youth Evangelism Congress, Feb. 8–10, in Rolling Meadows, Ill., to discover practical evangelism tools that can be implemented in their local churches. The Congress was a delegate-based event, with each delegate designated and supported by the local church leadership. In addition to delegates from the five Lake Union conferences, a number of attendees also participated from around the North American Division. In addition to the five conference youth directors, the five ministerial directors and one conference president also participated.

The purpose of the Congress was to empower young leaders to be engaged in innovative, effective evangelism for their local communities. Delegates were challenged to present their evangelism initiative ideas and plans focused on their local community to their local church board, with the

understanding that the Lake Union would provide matching funds from a \$16,000 evangelism fund created for this purpose.

“God helped the Lake Union and CYE (Center for Youth Evangelism) staff set a new standard for youth evangelism weekend training,” said Ron Whitehead, Lake Union Youth Ministries director and director of the Center for Youth Evangelism. “What we were a part of was historical, and I pray it will be transformational for our Union.”

“It literally changed my life and perspective on how I perceive missions!” remarked Rachel Wright.

Zanele said, “This has been a pivotal point in finding my purpose in God’s ultimate plan of salvation.”

“Hearing active leaders discuss possibilities and using their passion was very inspiring. It reminded me that the SDA church is NOT dead, but alive,” stated Patricia Smith.

“This experience was uplifting, life-changing and powerful. I am ready more than ever as a contender for Christ to spread His work!” exclaimed Jessica Biancardi.

“This weekend has been an awesome experience to inspire and energize, not only us as leaders but especially our youth, to explore more effective possibilities for reaching their community for Jesus!” said Melissa Moenkhaus.

Crystal Lowden shared, “I LOVED IT! Thank you! It gave me strength and hope and the encouragement I needed to keep leading, to keep going to our board and asking for money.”

“This experience gave me many great ideas to bring back to my home church — ideas to inspire and excitement to jumpstart my church’s enthusiasm to do the work of God joyfully,” stated Jennifer Ford.

“This opened my eyes to the world church and shows me that the Adventist church is unique, diverse and open. It’s amazing that the church is interested in our ideas,” said Elizabeth Arnold.

Bethany M. stated, “This experience showed that we, the youth, are the present church, not the future church. We have the obligation, no, privilege, to have this job. The experience has equipped me with examples, tools, and imagination to make the present church available to the world.”

“This weekend was one of the best, encouraging experiences of my life; it has shown me that I don’t have to wait for God to take me to other countries, I can start now — in my high school, my church and my neighborhood,” shared Raquel Miranda.

Gary Burns, director of communication,  
Lake Union Conference



Participants gathered at tables with facilitators for each session.



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.LakeUnionHerald.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://herald.lakeunion.org>.

## Andrews University

**Andrews University Passion Play** rotations start every half hour, 2:30 p.m. to 7:00 p.m., on Saturday, **April 6**, and 10:00 a.m. to 5:30 p.m. on Sunday, **April 7**. Register online at <http://www.andrews.edu/cm/change/passionplay/>. Please arrive 30 minutes before your rotation. For additional information, email [cm@andrews.edu](mailto:cm@andrews.edu) or call 269-471-3211.

## Illinois

**North Aurora Church hosts Sustainable Preparedness Seminar:** This two-day event will be held Sabbath and Sun., **April 6-7**, at the church. The Sabbath afternoon seminars will focus on the spiritual foundation for preparedness, and the Sunday seminars will feature multiple sessions on practical topics such as "Basic and Advanced Renewable Energy Systems," "Finding Rural Property," "Independent Water Systems," "Wood Heating," "The Year-round Home Grocery," and "Health Preparedness." In addition, there will be live demonstrations of "Pressure and Water Bath Canning," "Bread Making," and "Natural Remedies." For more information, contact Leslie at 630-309-9457; email [healthministrynasda@yahoo.com](mailto:healthministrynasda@yahoo.com); or visit <http://www.endtimepreparedness.com>.

**Hinsdale Adventist Academy's visitor's days** are on **April 7 and 8**. Please R.S.V.P. to [marketing@haa.org](mailto:marketing@haa.org) if you would like to visit us.

"**HAA's Got Talent!**" will take place on **April 13** at 6:30 p.m. in the Hinsdale Adventist Academy gym. All are welcome. Please email [marketing@haa.org](mailto:marketing@haa.org) for more information.

**The Hinsdale Men's Chorus** would like to invite area men's choruses to join them in a Men's Chorus Festival in Hinsdale, **Fall 2013**. For more information, please contact them at [HinsdaleMen@hotmail.com](mailto:HinsdaleMen@hotmail.com).

## Indiana

**Sabbath Celebration/Music Festival – April 6:** Don't miss this annual convocation on the campus of Indiana Academy. Van Hurst, conference president, will be the Sabbath morning speaker. Stephen Zork, associate professor of music at Andrews University, will direct the festival choir concert in the afternoon. The day will begin with Sabbath school at 9:20 a.m. Bring your lunch; the cafeteria will only be open to students and sponsors from around the state.

**Indiana Academy Preview Days:** All students between the grades of 8-11 are invited on **April 6-7**. To register, go to <http://www.iasda.org> and follow the link. If you want to speak with someone, please call Kathy Griffin, recruiter, at 317-984-3575, ext. 242.

**ACS Disaster Response Training:** Joe Watts, ACS Disaster Response director for the North American Division, will conduct a training seminar at Timber Ridge Camp, **April 12-14**. Friday from 9:00 a.m. to 5:00 p.m. will be a "Train the Trainers" program. Sabbath and Sunday will be open to anyone interested in Disaster Response Training. For more information, contact Sheri DeWitt at [sdewitt@indysda.org](mailto:sdewitt@indysda.org) or call 317-844-6201.

**Preparing Your Church for the Harvest:** A lay training weekend is planned with Tyler Long, Amazing Facts evangelist, **April 19-20** at Timber Ridge Camp. Program runs from 6:00 p.m. Friday through 6:00 p.m. Sabbath. You can

be part of the harvest! Long will show you how. To register or find out about fees for weekend meals, lodging and seminar, email [sdewitt@indysda.org](mailto:sdewitt@indysda.org) or call 317-844-6201.

## Lake Region

**Calling all Pathfinder directors and pathfinders!** Please join us at our 9th Annual Honors Retreat, **May 17-19**, sponsored by the London Sword-bearer Pathfinder Club. This year's theme is "S.H.I.N.E." – Serving Him In Everyway. There will be a variety of honors taught by expert instructors. Our goals are: a spiritually-enriched weekend, to earn honors, and to obtain knowledge and skills. The location for this event is Camp Michawana in Hastings, Mich., which is just north of Kalamazoo. For more information and costs, call Teresa Rodgers at 313-283-7775, Robert Jackson Jr. at 248-877-8300, or email [gardner.angeline@yahoo.com](mailto:gardner.angeline@yahoo.com).

## Lake Union

### Offerings

- April 6** Local Church Budget
- April 13** Christian Record Services
- April 20** Local Church Budget
- April 27** Local Conference Advance

### Special Days

- April 6** Missionary Magazines (*Signs, Message, El Centinela, Priorities*)
- April 13** Stewardship Sabbath
- April 20** Literature Evangelism Sabbath
- April 27** Education Sabbath

**Alumni from all Lake Union academies** are invited to a potluck on Sabbath, **May 4**, at 1:00 p.m. It will be held at the Loma Linda University School of Nursing West Hall, 11262 Campus St. (1/2 block north of Barton Rd.) in Loma Linda, Calif. For more information, call 909-799-8039 or 909-748-5178.

## Michigan

"**Ye Olde**" **Cedar Lake Academy Reunion** will take place **June 7-9** for alumni and warmly-welcomed schoolmates of 1963 and earlier at Great Lakes Adventist Academy, Cedar Lake, Mich. Honor classes: 1933, '43, '53 and '63. Details will be forthcoming by postal service. Also, you may contact GLAA Alumni Office at 989-427-5181, or visit <http://www.glaa.net/> for further information.

## North American Division

**La Sierra University Homecoming 2013, April 19-21.** "One University Changing the World." Celebrating 50 years of Adventist Colleges Abroad. To be held at La Sierra University, 4500 Riverwalk Pkwy, Riverside, Calif. For more information, email Julie Narducci at [alumni@lasierra.edu](mailto:alumni@lasierra.edu); call 951-785-2578; or visit <http://www.lasierra.edu/alumni>.

**Alumni and friends of La Sierra Academy: Alumni Weekend 2013.** Golf Tournament, Sun., **April 21**; Alumni Weekend, Fri. evening, **April 26**, to Sat., **April 27**. Honor classes: '3s and '8s. Event is to be held at LSA Campus, Riverside, Calif. For more information, email [JNelson@lsak12.com](mailto:JNelson@lsak12.com); visit website <http://www.lsak12.com>; or call Judith Nelson, coordinator, at 951-351-1445, ext. 244.

## Wisconsin

**Wisconsin Academy's Alumni Weekend** will be held **April 19-21**. There also will be a banquet in the cafeteria for WACOA members at 7:00 p.m. on **April 18**. WACOA members planning to attend should contact Roger Dunder at 920-623-3300, ext. 25, or email [development@wisacad.org](mailto:development@wisacad.org). We look forward to a wonderful reunion.

# Sabbath Sunset Calendar

	Apr 6	Apr 13	Apr 20	Apr 27	May 4	May 11
Berrien Springs, Mich.	8:16	8:23	8:31	8:38	8:46	8:54
Chicago, Ill.	7:21	7:29	7:37	7:44	7:52	8:00
Detroit, Mich.	8:03	8:11	8:19	8:27	8:35	8:43
Indianapolis, Ind.	8:13	8:20	8:28	8:35	8:42	8:49
La Crosse, Wis.	7:37	7:46	7:54	8:02	8:11	8:19
Lansing, Mich.	8:10	8:17	8:26	8:34	8:42	8:50
Madison, Wis.	7:29	7:37	7:46	7:54	8:02	8:10
Springfield, Ill.	7:28	7:34	7:41	7:49	7:56	8:03

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://herald.lakeunion.org>. Conference addresses and phone numbers are listed in the masthead on the inside back cover.

## Obituaries

**BEST, Glenn W.**, age 86; born May 22, 1926, in Mondovi, Wis.; died Jan. 31, 2013, in Eau Claire, Wis. He was a member of the Chippewa Valley Church, Altoona, Wis.

Survivors include his wife, Ida Mae (Goss); daughters, Kathy Hayhoe, Karen Frantz, Connie Schneider, Rhonda Rilea and Roxanne Best; sister, Betty Villareal; six grandchildren; and two great-grandchildren.

Memorial services were conducted by John Strehle, and interment was in Rest Haven Cemetery, Eau Claire.

**CAIN, Robert L.**, age 71; born Jan. 15, 1941, in Wabash, Ind.; died Jan. 17, 2012, in Lafayette, Ind. He was a member of the Lafayette Church.

Survivors include his wife, Carolyn (Warren); son, John Boyce; stepsons, Charles, James and Matthew Cooper, and Jeff Romeril; daughters, Holly Jones and Deborah Rivera; stepdaughter, Angela Cooper; brother, Michael; 27 grandchildren; 23 great-grandchildren; and three great-great-grandchildren.

Funeral services were conducted by Clinton Meharry, and interment was in Rest Haven Memorial Park Cemetery, Lafayette.

**CLAGG, Cora L. (Hodge) Crawford Finton Pleatea**, age 69; born July 27, 1943, in Long Beach, Calif.; died Jan. 31, 2013, in Effingham, Ill. She was a member of the Stewardson (Ill.) Church.

Survivors include her husband, Earl; sons, Lloyd Crawford, and Matthew and Michael Finton; daughters, Sharon Morse, Kimberly Crawford, Kathleen Finton and Evelyn Simmons; brother, Jerry Hodge; 19 grandchildren; and 20 great-grandchildren.

Memorial services were conducted by Thomas Ferguson and Larry Clonch, and interment was in Woodlawn Cemetery, Effingham.

**COSTERISAN, Floyd L.**, age 82; born Sept. 22, 1930, in Ironton, Wis.; died Dec. 29, 2012, in Lansing, Mich. He was a member of the Lansing Church.

Survivors include his wife, Bonnie J. (Stover); son, Timothy S.; daughter, Marcia G. Mohr; brother, Francis; sisters, Jessie Schroeder and Carol Sherman; and three grandchildren.

Memorial services were conducted by Dan Towar, Justin Ringstaff and Chuck Hanlon, with private inurnment.

**DORGELO, Claribel (Dunnewin)**, age 92; born May 30, 1920, in Holland, Mich.; died Jan. 20, 2013, in Holland. She was a member of the Holland Church.

Survivors include her daughters, Donna DePas, Phyllis Garrow and Nancy Hill; brother, Earl Dunnewin; sisters, Betty Jo Munson and Eleanor Kars; six grandchildren; and 13 great-grandchildren.

Funeral services were conducted by Gene Hall, and interment was in Restlawn Memorial Gardens Cemetery, Holland.

**KLINE, John M.**, age 65; born Nov. 24, 1946, in Lansing, Mich.; died Aug. 25, 2012, in Cleveland, Ohio. He was a member of the Lansing Church.

Survivors include his wife, Juliann C. (Smith); daughters, Tracy Heusinkveld, Bethany Sleight and Tammy Hogland; father, Harland R.; mother, Frances (Griffith); sisters, Bette Armour and Lorie Schrauben; and nine grandchildren.

Funeral services were conducted by Chuck Hanlon, and interment was in Chapel Hill Memorial Gardens Cemetery, Lansing.

**LATTA, Edna L. (Campbell)**, age 89; born Jan. 3, 1924, in Battle Creek, Mich.; died Jan. 30, 2013, in Battle Creek. She was a member of the Battle Creek Tabernacle.

Survivors include her son, Stephen; daughters, Geraldine Barfelz, Judy Anderson, Sandra Barnes and Deborah Carlson; brother, Robert Campbell; eight grandchildren; and five great-grandchildren.

Funeral services were conducted by Bruce Moore, and interment was in Reese Cemetery, Springfield, Mich.

**LOLLIS JR., Zeb**, age 62; born March 27, 1950, in Wakefield, La.; died Dec. 29, 2012,

in Harvey, Ill. He was a member of the New Heights Church, Markham, Ill.

Survivors include his wife, Mari Louise (Dyes); son, Zeb K.; stepson, Kenneth Allen; daughters, Latonya Lollis-Mcoy, Lashunte Lollis-Walton and Rosheda West; stepdaughters, Traci O'Daniel and Jonna Bacon; father, Zeb Sr.; mother, Viola (Veal); brother, Jerome; sisters, Barbara Chambers, Shirley Lewis, Myrtis Thompson and Doris Lollis; two grandchildren; 14 step-grandchildren; and 11 step-great-grandchildren.

Funeral services were conducted by Wayne Odle, and interment was in Mount Hope Cemetery, Chicago, Ill.

**LUNG, Lanor E. (Boucher)**, age 88; born Mar. 11, 1924, in Auburn, Ind.; died Jan. 20, 2013, in Albion, Ind. She was a member of the Wolcottville (Ind.) Church.

Survivors include her husband, Lawrence L.; daughter, Sandra Lash; sister, Pauline Cameron; two grandchildren; and three great-grandchildren.

Funeral services were conducted by Harry Hartmann, and interment was in Orange Cemetery, Rome City, Ind.

**MC CLURE, Stanley A.**, age 95; born May 16, 1917, in St. Charles, Mich.; died June 13, 2012, in Holt, Mich. He was a member of the Lansing (Mich.) Church.

Survivors include his wife, Evelyn E. (Remainder); son, Ron C.; daughters, Marilyn R. Mc Clure and Brenda K. Bartel; brother, Charles F.; eight grandchildren; and eight great-grandchildren.

Funeral services were conducted by Victor Hilbert, Charles Hanlon and Justin Ringstaff, and interment was in Leek Cemetery, Alaiedon Twp., Mich.

**PENNOCK, Edna L. (Leazenby)**, age 99; born Nov. 28, 1913, in Plymouth, Ind.; died Jan. 25, 2013, in Ontonagon, Mich. She was a member of the Burlington (Mich.) Church.

Survivors include her son, John; daughter, Linda Bavin; 12 grandchildren; 22 step-grandchildren; and 25 great-grandchildren.

Funeral services were conducted by Sandra Gastion, and interment was in Burr Oak (Mich.) Cemetery.

**SINGLETON, Boyce T.**, age 56; born Aug. 6, 1955, in North Vernon, Ind.; died May 29, 2012, in North Vernon. He was a member of the North Vernon Church.

Survivors include his father, Robert E. Memorial services were conducted by Gary Case and John Thornton, and interment was in Indiana Veterans Memorial Cemetery, Madison, Ind.

**SINGLETON, Robert E.**, age 94; born Feb. 24, 1918, in Campbellsburg, Ky.; died Aug. 28, 2012, in Charlestown, Ind. He was a member of the North Vernon (Ind.) Church.

Survivors include his nephew, Ed Smithers.

Funeral services were conducted by Gary Case and John Thornton, and interment was in Indiana Veterans Memorial Cemetery, Madison, Ind.

**STOTLEMYER, Floyd "Gene,"** age 61; born July 25, 1951, in Anderson, Ind.; died Dec. 28, 2012, in Muncie, Ind. He was a member of the Anderson Church.

Survivors include his brother, Larry; and sisters, Phyllis Edwards, Judy Gall and Reba Simmons.

Funeral services were conducted by Tim Stigers, and interment was in Elwood (Ind.) City Cemetery.

**YOUNG, Earline (Johnson)**, age 67; born Dec. 29, 1944, in Shaffner, Ark.; died Dec. 15, 2012, in Gary, Ind. She was a member of the Mizpah Church, Gary.

Survivors include her brothers, Charles Abdullah, Ulisse Johnson and Leandra Carrol.

Funeral services were conducted by Leander Gilliam, and interment was in Fern Oak Cemetery, Griffith, Ind.

## Correction

**HEILMAN, Lois A. (Caskey)**, age 78; born Jan. 12, 1934, in Southfield Twp., Mich.; died Dec. 16, 2012, in Plymouth, Mich. She was a member of the Metropolitan Church, Plymouth.

Survivors include her husband, Phillip; sons, Phillip G., Randall R. and Neil A.; daughters, Colleen R. Ebersole and Anne E. Johnson; 12 grandchildren; and one great-grandchild.

Funeral services were conducted by James Howard, and interment was in North Farmington (Mich.) Cemetery.

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Adventist University of Health Sciences, 671 Winyah Dr., Orlando, FL 32803; or by email: [don.williams@adu.edu](mailto:don.williams@adu.edu).

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## PARTNERSHIP with GOD

### An Act of Worship

BY GARY BURNS



**W**e just went through the annual budget process at the Lake Union office and faced the reality of increased opportunities and decreased resources. Yet, because of our leadership's focus on mission, we seem to be able to accomplish more with less.

I made the observation that our chief financial officer Glynn Scott's focus on mission puts money into perspective. Rather than asking the question, "How much money can we store?" Glynn asks, "How much can we accomplish toward our mission with the resources we have?" With that focus on mission, we experience what many people experience in their personal partnerships with God — an abundance of God's blessings.

There are so many evidences of limited resources going much further when faithful stewardship is seen as a spiritual

responsibility, and our tithing and the giving of offerings are seen as acts of worship. Something miraculous happens as God acts in the process. As He did with the loaves and fishes, our financial resources are multiplied more than can be calculated or explained by the best financial minds.

With online banking and online giving, some feel that the technology somehow removes the act of worship from our partnership with God. In our family we look at it this way: How could my tithing be more an act of worship than having it transferred to God's storehouse on the day I receive it? And what could be more of a worship experience than distributing offerings of cash to the eager children coming down the aisle?

Gary Burns is the director of communication of the Lake Union Conference.

## Used by Him

*O taste and see that the Lord is good: blessed is the man that trusteth in him.* — Psalm 34:8 KJV

BY RAQUEL GOMEZ

These small, yet powerful words printed above seemed to echo throughout the room as I answered Ron Whitehead's questions. After weeks of careful planning and praying, there I stood before a crowd of 400 young people who were eager to learn new ways to work for the Lord. Despite a flurry of emotions running through my mind, somehow an amazing peace quieted them.

After leading the Benton Harbor Habaneros Pathfinder club for three years, never did I once fathom I would stand before a crowd to tell them about starting a club themselves. In quoting the psalmist, I wanted to instill the greatest lesson I learned through doing ministry — experiencing what the Lord can do in the lives of others as well as your own. Being involved in a community-based Pathfinder club, God slowly showed me that it didn't matter how good a leader I thought I was; it was He who would, ultimately, come through for me at the end of the day.

He came through when I first stepped foot into the recreational center, when my staff and I went to the streets in search of children, when we lacked money to start a club, when we needed to purchase uniforms, and even when we wanted to attend the camporee at Camp Au Sable. God has proved to me He is so good, and I feel humbled by the chance He has given me to taste that.

The Lake Union Conference Youth Evangelism Congress was a blessing in and of itself. Although I was a presenter, I was again reminded of the goodness of the Lord. The very fact that so many youth were willing to take time out of their schedules simply to talk about ways they could spread the Word was simply awe-inspiring. Each presenter had such zeal for what they proclaimed, and it was clear that



Raquel Gomez

only a love for God could be the reason they stood on the stage. Even more remarkable was the number of people who approached me in an effort to begin their own community-based Pathfinder club. The Lord has so many ways to remind His children that He is with us and cares for each one. What I initially thought was a chance to share how the Lord can work wonders became the inspiration for many other youth to serve Him.

Yes, there have been trials, obstacles and reasons to fall on my knees in search of answers from Him, but there also have been moments when all I can do is praise Him. The Lord doesn't call everyone to be a Master Guide, a counselor or general staff member. He calls us to spread the Word, to *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen* (Matthew 28:19, 20 KJV). God blessed at the Youth Congress, but there is still more in store for those who labor for Him. He gives everyone an equal chance to taste and see that He is good; all we have to do is be willing to be used by Him.

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Raquel Gomez is in her third year at Andrews University. She is studying elementary education and hopes to teach in the same community where she has been pathfinding the last three years. A native of Los Angeles, Raquel's greatest aspiration is to bring Jesus to impoverished communities and to the youth who often go unnoticed.

## Helping Hands in Honduras

BY ASHLEIGH JARDINE

“God knows what He is doing. In your weakness, He is going to be strong,” says Elkid Alvarez, an education major at Andrews University. She went on her first-ever mission trip to Honduras last December. The ten-day trip proved more than Elkid could have hoped for.



Elkid Alvarez and friends

One weekend in late September, during Youth Sabbath at a local Spanish church, Elkid was impressed to be a missionary during Christmas break. With just several days to decide, no passport and limited funds, she stepped out in faith and signed up for the Honduras trip.

After much prayer, donation letters were sent to her church family, who “really came through,” Elkid recalls. Responses poured in, and she raised 100 percent of the needed funds in almost no time. Not only that but, just two weeks before leaving, Elkid received a new passport free-of-charge.

“Little things along the way reaffirmed my decision to go,” she claims. “God finished the rest.”

In Honduras, Elkid spent her days with the local children and the 25 or so young adults she came with. The group ran a friendship camp and taught five Bible classes each day. Elkid translated these lessons into Spanish. The group also worked to improve the plumbing at a local orphanage, cleaned out roof gutters and served in a soup kitchen. Elkid says she’ll never forget the experience and the lifelong friendships made with her group and children along the way.

“It was the scariest and funnest thing to let go and let God,” she says. “I learned more along the way than I expected. ... Humans were indeed meant to reach out and help one another.”

Currently, Elkid and several others from the trip are in the early stages of a project for the people they met. The missionaries are contemplating ideas to solve the plumbing/water issues in the community they visited.

Her mission work doesn’t stop there. Elkid continues her ministry as a leader at One Place Sabbath school at Andrews. In the summers, she works with kids at Camp Wakonda as a girls’ counselor and ceramics teacher.

Ashleigh Jardine is a freelance writer from Berrien Springs, Michigan, where she is majoring in physical therapy at Andrews University.

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April 2013

Vol. 105, No.4

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Indexed in the Seventh-day Adventist Periodical Index

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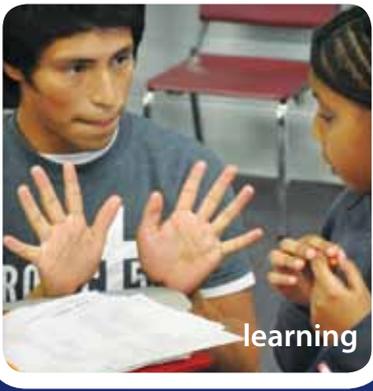
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