

NEWS AND INSPIRATION FROM THE SEVENTH-DAY ADVENTIST CHURCH IN MID-AMERICA

OUTLOOK

FEBRUARY 2013

WHY THE
YOUNG PEOPLE
LEAVE

SPECIAL ISSUE: PRODUCED BY UNION COLLEGE STUDENTS



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IN THIS ISSUE

With joy we present this annual student-produced edition of OUTLOOK. Once again Chris Blake has guided his editing class in preparing a journalistic feast—perhaps our most appreciated issue of the year. Why? First of all, what the students say intrigues us, I believe. Also, we all care about keeping our young adults in the church. For us to engage them in church life, we need to know what inspires them and also what concerns them. So here they are, opening their hearts and minds to us. Don't expect to agree with everything they share. (God may not agree with everything you or I believe!) Let's just remember that these young adults are Seventh-day Adventists just as much as any of us. Our church was founded primarily by young adults, and they will also spearhead the finishing of God's work.

—MARTIN WEBER

Cover design by Kristen Vogler, a senior graphic design major from Easton, Massachusetts.

OUTLOOK (ISSN 0887-977X) February 2013, Volume 34, Number 2. OUTLOOK is published monthly (10 months per year) by the Mid-America Union Conference of Seventh-day Adventists, 8307 Pine Lake Road, Lincoln, NE 68516; Telephone: 402.484.3000; Fax: 402.484.4453; Email: info@maucsd.org. Printed at Pacific Press Publishing Association, Periodical postage paid at Lincoln, NE and additional offices. USPS number 006-245. Free for Mid-America church members and \$10 per year for non-Mid-America subscribers. ©2013 Mid-America Union Conference of Seventh-day Adventists. All Rights Reserved. Unless noted, all uncredited photos are stock photography. Adventist® and Seventh-day Adventist® are registered trademarks of the General Conference of Seventh-day Adventists.

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OUTLOOK

EDITOR: Martin Weber
MANAGING EDITOR: Brenda Dickerson
DESIGNER: Randy Harmdierks
www.outlookmag.org

LOCAL CONFERENCES

CENTRAL STATES

3301 Parallel Parkway
Kansas City, KS 66104
913.371.1071
www.central-states.org
News Editor: Philip Baptiste

DAKOTA

P.O. Box 520
217 North Grand Avenue
Pierre, SD 57501
605.224.8868
www.dakotaadventist.org
News Editor: Jacquie Biloff

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The Other Side of Revival

by Chris Blake

What do we look like when we're on the other side of revival and reformation? Do you have a picture? Is "getting excited for Jesus" the true goal of church? Or is there something more?

Our theme this issue is why young people leave the church. Keeping

young people in church is really no big secret. Involvement. Active, meaningful, risky, loving, practical, fun, Spirit-filled involvement. Serving at a soup kitchen; volunteering as a reading tutor; praying spontaneously; cleaning a house devastated by fire, illness or hopelessness—all

establish lasting ties to the church.

In 1 Cor. 12, Paul likened God's church to the human body. If any part of the human body is not involved, it will atrophy, become infected, and eventually poison the entire organism.

Some Seventh-day Adventists say, "Our young

people are learning about God. They are being fed the best spiritual food we can provide." But we aren't doing enough for our children when we merely feed them. Have you ever felt so stuffed after eating that any more food seems nauseating? Even people fed the most nourishing food in



Meet the Students of Editing COJR 245

(l-r) Front row: Taylor Roberts, Mollie Cummings, Joash Thomas, Michelle Thao; Second row: Caitlin Blize, Linee Morrison, Megan Bolton; Third row: Jack Sauder, Kristen Vogler, Michael Rohm, Alexandra Johnson, Teddy Griffin, Josh Marshall, Coty MacRae; Back row: Chris Blake

the world will grow fat and lazy if they don't exercise. What's more, they'll begin to hate that food.

When our focus is on getting people excited about God, we create microwave relationships. Take it out of the freezer, revive/zap it, place it in the refrigerator. After a few sequences, the

product is as tough and tasteless as leather. That's how religion tastes to inactive young people.

Whatever their outside appearance, most young people want to be involved, to run plays, to enjoy real-life spiritual encounters. Revival is not enough. It's the church's job—yours

and mine—to provide worthwhile, imaginative channels for their involvement.

Jesus said to His Father, "As You sent Me into the world, I also have sent them into the world" (John 17:18, NKJV). He wants His young and older children to bring hope and healing to a

sad, sick planet.

There's the true goal of revival and reformation.

Chris Blake is in his 20th year as an associate professor of English and communication at Union College. He has won numerous national awards for writing and editing, and is the author of hundreds of published articles and many books.



To Love or Not to Love

Written by Megan Boulton and Michelle Thao

Designed by Joash Thomas

Do you know what that means?" Don, the head elder, asked as he washed his hands.

Kyle glanced at him quizzically. "What are you talking about?" He turned to the hand dryer. His friend Brent came out of the bathroom stall.

"Your ear." Don turned off the faucet. "Do you know what that means?"

"It doesn't mean anything," Brent said vehemently.

Kyle had been glared at all morning. He had recently gotten his ear pierced—something that got negative attention at church. His faith was waning. Kyle's friends could see that he wasn't happy coming to church anymore. They tried to include him, but he just didn't feel he belonged. And this condemnation from church members wasn't helping.

"Oh, it means something, all right." Don was referring to men who wear earrings to show they are gay.



“That’s a myth,” Kyle spat. “And it’s the other ear!” Kyle’s father had just been asked to leave the church because he had revealed himself a homosexual.

Searching for a Purpose

“God doesn’t appreciate your jeans,” a woman at church stated to Jenna.

Turning from the woman, Jenna looked at Molly, who had brought her to church. She had been there only eight minutes and wanted to cry. Jenna had been on the receiving end of funny looks and condescending comments since she walked through the door. She had been searching for answers, for truth, for a purpose. Molly had told her about God, this amazing Deity who made her feel complete, and Jenna desperately wanted that. Now, she regretted looking for answers here. She didn’t want to be surrounded by such negativity.

She had been in church eight minutes and wanted to cry.

Molly was furious. She knew Jenna was trying to make sense of her life; she knew Jenna was sensitive and that this wasn’t what Jenna had been looking for. This wasn’t what she had wanted to show Jenna, either. She wanted to show her the side of the church that loved everyone, that was excited to see another soul come to God. But instead, Jenna was an outcast because she wore jeans.

Getting Personal

I felt like turning and walking away. When Alexis said she wanted to introduce me to her friends Marcie and Colin, I wasn’t expecting crazy, club-loving clowns. Colin was in his early 20s and Marcie must have been 17 or 18. They both had crazy hair streaked with

orange, blonde and violet. The girl’s four or five piercings were nothing compared to the man’s 13 or more. Tattoos encompassed his left arm, and his black-and-white checkered Vans, brown skinny jeans, and green-and-gray layered shirts reminded me of a skater turned hipster. They attempted to talk to me, but I didn’t want to befriend the wrong crowd.

An eternity later, Alexis said her goodbyes and we headed to the ice cream shop up the road. After a long minute, I asked, “Who were those two?”

“Oh, Colin is my youth pastor and Marcie is his little sister. High Voltage is our outreach station for the kids in town. You should come to one of our meetings sometime!”

My stomach churned. I was the biggest idiot, the lowest of the low. *What is wrong with me?* This man was “bad news” because of how he looked? I had avoided talking to him because he had a pierced eyebrow and a tattoo that extended to his pinky finger.

What Does God Say?

Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen. And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption. Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice. Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you (Eph. 4:24-32, NIV).



The Positive ~ First Impressions

Laughter animated the old brown gazebo. I nervously edged toward the crowd as my friend Leonel led me to his family. Greeting me were his grandparents, uncle, aunt, cousins, and family friends. Exchanges of “Hi!” “Nice to meet you, Michelle!” and “What’s your name?” welcomed me. I sat and finished my first plate of corn chips, lettuce, tomatoes, beans, and sour cream piled high, chomped on a Linkette—my first vegetarian hotdog—and for dessert nibbled at a vegan brownie. It was my first Adventist potluck, and I couldn’t help but notice that everyone was smiling and laughing. These people were different; they gladly received me. One simple encounter ignited my curiosity.

What makes these people treat me so well? I feel like—family.

Surrounded with Acceptance

“Bye, Mom! Bye, Dad!” I ran outside to greet Leonel and his mother. They were here to pick me up for vespers at their home. Leonel and his family continued to invite me to every vespers at their home, church, and any activities being held. They saw my love for Jesus and biblical truth and sincerely supported me. I had multiple ear piercings, tight clothes, and thick black eyeliner yet my outward appearance didn’t define who I was to Leonel, his family, or their church family.

I saw that the interactions I enjoyed with members of the Adventist church reflected Jesus’ love for me. The love I felt from Leonel

and his family made me sure I wanted to be a part of a church that contained love I couldn’t find anywhere else.

People are the first representatives of the Seventh-day Adventist Church. We are all capable of looking down on others based on education level or social status, labeling a person based on hygiene or clothing, and “inconspicuously” talking about a person’s marital status or past sins. But we are also capable of deciding that, despite not knowing what a person has done or who they are, they can be treated with respect and compassion.

There was something different about these people.

As an Adventist, I know the way I treat others impacts how they view the One I represent: Jesus. On my first encounter with anyone, I want to be able to treat that person with kindness and respect. I don’t know what trials a person is facing: homosexuality, drugs, sex, pornography, eating disorders or a search for fulfillment and love found only in Jesus.

I remember when I was skeptical of strangers who were from a different church. I had many unanswered questions, and I was searching for answers.

What is God really like? Do I have a purpose? What does God want for my life?

If my first encounter had been discouraging, I’m certain my impression of Adventists would have made me look elsewhere, and my journey to find truth would be ongoing. An encounter with sincere and happy strangers at a potluck changed my life. They surrounded me with acceptance. They didn’t know my background, religion, or what kind of person I was. Yet I didn’t feel judged—not even once.

Having learned from my experience, I



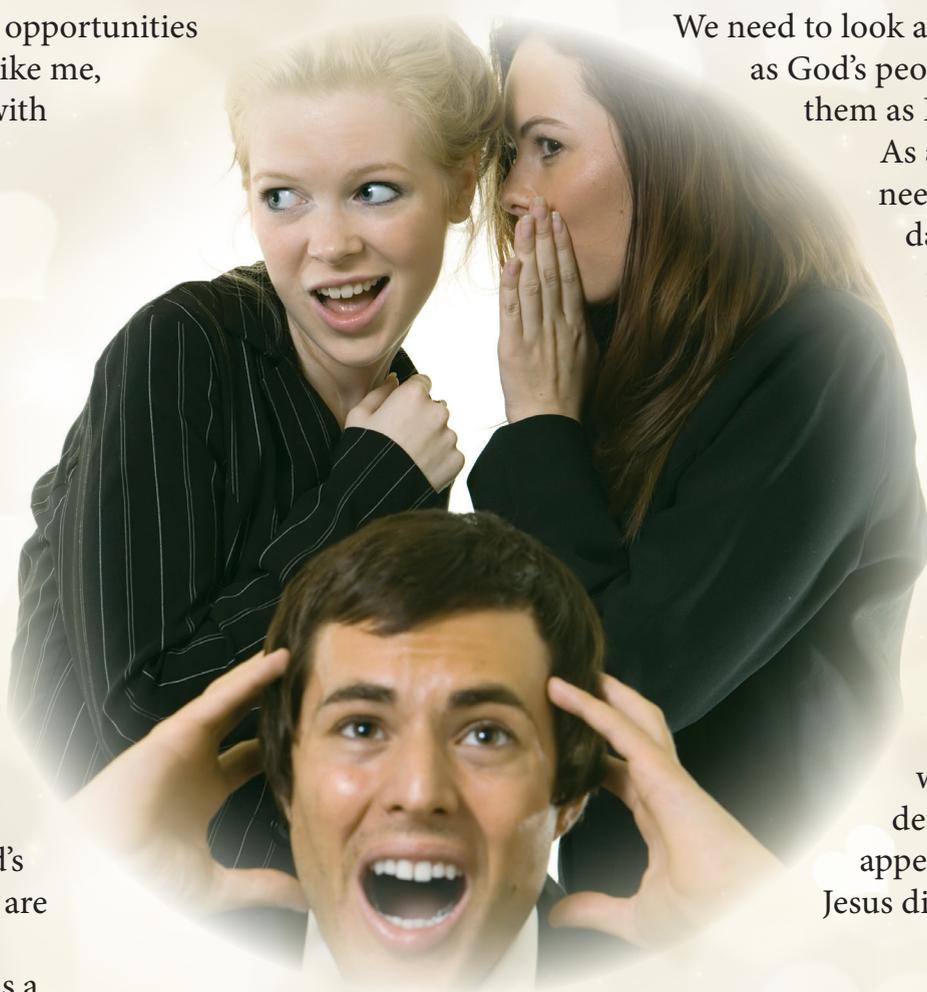
always pray for opportunities to reach those like me, treating them with kindness and asking God to help me love and understand them. We ask why people leave the church, yet we continue to reinforce division between “us” and “them.” Yes, we are God’s people—but so are they.

It’s as small as a condescending glance or a comment about clothing or piercings. As the “righteous,” we may feel the need to point out what we see in others with which we don’t agree. But we don’t realize our negative impact. How can we communicate a loving and compassionate God to others if His representatives are not also loving and compassionate? How can we say that God is our judge while exercising righteous condemnation? Will we not also be judged for judging?

As Jethro so eloquently stated in Disney’s movie *Prince of Egypt*, “How do you measure the worth of a man; in wealth or strength or size? In how much he gained or how much he gave? The answer will come to him who tries to look at his life through heaven’s eyes.”

We need to look at all people as God’s people and love them as He loves us.

As a church, we need to rejoice, dancing in praise like the angels do in heaven when another soul comes to God. Make them feel welcome, at home, wanted—despite their appearance. Just as Jesus did.



What Does God Say?

Whoever claims to love God yet hates a brother or sister is a liar. For whoever does not love their brother and sister, whom they have seen, cannot love God, whom they have not seen. And he has given us this command: Anyone who loves God must also love their brother and sister (1 John 4:20-21, NIV).

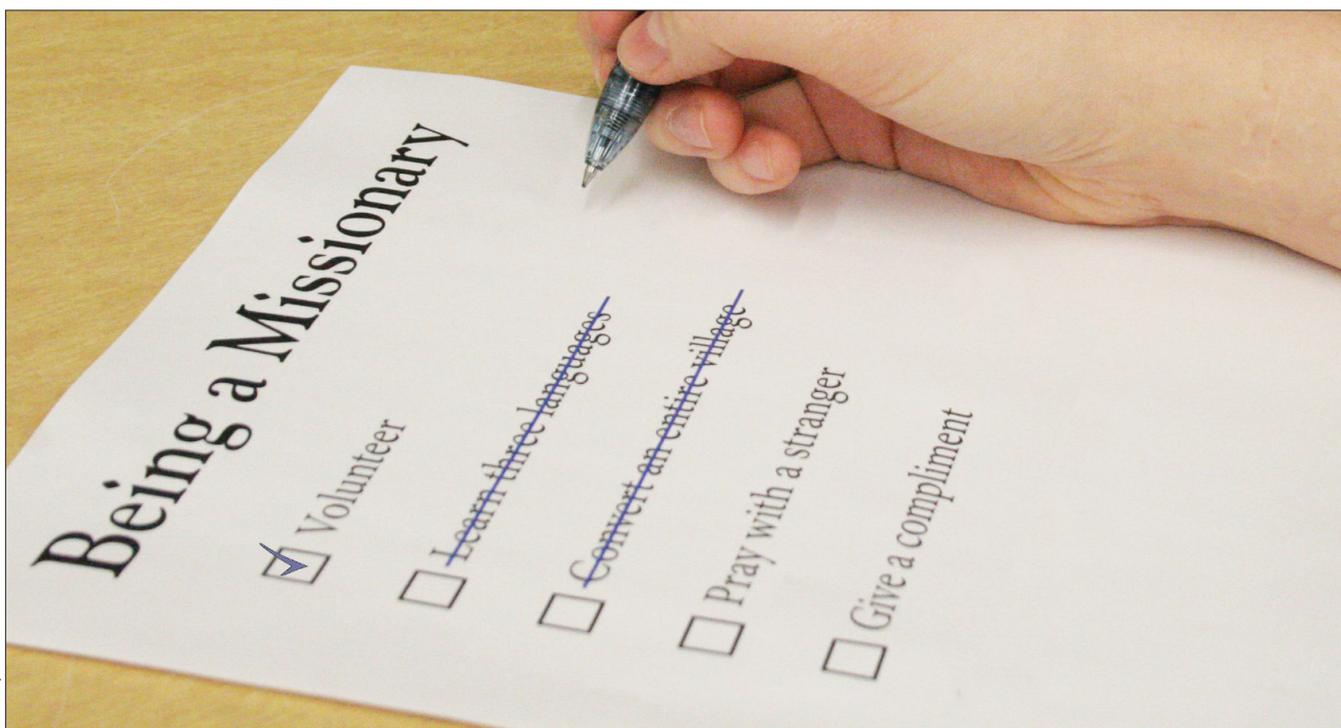
Michelle Thao is a junior nursing major from Pontiac, Michigan.

Megan Boulton is a sophomore English major from Kennett Square, Pennsylvania.

Joash Thomas is a senior communication major from The Turks and Caicos Islands.



Teddy Griffin



Missionary VS Commissionary

Written by
Michael Rohm

Designed by
Teddy Griffin

I hated the shirt. Suppressing my disdain for the uncomfortable baby blue garment, I stepped from the changing room for a second opinion. An eager salesman materialized from the clothes rack and advanced on me.

“That shirt is a perfect fit! Can I show you our selection of ties?”

As he corralled me to the back of the store I questioned his motives.

His compliments seemed hollow. He appeared driven more by self-interest than by goodwill. *What is he getting out of this?*

Though he may have disrupted my shopping experience, it was ultimately just a shirt. But what if it had been something bigger, an issue of far greater importance?

Too often we take up the cross as sanctified salespeople, attempting to double the amount of souls for the fiscal year. We know the details of works versus grace, but somehow the role of missionary ends up in the gray area. Aren't we fishers of humanity? What if I don't catch any fish?

This fear of neglecting Matt. 28:19 (“Go therefore, and make disciples of all nations”) leads

many to misunderstand Christ's desire, as if our own salvation is collateral until we secure some quota. The need to satisfy our biblical duty overshadows

the simplicity of Christ's message. We take the Good News to the far corners of the earth but neglect our own. How do we get to the root of Jesus' message? How do we fulfill the missionary experience?

Too often we take up the cross
as sanctified salespeople.



Perhaps it is easier to clarify what a missionary is not. God does not call us to win souls like chips in a poker game or to maximize membership as in fitness clubs. We are not made legitimate missionaries by a plane ticket, foreign currency or translation dictionary. Most importantly, it is never our responsibility to “sell” Jesus; that already happened—for 30 pieces of silver.

Coercion vs. Conversion

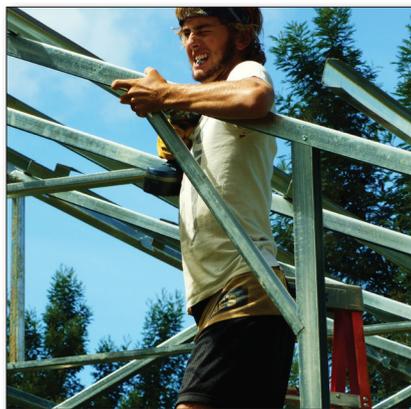
Maybe the misconception is merely an error of linguistics. The word *missionary* is rooted in the Latin verb *missionem*, “to send.” This word was first applied to the Jesuit monks who were sent from Europe to convert the natives of the New World in 1598. Thousands became “Christian” after a reign of terror that relied on deceit, coercion and torture. While such methods are no longer employed, the results of evangelism are often the same—nominal Christians who don’t fully *know* Christ because they weren’t fully *shown* Christ. Instead of converting other faiths, maybe we need to dive deeper into our own, becoming more like Jesus with every splash.

What is a missionary?

A missionary is the woman making friends under a bridge on a winter evening. A missionary is the man sharing Christ’s love with pedophiles, rapists, murderers and other marginalized sinners. A missionary is the child visiting sick and elderly patients, offering the unconditional love that seems to be repressed with age. Once we agree that the life of Christ was the perfect mission example, we better understand the paradox of a missionary lifestyle. Being a true missionary is nearly impossible because the price is life—a cost too great for many, but one that is ultimately necessary (Matt. 16:25). However, this mission-minded lifestyle is as simple as love and as close as the house next door.

Ironically, I didn’t fully grasp this truth until I

became a salesman. It was my ninth and final month in Africa during an extended church building trip that had resulted in many friends, experiences, photos and tourist trinkets. I was eager to cherish all but the trinkets, which had seemingly reproduced under



Being a missionary is
a mindset, not a location.

my bed. With limited baggage space, I was looking to swindle tourists with the same gimmicks I had fallen prey to over the past several months. The con took place in the market outside Victoria Falls, a sure trap for Westerners.

“Yes my friend, I give you special price! Ah, ah, ah—where are you going? Me, I can give you friend discount!”

As expected, the tourists were amused by my performance, but not nearly as entertained as the merchants themselves.

During a slow hour I was invited to join in conversation, which quickly devolved into jokes about my accent, my phrasing and my products.

However, the dialogue turned biblical after the merchants learned of my purpose in Africa and my Adventist faith. The hours that followed were devoted to a heartfelt discussion on salvation, the Sabbath, and the concept of unconditional love. I discovered that being a missionary is a mindset, not a location. Though I had spent nine months doing “mission work” in an exotic location, it wasn’t until I made myself vulnerable during a comical gimmick that I truly felt like a missionary.

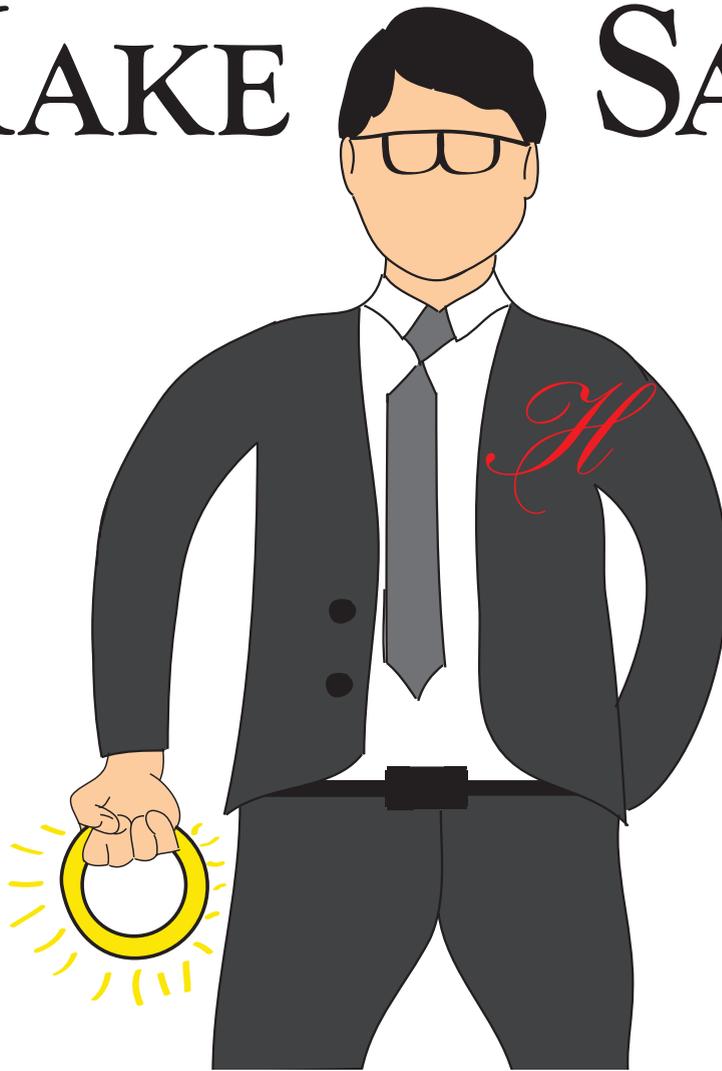
Whether we travel thousands of miles or none at all, we won’t *live* like Jesus until we *love* like Jesus—unconditionally. Only then can we show a God who has no motive other than our happiness—a God who gives us the freedom to choose the shirt or walk away.

Michael Rohm (above) is a junior international rescue and relief major from Canby, Oregon.

Teddy Griffin is a senior communication major from Silver Spring, Maryland.



SUITS DON'T MAKE SAINTS



*Written by Linee Morrison
Designed by Teddy Griffin*

It's rampant in the world today. It's dripping off the tip of tongues. It's an epidemic. Hypocrisy.

Today's society often connects the word *hypocrisy* with the word *church*. Church members judge one another by how many Ben Franklins they give, how expensive their Range Rover is, and what type of Armani suit or Marc Jacobs dress they wear when they come to church.

What happened to loving everyone as

your neighbor? When Jesus lived on earth, He associated with the lowliest people imaginable. Prostitutes, Pharisees, thieves, slaves. Jesus not only associated with these people, He showed them love. He promised that despite their faults and mistakes He would love them. Despite

the fact that society rejected them because of their outward appearances or actions, Jesus accepted them. Without hesitation, He demonstrated how to keep promises.

**First remove the plank
from your own eye.**



Jesus asked His followers to freely give of what they had, take up their crosses and follow Him. This was hard for many of the believers because some of them, such as Simon, were very wealthy. But Jesus Himself did everything He asked of His followers. He set an example by showing that He too was willing to give all that He had. He left heaven, willingly giving up His time, His heavenly home and—most importantly—His life.

Heart-to-Hearts With Jesus

Many people are guilty of hypocrisy. It seems to many young people that members are too busy preaching and judging one another to look at their own lives. Looking across the congregation on a typical Sabbath, I often see lots of pretty dresses off mannequins from Von Maur, perfectly coiffed hair and Michael Kors tailored suits. And I admit, my immediate reaction is to judge these people.

What would happen if we examined our own lives and motives and encouraged others because we knew that each person has his or her own struggles and life situation? Matt. 7:3-5 talks about the plank in my eye. Basically Jesus is saying we should examine our own lives before passing judgment on other people. We need to have heart-to-hearts with Jesus about our own lives before we can encourage others about theirs.

I am guilty of judging by outward appearances. I tend to be hypocritical because I appear to look “better” than certain individuals. Once I had a conversation with my mom that I’ll never forget. She told me, “Honey, you can’t always judge people by their appearances. If jeans and a T-shirt are the best they have to give God, at least they’re coming to church and honoring His Sabbath. We all commit sins. Some are just more public.”

As I thought about this, my eyes were opened. Mom was right. Who am I to judge someone because of their outward appearance? Or because they’re not giving enough time or money to the church? Have I examined my own situation?

We all commit sins. Some are just more public.

Like that passage in Matthew says, I need to first remove the plank from my own eye. Then I’ll be able to see clearly so I can help and encourage others instead of judging them.

Linee Morrison is a junior communication major from Cedar Rapids, Iowa.

Teddy Griffin is a senior communication major from Silver Spring, Maryland.

What Does “Judging” Really Mean?

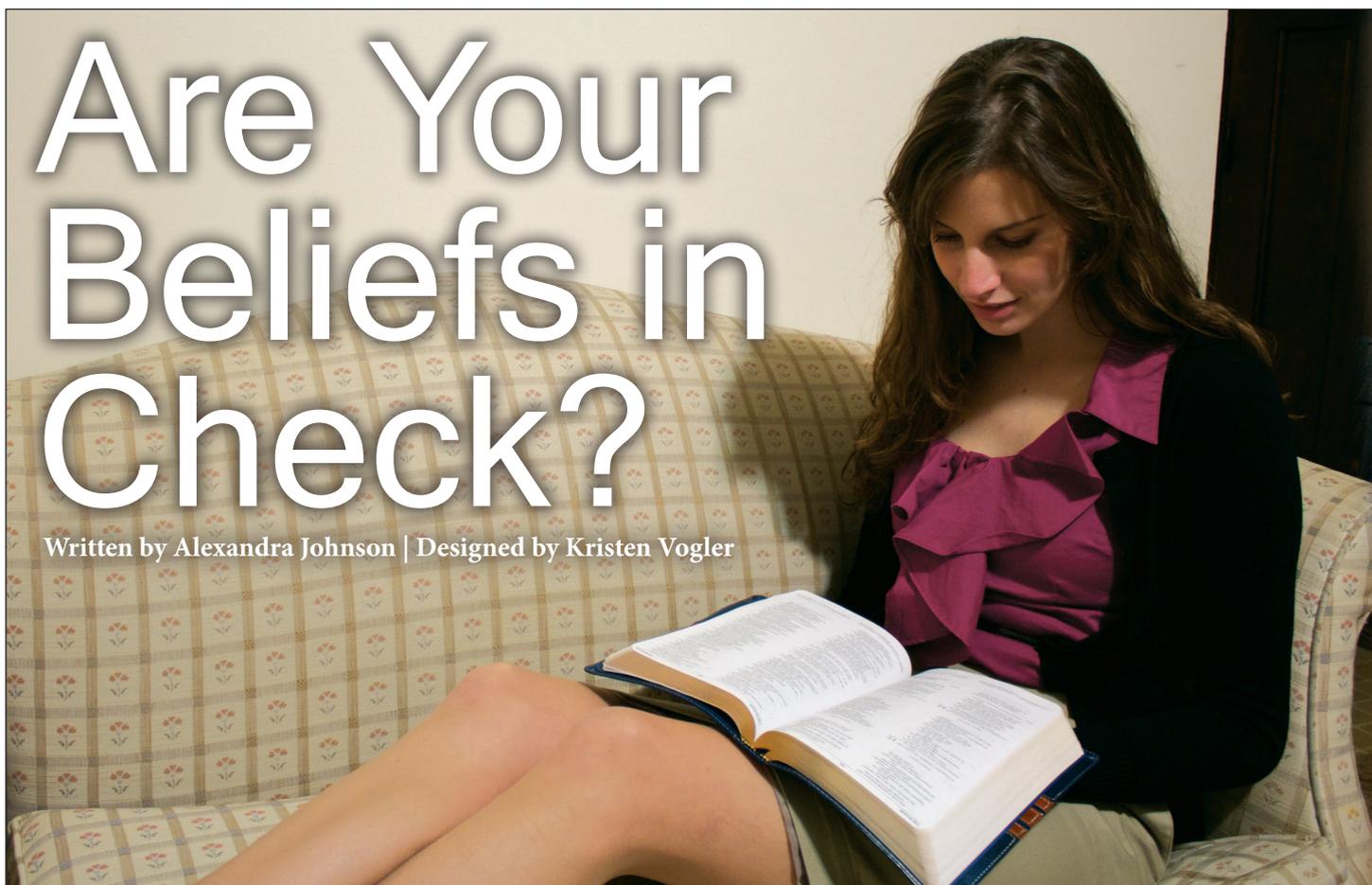
Judging does not mean distinguishing right from wrong—that’s discerning. Rather, we should evaluate people’s actions. Not judging means refraining from evaluating *motives*. We don’t know what people are

going through behind closed doors. There is also nothing in the past, present or future that gives us a right to pass judgment on someone’s eternal salvation or friendship with God because He is the ultimate judge.



Are Your Beliefs in Check?

Written by Alexandra Johnson | Designed by Kristen Vogler



PLEASE CHECK ANY OF THE FOLLOWING YOU BELIEVE TO BE TRUE:

- I HAVE TO ATTEND CHURCH TO BE SAVED.
- WE SHOULD JUDGE SPIRITUAL EXPERIENCE BASED ON CHURCH ATTENDANCE.
- WE CAN'T BE WITH GOD UNLESS WE ATTEND CHURCH.
- I HAVE SOME QUESTIONS ABOUT SPIRITUALITY AND CHURCH ATTENDANCE.

If you checked the final box (see left), you're not alone. I have questions too.

What is church? According to dictionary.com, church is "a building for public Christian worship." But what does "going to church" mean? I've come to realize the answer is *nothing*.

You enter a building Saturday morning, sit in a pew for an hour and a half, and then go home. But it could be so much more than that. Church should be a place where we all come together to worship God, a safe place (that's what *sanctuary* means) where everyone feels free to express their thoughts openly, no matter their opinion or beliefs. We all deserve to be welcomed with love and respect. Not judgment. Walking in and feeling alone in a crowded room isn't what I need after being AWOL.

What does church mean to you?

Why is church important? When we become Christians, we are called into a friendship with God (1 Cor. 1:9). But 1 John 1:3 makes it clear that we enter a friendship that goes two ways: with God and with other Christians. Going to church is about being with people. Being able to come together and share is what makes church such an amazing experience, not listening to someone preach while you play Angry Birds on your iPhone.



Old Coto

Let's be real. For some of us, church isn't a religious experience. It's about showing off our latest new dresses or suits, making lunch plans with friends, or—even worse—putting on a show of religiosity for others. We want people to think we're good Christians, and for some reason we associate being a good Christian with church attendance. If we don't go to church are we automatically bad Christians? I don't think that's right.

The Sabbath is about people—helping people. Mark 2:27 says, “The Sabbath was made for man, not man for the Sabbath.” If I go out every Sabbath and do something for someone, helping them in any way I can, who's to say I'm a bad Christian? Serving others is more productive than sitting in a pew pretending to listen to a sermon.

Following are the words a friend shared with me that illustrate his personal experience with church:

“I've attended church, and sometimes I feel so overwhelmed with seeing people that I literally have to get up and leave. I know Satan smiles when it comes to that. He wants us to see church as phony. And, most importantly, he wants us to give up on God. I remember when I took a week off church and

just stayed at home in my apartment. I felt safe. I didn't feel attacked like at church. I needed healing—I needed God. But I knew attending church would be more discouraging than healing. I ended up inviting some friends over who communed and prayed with me. It was such a spiritual moment.

“God was watching over me during that time even though I wasn't in church. My mind and my heart were in the right

place, and I know that's what God wants. Not perfect church attendance.”

Throughout the Bible, Jesus didn't talk about church attendance at all. Sure, we can grow closer to God in church.

We can also be the church no matter where we go. Church is about people—helping people.

So next time you're thinking about church attendance in relation to being a Christian, ask yourself, *Are my beliefs in check?*

Alexandra Johnson is a senior communication major from Minnetonka, Minnesota.

Kristen Vogler is a senior graphic design major from Easton, Massachusetts.

We can be the church no matter where we go.



MY GREAT CONTROVERSY

WRITTEN BY JACK SAUDER | DESIGNED BY KRISTEN VOGLER

Jesus did not have the truth.”
I stared at my teacher in disbelief.
Did he really just say that?

It was Bible class, and my teacher had just finished a lecture about Ellen White. At the end of the lecture, the teacher asked if we had any questions.

One of my classmates brought up an issue for which Jesus and Ellen White appeared to offer different teachings. “Which one,” the student asked, “should Adventists believe?”

The answer was “Ellen White,” because on this topic “Jesus did not have the truth.”

I was outraged. Jesus Christ, “the Way, the Truth, and the Life” (John 14:6), had just been accused of not having the truth. Did *all* Adventists feel this way? If so, I wanted nothing to do with the church.

My Upbringing

I was raised Adventist, but my parents did not teach me the Adventist doctrines. I was taught about Jesus and *only* Jesus. Growing up, I thought the only detail separating me from other Christians was that I went to church on Saturday instead of Sunday.

But at church and school I was exposed to Adventist teachings. I was taught of the close of probation, the mark of the beast, and the 2300-day prophecy. As a child, I was convinced only Adventists would go to heaven. I prayed for my friends who were devout Christians (but not Adventists), hoping they would find their way to my denomination and be saved.

I believed this for most of my life, until I heard what my teacher had to say about Jesus. At that point, I decided to forget everything I had been taught and discover the truth for myself.

The Bible says to be saved we must “repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins” (Acts 2:38, NIV). I decided that *this* verse was one of the most important in the whole Bible, and that it should be shared with as many as possible.

When we talk about young people leaving the church what I don’t hear is how many are leaving Adventism to join different denominations. The fact is, a lot of people who leave Adventism join other Christian churches because they feel they are connecting more with God there.

I think many young adults leave the Adventist church because most of their lives they are not exposed to enough basic Christian beliefs. They can name more books written

by Ellen White than by the apostle Paul. They can detail more prophecies of Daniel than parables of Jesus. If they were taught the beliefs that make the Adventist church part of Christianity, they would be more willing to stay.

Many denominations focus first on Jesus. Pastors spend weeks of sermons on Jesus’ teachings, and only occasionally discuss their own denominational beliefs. Often with Adventists, it’s the other way around; exclusive beliefs come first, and then Jesus.

Not *all* Adventists are like this. In fact, the best sermon I’ve ever heard came from an Adventist theology major who visited my home church nearly 10 years ago. He preached about God’s love in a way I hadn’t heard before and haven’t heard since. He spent most of his sermon going through verses which pointed out how much God loves us, and repeated over and over the power of Jesus’ love when He gave His life on the cross.

At one point, he asked, “Do you know how many sermons I’ve heard about God’s love? I can count them on one hand. That’s pitiful. We need to bring emphasis on God’s love back into our church. It has been gone too long.”

I Choose Adventism

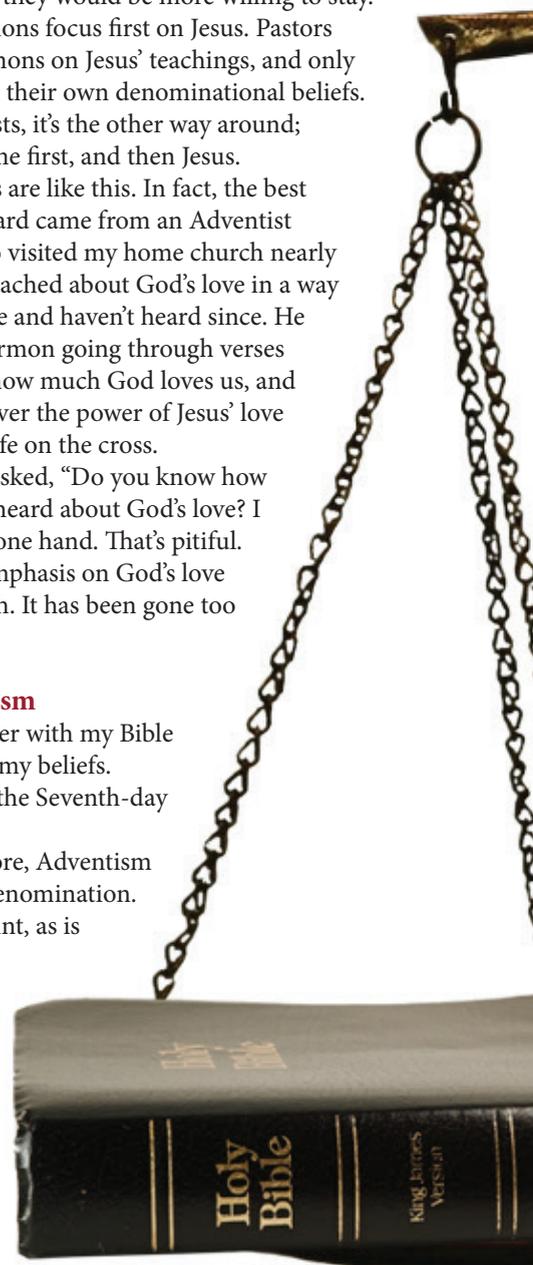
After my encounter with my Bible teacher, I evaluated my beliefs.

I chose to stay in the Seventh-day Adventist church.

I realized, at its core, Adventism is still a Christian denomination.

Jesus is the focal point, as is strictly stated in the doctrine. All the other little things—the seventh-day Sabbath, for example—fall within Adventist beliefs as well.

I am an Adventist, but I am first a Christian. If the church were to teach that, more young people would stay.





Many young people
leave to join different
denominations.

*Jack Sauder is a junior communication major from Lincoln, Nebraska.
Kristen Vogler is a senior graphic design major from Easton, Massachusetts.*



Marketing Love

Written by Josh Marshall Designed by Coty MacRae

In these shifting times, the church has to stay relevant. This may mean incorporating social media or newer technologies to relate to a changing demographic, but one principle must remain in all church marketing: love. To elaborate, let's first examine a theory by Abraham Maslow.

Maslow's Hierarchy of Needs was explained in 1943 in an essay, "The Theory of Human Motivation." This concept is often represented by a pyramid with the most primal needs at the bottom.

The base of the pyramid, physical needs, includes breathing, food, water, sleep, homeostasis, and excretion. These are basic requirements for life. The next level, safety and security, is where people seek stable environments. These instincts can be seen in those who survive war or abusive homes.

After physical and safety needs are met, a person thinks about level three, love. Here, people seek acceptance and belonging through friends, family, and sexual intimacy. This leads to the fourth level which is self-esteem. Esteem can be acquired through recognition for accomplishments.

The last level in Maslow's hierarchy is self-actualization. "What a man can be, he must be," Maslow sums up the tip of the pyramid. Once all the pyramid-needs have been met, one can strive to reach his or her full potential. Effective evangelism requires us to meet people's needs at every level.

Ministry in Motion

Last year, my Uncle Stacy's friend Tammy was living with an abusive alcoholic named Johnny. Uncle Stacy

considered violently confronting him for treating her so poorly. Johnny didn't work, didn't have a car, and was often inebriated by midmorning. One day, the thought hit my uncle: *Johnny needs help.* An alcoholic himself, Uncle Stacy was able to see beyond his unattractive character. While Johnny's habits were out of control, his low standard of living, day-long drinking, and belligerence toward Tammy were all products of a broken soul.

We must meet people's needs at every level.

"God, You and I gotta help this guy," he prayed before driving to Johnny's apartment. After entering the living room, Uncle Stacy sat down to talk with him.

"I can't do this," Johnny said, shaking his head.

"You can do it, and I'm going to help you," Uncle Stacy assured. Something penetrated Johnny's drunkenness, and he began to cry.

It wasn't without difficulty that Uncle Stacy and Tammy were able to check him into the hospital's detox that morning, but with a little help from a kind nurse and the "Big Man upstairs," as Uncle Stacy puts it, Johnny got the help he needed.

In every stage of their lives, we must meet people where they are. Johnny could have died if no one intervened. Uncle Stacy made the effort to save him



from immediate physical damage. It's also important to allow God to use us no matter where we are. As I mentioned, my uncle is also an alcoholic. He didn't need to be perfect before helping a fellow human being. God called. He answered. Simple spirituality.

Therefore, the church must go beyond weekly Sabbath spoon-feeding. Sharing Jesus cannot always be the first step. If someone is hungry, are you going to throw a Bible at them or feed them? Unless the Scriptures are salted, perhaps food is the better option. The spiritual feeding can come later.

Called to Meet Needs

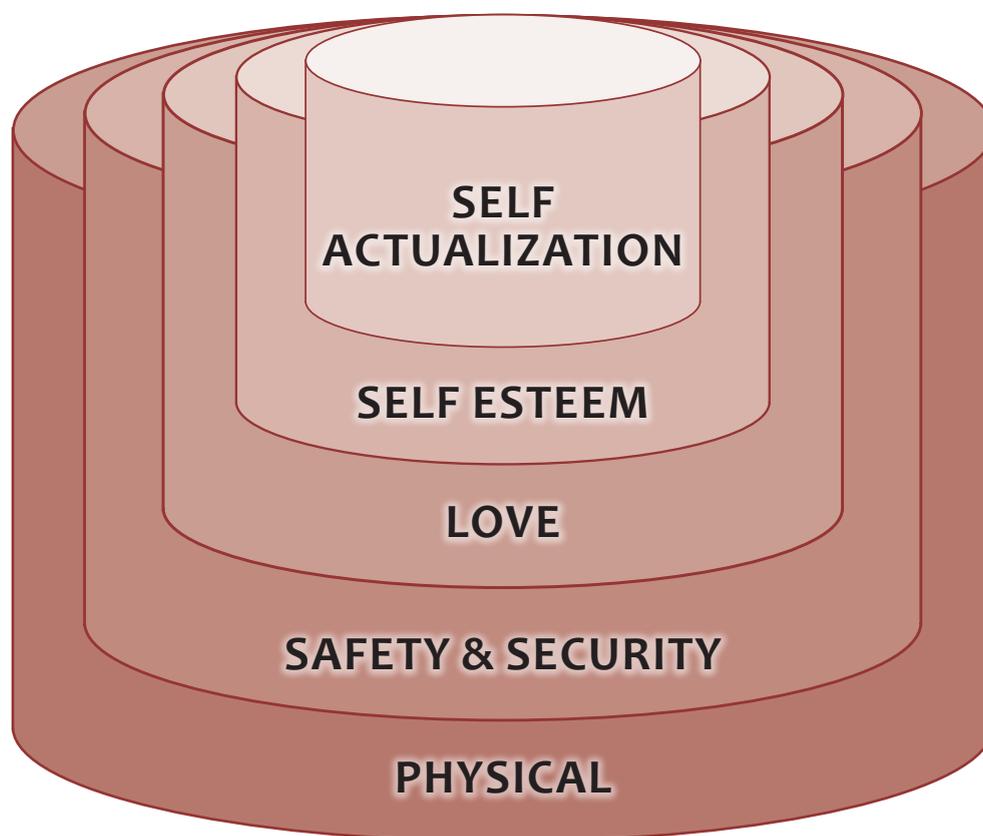
After food and physical safety, people need love and a sense of belonging. Church must be a place of comfort and acceptance. At College View Church in Lincoln, Nebraska, we put ashtrays outside the doors to meet smokers where they are in life. What about AA or NA meetings? Are we comfortable enough to hold these meetings in our church? Whether they're recovering or they've been clean for years, church members could lead these groups. Imagine if people in the community felt safe enough to haul their troubles

to church. Imagine if the church were a nurturing environment where broken, disjointed people could come to be made whole.

After a person's fundamental needs are met, it could be time to address spiritual needs. It's during this time we must pray for clear motives and heavenly guidance and direction. Do we rush them to the nearest Adventist church? Are there other steps that could be taken? I don't believe God is asking us to simply sell Seventh-day Adventism. An understanding of God and a mature relationship with Jesus are the basis of salvation and spirituality—not specific denominational beliefs. As followers of Christ, we're commissioned to seek and save the lost as Jesus did. When someone needs help, they need help. We're called to venture beyond strict religion and into the realm of spirituality. We're called to meet people's needs. We're called to market Jesus.

Josh Marshall is a sophomore journalism major from Lincoln, Nebraska.

Coty MacRae is a junior communication and culture major from Independence, Kansas.



MASLOW'S HIERARCHY OF NEEDS



Dirty Little Secrets

Written by Caitlin Blize
Designed by Joash Thomas



I suffer from insomnia. I endure seemingly endless nights, dead tired, praying for sleep. When I was 11 years old, I found a trick that could make me go to sleep every night. A few years later I discovered the name for this trick: masturbation.

I quickly learned many synonyms for masturbation: dirty, disgusting, perverted, sinful, adulterous, and self-abusive. These descriptions of my secret habit came from my teachers, parents and church leaders. Unfortunately, I rarely heard words like addiction or sexual maturation. My church, church school, and family told me sexual deviants, mentally unstable people, and godless individuals did what I did.

**I had no idea the
destruction
I had brought into my life.**

No one told me many children experiment with themselves sexually—especially not girls. No one explained to me a baptized, healthy, young girl could be addicted to masturbation. By the time I was old enough to understand what I was doing and that it was wrong, I was already heavily

addicted to my habit without even understanding it was an addiction. I had no idea the corruption and destruction I had brought into my life.

Sometimes I feel as though there was a “talk” I slept through. My parents are lovely, honest people, who told me the truth early on about sex, drugs, alcohol, rape, etc. But they skimmed over porn and masturbation. My church and schools talked a lot about it, without actually saying anything. What everyone has failed to teach to me, and what I have learned on my own, is why it is bad and how not to do it.

Now I am 20 years old, in college, and engaged to a brilliant and beautiful young man. Every day I wrestle with my flesh, but it no longer controls my life. I am no longer trapped by my demon. It took me nine years to get here.

For years I tried to control my appetite while simultaneously keeping it a secret, with no one to turn to when I struggled and no one to hold me accountable when I fell. My shame made me hide, but it also made me more vulnerable.



Afraid of being scolded, punished, and misunderstood, I wouldn't share my struggle with any authority figure. Believing no one could help me I tried to solve my problem alone. Besides, if no one else knew, my secret would remain safe.

I began to look for literature addressing addictions to masturbation; how it works, why it starts, and most importantly how to make it stop. Everything I found, however, addressed boys. I was pretty certain cleavage was not my problem.

A Friend in the Dark

Still broken and trapped, I went to college. A few short months later, I met my best friend. He was the first person who made me feel safe enough to share my burden. One lazy, gray Sabbath afternoon he told me his masturbation addiction story and I told him mine. Still, he later asked me to marry him.

By that time I clearly understood that porn and masturbation were damaging my relationship with God, but I had no idea the amount of hurt I would go through in my relationship with my future husband. I had assumed my problem would magically evaporate when I fell in love. True love's first kiss would break the curse I had put myself under. I was disappointed.

**I am no longer
trapped by
my demon.**

Now, at least once a day, my fiancé and I take collaborative action in prayer and encouragement to prevent either of us from hurting ourselves, each other, or God.

God has taken my curse and transformed it into a blessing. It is the one thing that forces me to run to Him every single day. It has quickly taught my fiancé and me how to work together as a team, to uplift and forgive each other rather than rip each other apart. I am not angry that no one gave me the information I should have been given. I realize the reason I did not get it was because the ones who should have provided it were scared, misinformed, or just unaware of the need.

The Whole Truth

When I look at the next generation of parents, I am fearful for the next generation of children. We have an obligation to tell our children the truth. The whole truth. I have watched too many of my friends and family members not only leave the Adventist church, but forsake their Creator, because they encountered reality and realized the truth was withheld. They were denied a spiritual and practical life education that no one should be denied. Thus they ask the question, "If you lied to me about this, why should I believe anything you told me about God and salvation?"

**We have an obligation
to tell our
children the truth.**

Before this happens to our children, we need to answer the "why" question. We need honesty and transparency in all our communication. In order to educate our children we must first educate ourselves.

Caitlin Blize is a sophomore communication major from Calgary, Alberta, Canada.

Joash Thomas is a senior communication major from The Turks and Caicos Islands.

Helpful Resources

thepinkcross.org

compulsionsolutions.com

candeobehaviorchange.com

purelifeministries.org

dirtygirlsministries.com

sexualrecovery.com

truthminers.com

focusonthefamily.com



Don't Wait to be Fed

Written by Taylor Roberts and Mollie Cummings

Designed by Coty MacRae

Taylor's Story

In the name of Jesus Christ we pray, amen.”

As Kathlyn concluded her prayer, my head was spinning. Never had I heard a prayer so truly spiritual come from someone only a couple years older than I. Nothing about this job has gone the way I pictured it. When my friends told me about literature evangelism (LE), I envisioned myself walking with my friends selling books. I accepted the job, but it took me only one worship to figure out I was in way over my head.

Because I was new, the first day I worked with a leader—meaning I didn't actually do any work. The second day was much worse. Hopping into the sparkling white van decked out with LE stickers, I finished tying my new Sketchers and checked my bag again. Sighing nervously, I glanced at the others in the van. Half of them were to be my team for the next two days. I didn't know any of them.

Closed shutters and locked doors greeted me the first few houses. By supper, I would have been happy to find cold, empty houses instead of the heated rejections I was facing. Doors creaked open warily only to be slammed in my face.

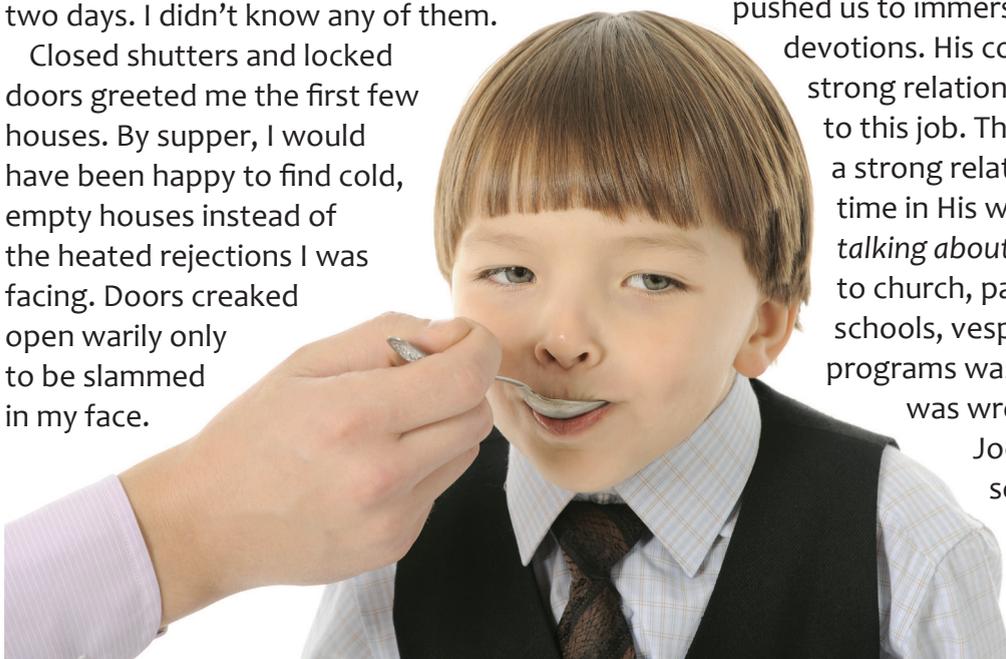
I counted myself blessed if no swearing assaulted me. By early afternoon, my peppy steps turned to plodding paces. This seemed more like torture than a summer job. I had met more rejection than I thought possible, but I had to keep going—for eight solid weeks.

Doors creaked open warily only to be slammed in my face.

Strength to Go On

As the days trudged by, my feet blossomed with blisters until I could barely walk. I knew I couldn't make it on my own. I had realized a common theme to the worships and training sessions every morning. Joe, our boss, always pushed us to immerse ourselves in personal devotions. His constant refrain was, “A strong relationship with God is essential to this job. The only way you can have a strong relationship is if you spend time in His word daily.” *What is he talking about?* I had thought going to church, participating in Sabbath schools, vespers, and other church programs was enough. Apparently I was wrong.

Joe pushed daily devotions so much, and I was so miserable those first days, that I decided to follow his advice. At first, I was not sure





where to start, so I just opened my Bible and started reading wherever my gaze landed—the love-at-first-sight approach. I started reading every morning, gaining strength from those precious words. Eventually, I learned to memorize verses, repeating them to myself, feeling energy pulsing through my capillaries from the promises I had locked in my brain earlier that day.

“Go out and tell them everything I tell you to say. Do not be afraid of them, or I will make you look foolish in front of them” (Jer. 1:17, NLT) were very motivating words for an inexperienced LE. Though these words were meant for the prophet Jeremiah, they seemed to fit my own experience, eerily echoing the encounters I still shudder to recall. The chapter ends positively, promising that even though some people may fight us, we will prevail because God will take care of us.

Isa. 40:29-31 promises that power and strength will be granted to the weak and the powerless. These verses became my mantra toward the end of the summer. Blisters, sunburn, and the heat of the day all combined to make my summer miserable, but remembering that I was assured strength to go on gave me the energy to make it through anything the world could throw at me.

Because of my morning devotions I was no longer afraid.

One door opened to reveal a tall, well-muscled man, red in the face and breathing hard. “You have three seconds to get off my property before I set my dogs on you.” His fury was punctuated by the emphatic movements of his chest. Hearing the

thunderous barking of at least three dogs in the background, I smiled apologetically. “I’m so sorry for disturbing you, sir. I hope the rest of your day goes well.” Forcing myself not to sprint, I made my way on down the road.

Because of my morning devotions, I was no longer afraid of the people with whom I came in contact—or multiple rejections. I wasn’t afraid to share my spiritual experiences with total strangers. Even today, the strength I gain from spending time in His word allows me to keep going, both as a literature evangelist and in my daily life. “In the name of Jesus Christ, I go.”



Mollie’s Story

Spending time with Jesus is like eating a grapefruit. I know not everyone loves eating grapefruit. But maybe it’s because they’ve never given it a chance.

In the middle of winter, with a runny nose and a clogged-up brain, I walked house to house selling Christian books. Literature evangelism consumed my life come rain or shine. I had agreed to work for Joe the entire school year at Champion Academy. The only trouble was my nose, throat, and ears.

My immune system holds the record for the weakest link in my body. If it were to join a dodgeball game, it would most definitely be chosen last. I would have been fine having a runny nose if my job did not consist of meeting strangers every five minutes and trying to sell them books. I’m not saying I didn’t enjoy every customer asking me, “Do you need a tissue?” But it would have been nice to go to a door where they didn’t have to see me coughing all over their soon-to-be-purchased books.

The third time getting sick in one month was the last straw. Our van driver, Eva, pulled me aside and said, “Mollie, you need citrus. You’re getting sick so often, you should try your hardest to eat citrus every day.” I felt



as though I had just discovered the cure for cancer. I didn't care how I got citrus; I just needed it as soon as possible.

Immediately, I entered the cafeteria and scurried to the fruit bar. To my disappointment, the only option was grapefruit. *Gross, I don't even like grapefruit.* At this point, I had two options: eat grapefruit and build my immune system, or continue coughing and carrying snot-covered books. I chose the grapefruit.

When we taste Jesus for ourselves, we will become addicted.

Shortly after I started my citrus obsession, my tastebuds latched on to the taste of grapefruit. One grapefruit a day turned into three a day. Threats were made to those who dared to take my grapefruits. I became the biggest recruiter for grapefruit, telling everyone what a difference it was making in me. Grapefruit became my cure for the common cold—and I was addicted.

Our Main Source of Growth

Psalms 34:8 says, "Taste and see that the Lord is good." Merely hearing from someone about how I need to eat a grapefruit will never give me the vitamin C I need. For my tastebuds to fall in love with it and reap the benefits, I personally need to taste the grapefruit. *How can I expect to build my immune system if I only hear about grapefruit one day a week?*

I should not wait for the church to feed me. Can I expect to grow spiritually if I am not taking the time daily to let my tastebuds latch on to the word? It's not possible to be changed, fall in love with Jesus, and recruit

for Jesus when I am a pew potato. When we taste Jesus for ourselves, we will become addicted. Church won't be the main source of our feeding—daily devotion with Christ is our main source of growth. When daily devotion takes precedence in our lives, church will be for worshiping Christ, not for waiting to be spoonfed.

Taylor Roberts is a sophomore language arts education major from Longmont, Colorado.

Mollie Cummings is a junior religious education major from Bemidji, Minnesota.

Coty MacRae is a junior communication and culture major from Independence, Kansas.



Get Your Grapefruit!

First time devotional reading:

-  Begin with the Gospels and Jesus' teachings, or
-  Use the "love at first sight" approach

Replenishing old devotional habits:

-  Take familiar stories and dig deeper with critical thinking:
 -  What does this tell me about God?
 -  What does this teach me about myself?
 -  What promise does it give me?



For more info visit
www.central-states.org

MISSION:POSSIBLE

AGENTS OF CHANGE



MARCH 21-24, 2013

YOUTH CONGRESS
 IN ST. LOUIS, MISSOURI

DAKOTA CONFERENCE 18TH ANNUAL

MEN'S RETREAT

MARCH 8 - 10, 2013

BAD LANDS BIBLE CAMP
 MEDORA, NORTH DAKOTA

WORDS FROM THE WORD

ELDER RICHARD CARLSON
 UNION COLLEGE

Photo:ND Tourism/Dan Kough

IOWA-MISSOURI CALENDAR

FOR MORE INFORMATION, VISIT WWW.IMSDA.ORG

Feb 1-3	Peacemakers' Training Camp Heritage
Feb 6-10	Home Leave Sunnydale Adventist Academy
Feb 17	IA-MO Executive Committee Conference Office - 10:00 am
Feb 18	Presidents' Day IA-MO Holiday - No Elementary School
Feb 18-19	Teacher In-Service
Mar 7-17	Spring Break Sunnydale Adventist Academy
Mar 9-17	Spring Break Elementary School
Apr 4-6	Music Festival Sunnydale Adventist Academy
June 4-8	Camp Meeting Sunnydale Adventist Academy



Kansas City Area Spiritual Convocation March 1-2, 2013

Speaker: Dan Jackson
President,
North American Division



Friday, March 1
Chapel Oaks Church
6245 Monticello Road
Shawnee, KS
7:30 p.m. Vespers

Sabbath, March 2
New Haven Church
8714 Antioch Road
Overland Park, KS
9:30 a.m. Sabbath School
11:00 a.m. Worship
2:00 p.m. Concert/Preaching Service

The Key to Certainty in an Uncertain Economy



While you may be uneasy about the future, one way to provide much needed certainty is through a charitable gift annuity.

A gift annuity is an arrangement that provides you with fixed income for the rest of your life. When you transfer your real estate, stocks, CDs or cash to us, we promise to make payments to you at a rate based on your age. Our promise is backed by all of our assets, making your income secure.

To learn more about how to create certainty with a charitable gift annuity, please contact us or visit our website. We look forward to helping you secure your future!

Minnesota Conference Association of Seventh-day Adventists

Gift Planning & Trust Services
mnsdagift.org | 763.424.8923

Engaged Encounter

Sponsored by Union College Campus Ministries

March 1-3



Engaged couples are invited to spend a weekend developing communication skills in the context of a Christ-centered relationship. For information contact Stan and Angie Hardt at 402.423.2896 or anhardt@ucollege.edu.



Held at the Mid-America Union office building:
8307 Pine Lake Rd | Lincoln, Nebraska

**Application deadline:
February 22**

SUNSET CALENDAR

Colorado	Feb 1	Feb 8	Feb 15	Feb 22	Mar 1
Denver	5:20	5:28	5:37	5:45	5:52
Grand Junction	5:36	5:44	5:52	6:00	6:07
Pueblo	5:22	5:29	5:37	5:45	5:52
Iowa					
Davenport	5:19	5:28	5:36	5:45	5:53
Des Moines	5:31	5:40	5:48	5:57	6:05
Sioux City	5:40	5:49	5:58	6:07	6:16
Kansas					
Dodge City	6:04	6:12	6:19	6:27	6:34
Goodland	5:08	5:16	5:24	5:32	5:40
Topeka	5:44	5:52	6:00	6:08	6:16
Minnesota					
Duluth	5:12	5:23	5:34	5:44	5:55
International Falls	5:13	5:24	5:35	5:47	5:58
Minneapolis	5:22	5:32	5:42	5:51	6:01
Missouri					
Columbia	5:30	5:39	5:47	5:54	6:02
Kansas City	5:40	5:48	5:56	6:04	6:11
St. Louis	5:23	5:31	5:39	5:47	5:54
Nebraska					
Lincoln	5:45	5:53	6:02	6:10	6:18
North Platte	6:00	6:09	6:18	6:26	6:34
Scottsbluff	5:10	5:19	5:28	5:37	5:45
North Dakota					
Bismarck	5:47	5:58	6:08	6:19	6:29
Fargo	5:31	5:42	5:52	6:03	6:13
Williston	5:55	6:06	6:17	6:28	6:39
South Dakota					
Pierre	5:51	6:01	6:11	6:20	6:30
Rapid City	5:04	5:13	5:23	5:32	5:42
Sioux Falls	5:39	5:48	5:58	6:07	6:16
Wyoming					
Casper	5:19	5:28	5:37	5:46	5:55
Cheyenne	5:16	5:25	5:34	5:42	5:50
Sheridan	5:17	5:27	5:37	5:46	5:56



Doing Things Right—the First Time

New Littleton Adventist Hospital CEO looks to Jesus for ultimate healthcare example

Courtesy Adventist Health System



Brett Spenst, Littleton Adventist Hospital's new CEO, believes the Adventist healthcare legacy of wellness and disease prevention should take center stage.

When Brett Spenst reads the Bible, he always seems to discover a new source of strength and inspiration. But as he turns the pages, there's one thing he never finds—a story of Jesus needing to re-perform a healing miracle. For instance, the blind man didn't have to come back later for another application of mud. No follow-up appointment was necessary for the invalid by the pool of Bethesda.

As the new chief executive officer for Littleton Adventist Hospital, applying Christ's example to the complex and constantly changing world of healthcare is a driving

objective that's constantly on his mind.

"As a Seventh-day Adventist faith-based organization, we are called to a higher standard for the care we deliver," he says. That means getting things right for patients the first time, avoiding return hospital visits and helping people learn how to stay well in the first place.

Spenst is a veteran of Adventist healthcare. Since graduating from Loma Linda University (LLU) with a bachelor's degree in accounting, he has served 18 years in a variety of positions with Adventist Health, and most recently was chief operating

and financial officer for Kettering Medical Center System. Along the way, he also earned a master's degree from the University of Tennessee in Knoxville.

The journey to Littleton started when he was only 14 and running his own lawn mowing business. His next-door neighbor was director of pharmacy at the nearby LLU Medical Center, and offered him what looked to Spenst like a "cooler" job. He worked in the hospital for the next nine years, and hasn't looked back.

"I've had many opportunities over the years to leave this profession," he says. "What keeps me here is the great alignment

between what our business is—taking care of people as Christ did—and my own personal goals for my time here on earth." His background in finance has helped keep that healthcare mission viable wherever he's served through careful stewardship of resources.

Building on Littleton's already outstanding reputation and the work of his predecessors, Spenst aims to run a hospital that not only treats injury and disease but prevents illness through community education. He looks often to the historical roots of Adventist healthcare and its legacy of promoting wellness. "Sometimes I think we hide that light under a bushel," he says, "We should be taking the lead on healthful living."

He sees strong partnerships with local churches as critical to accomplishing that all-important objective in the community Littleton serves. "We each can leverage the other much further and more effectively than we can alone," he believes. "That's the kind of impact that makes our work so special."

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This article was submitted by Stephen King, senior vice president for mission and ministry for the Rocky Mountain Adventist Health System/Centura Health, where he serves the five Adventist hospitals in Colorado. It was written by CMBell Company.



Faith-based Care Sets Shawnee Mission Apart

Much more than medicine

by Shelby Borel

Courtesy SMMC



Shawnee’s faith-based philosophy benefits both patients and caregivers.

People often say there’s something different about Shawnee Mission Medical Center (SMMC). Simply providing great medical care isn’t enough for employees and doctors who serve at the hospital. Through its mission of “Improving Health Through Christian Service,” SMMC’s staff strives to connect with each patient through compassion and faith.

Pennie Mesmer, APRN-C, CCRN, MSN, cardiac nurse practitioner, knows firsthand how SMMC’s faith-based approach impacts patient care. Mesmer began her career in the Emergency Department and now belongs to the cardiology team.

“In my 33 years at Shawnee Mission Medical

Center, some of the most amazing moments have been seeing my fellow associates go above and beyond to serve their patients by sharing their faith through words and actions,” Mesmer said. “I walk through the halls and oftentimes see doctors and nurses praying with their patients. That’s not something you see in every hospital.”

Founded 50 years ago by members of the New Haven Seventh-day Adventist Church, SMMC has always held spirituality at the forefront. But faith-based care doesn’t just benefit patients, Mesmer said. Sometimes caregivers themselves need faith to get through tough times.

“I remember a situation that involved a mother

and her newborn baby. Tragically, both mother and baby died, and the nurses working with them were completely devastated,” she said. “We were all parents and felt heartbroken for what we had witnessed. Without a second thought, the doctor on the case started praying for the lives that were lost, the families affected and for all of us. It was an amazing moment for everyone.”

Tony Anno, MSN, ANCP-BC, cardiac nurse practitioner, is a Seventh-day Adventist whose faith attracted him to SMMC. Having worked as a nurse for more than 20 years before coming to SMMC, Anno noticed a difference immediately. “My faith is a part of everything I do,” he said. “Being able to bring

my faith to work—and truly help those dealing with both physical battles and spiritual struggles—makes all the difference in my workday.”

Working in the Cardiology Department, Anno frequently sees life and death situations.

“Cardiology can sometimes be a heartbreaking place to work,” he reflected. “As healthcare professionals, we often serve patients who don’t have a lot of time left to live. When faced with their mortality, patients become more interested in talking about God and what He offers them. Shawnee Mission Medical Center makes it easy and comfortable to talk to patients during such times.”

At SMMC, “much more than medicine” is more than a tagline. It’s a philosophy of care incorporated into each associate’s practice. Patients notice it as well.

“‘Much more than medicine’ means that we get the chance to care for patients’ physical, emotional and spiritual needs,” said Anno. “Our priority is to care for people in all phases of their lives. That is why we exist.”

Shelby Borel is a marketing intern at SMMC.

To learn more about SMMC, visit ShawneeMission.org.



Belcourt, Lori-Ann M., b. July 6, 1983 in Breckenridge, MN. d. Dec. 3, 2012 in New York Mills, MN. Member of Wahpeton (ND) Church. Preceded in death by father Raymond Martens. Survivors include husband Allen; son Jacob; mother Donna Martens.

DeFiesta, Dorothy, b. Apr. 9, 1925 in St. Joseph, MO. d. Jan. 26, 2012 in St. Joseph, MO. Member of Three Angels Church. Preceded in death by husband John De Fiesta; 2 siblings. Survivors include sons Mike and Daniel Butner; 7 grandchildren; numerous great-grandchildren.

Donald, Dennis, b. Feb. 7, 1944 in Miles City, MT. d. Mar. 24, 2011 in Muscatine, IA. Member of Muscatine Church. Preceded in death by daughter Evelyn Ball; 1 brother. Survivors include wife Diana Jarr; daughters Keily Donald and Vanessa Marsh; son Kirk; 2 sisters; 11 grandchildren; 3 great-grandchildren.

Downs, Doyle, b. May 26, 1934. d. May 21, 2011. Member of Nixa (MO) Church. Survivors include wife Margie; brothers Jerry, Darvin, Ivan, Willie and Wendel Downs.

Gallant, Donald, b. July 28, 1923. d. Aug. 25, 2012 in St. Joseph, MO. Member of Three Angels Church. Preceded in death by wife Dorothy; brothers Bill, Tom, Clarence, Harold and Junior Gallant; sisters Vera Crook, Georgie and Mae Gallant.

Goodknight, Melinda, b. Feb. 21, 1914 in Sykeston, ND. d. Nov. 20, 2012 in Jamestown, ND. Member of Jamestown Church. Preceded in death by parents Henry and Emma Sperling; sisters Eldina Pfaff, Velma Picha and Elaine Banik; brother Arthur Sperling.

Gremmels, William, b. May 5, 1940 in Rock Island, IL. d. June 18, 2012 in Davenport, IA. Member of Muscatine Church. Survivors include wife Sandra; sons Robert Gremmels and

Jerry Purviance; daughters Sue Gremmels-Reed and Kathy Danz; 5 grandchildren; 1 great-grandchild.

Harl, Virginia, b. Apr. 28, 1925 in Bedford, IA. d. Sept. 8, 2012 in Marion County, IA. Member of Knoxville Church. Preceded in death by husband Elza. Survivors include son Steven Bennett; daughters Linda Jaquez and Janet Martin; 3 siblings; 14 grandchildren; 18 great-grandchildren; 1 great-great grandchild.

Hartgraves, Vernon, b. Jan. 24, 1928. d. Jan. 10, 2011 in Ava, MO. Member of New Horizons Church. Survivors include wife Dedra; daughter Tela Davis; son Ardell Davis.

Neiderhouse, Ethel, b. Dec. 1, 1912 in Oregon, MO. d. Nov. 16, 2011 in St. Joseph, MO. Member of Three Angels Church. Preceded in death by husband Russell; 1 sister. Survivors include son Russell; 3 grandchildren; 3 great-grandchildren.

Newton, Bonnie, b. Dec. 25, 1933. d. Jan. 9, 2012 in St. Joseph, MO. Member of Three Angels Church. Preceded in death by husband Stanley; 1 brother. Survivors include son Cameron; daughter Gloria Drennen; 3 grandchildren; 9 great-grandchildren.

Noland, Donna, b. Nov. 13, 1944 in Gallatin, MO. d. June 17, 2012 in St. Joseph, MO. Member of Three Angels Church. Preceded in death by father. Survivors include husband Howard; daughter Shawna Steeby; 4 grandchildren.

Jones, Katherine, b. July 7, 1915 in St. Joseph, MO. d. Apr. 18, 2012 in St. Joseph, MO. Member of Three Angels Church. Preceded in death by husband Harrie; daughter Nancy Cobb; 1 sister. Survivors include daughter Sue Gibbs; 4 grandchildren; 5 great-grandchildren.

Murrell, Mary, b. Nov. 5,

1930 in Ludlow, MO. d. Sept. 27, 2011 in Chillicothe, MO. Member of Chillicothe Church. Preceded in death by husband Fred. Survivors include sons Don Ware, David Ware and Bob Murrell; 1 brother; 7 grandchildren.

Norlin, Linda, b. Mar. 7, 1951 in Minot, ND. d. Nov. 20, 2012 in Minot, ND. Member of Minot Church. Preceded in death by parents. Survivors include children Kirk, Karna Taft, Justin, Brandyn and Lance; 2 brothers; 2 grandchildren.

Pfeiffer, Claralee K., b. June 14, 1950 in Washington, MO. d. Sept. 10, 2012 in Cleburne, TX. Member of Cleburne First Church. Preceded in death by parents. Survivors include husband William; daughter Christine Allison; 1 grandchild.

Roman, Robert, b. Nov. 24, 1948 in NY. d. Sept. 30, 2011 in Knoxville, IA. Member of Knoxville Church. Served in US Military. Survivors include brother Scott. Roman.

Saxton, Wanda, b. Mar. 5, 1913. d. Aug. 12, 2011 in St. Joseph, MO. Member of Three Angels Church. Preceded in death by husband Paul Walker; 1 brother. Survivors include sister Nadene Saxton.

Sears, Dale, b. June 13, 1941 in St. Joseph, MO. d. Sept. 12, 2012 in St. Joseph, MO. Member of Three Angels Church. Preceded in death by 11 siblings. Survivors include daughters Konda Wacker, Karla Miller and Kristi McCamy; 8 grandchildren; 3 stepgrandchildren; 3 brothers; former wife Bonnie.

Stephens, John, b. Oct. 6, 1925 in IA. d. Apr. 15, 2011 in Knoxville, IA. Member of Knoxville Church. Served in US military during Korean Conflict. Preceded in death by 5 sisters. Survivors include wife Phyllis; sons Jim and Cal; 2 siblings; 2 grandchildren.

Thurman, Rolland, b. Jan. 2, 1923. d. July 3, 2012 in St.

Joseph, MO. Member of Three Angels Church. Preceded in death by 3 brothers; son Rolland "Rollie" Jr.; stepson Terry Mathis. Survivors include wife Lois; daughter Carole Thomsen; stepsons Ron, Bill and Chris Mathis; 14 grandchildren; 18 great-grandchildren; 3 great-great grandchildren.

Tiede, Frederick H., b. Oct. 15, 1918 in Albion, NE. d. Dec. 2, 2012 in Albion, NE. Member of KS-NE Conference Church. Survivors include wife Leila; daughters Margaret Erickson and Becky Akert; 4 grandchildren.

Watson, Sylvester, b. May 21, 1934; d. Sept. 12, 2012 in Grandview, MO. Member of Kansas City Central Church.

Welharticky, Alice L., b. July 18, 1916 near Zenith, ND. d. Dec. 5, 2012 in Breckenridge, MN. Member of Wahpeton (ND) Church. Preceded in death by parents; husband Frank; 1 brother. Survivors include sons Joseph and Gary; 1 grandchild.

Whitlock, Edna, b. Sept. 19, 1920 in Muscatine, IA. d. July 15, 2012 in Muscatine, IA. Member of Muscatine Church. Preceded in death by husband Robert. Survivors include sons John, Robert and William; 9 grandchildren; 14 great-grandchildren; 4 great-great grandchildren.

Wooledge, Dale, b. Oct. 31, 1924. d. Dec. 12, 2012 in Sioux Falls, SD. Member of Sioux Falls Church. Survivors include wife Avis; daughters Leslie Brauer, Marcy Nickless, Nyla Shireman and Tracy Scranton; sons Warren and Bryce; 20 grandchildren; 20 great-grandchildren.

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