



AUGUST 2018

Who Is My Neighbor?

BY HEIDI ZEGARRA

In the last 24-hour period, I have heard multiple people in the political sphere use the Bible out of context to sanction un-Christ-like behaviors. I have debated with Adventists and against Adventists who think it is justifiable to separate asylum seeking families. This is not an argument I am having with those "outside" the church. Those conversations have been about who to contact, who to donate to, how to help local refugees and those far away.

Who is my neighbor? We ask this question as if the answer is not often staring us in the face, avoiding eye contact on a bus, passing us in a grocery store, or on some ravaged landscape on TV.

In Luke 10:25-37 (ESV), we find the story of Good Samaritan. However, I would like us to consider what comes before the parable: *25 And behold, a lawyer stood up to put him to the test, saying,*

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FOCUS ON LOVING YOUR NEIGHBOR

The Word

If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Beloved, "if we love one another, God dwelleth in us, and His love is perfected in us.

1 John 4:20, 12

Inspiration

By faith and prayer press back the power of the enemy. Speak words of faith and courage that will be as a healing balsam to the bruised and wounded one. Many, many, have fainted and become discouraged in the great struggle of life, when one word of kindly cheer would have strengthened them to overcome. Never should we pass by one suffering soul without seeking to impart to him of the comfort wherewith we are comforted of God.

All this is but a fulfillment of the principle of the law,—the principle that is illustrated in the story of the good Samaritan, and made manifest in the life of Jesus. His character reveals the true significance of the law, and shows what is meant by loving our neighbor as ourselves. And when the children of God manifest mercy, kindness, and love toward all men, they also are witnessing to the character of the statutes of heaven. They are bearing testimony to the fact that "the law of the Lord is perfect, converting the soul." Ps. 19:7.

EGW, *Desire of Ages*, p. 504, 505

DEAR READER

We Christians sometimes get so caught up in this and that area of the Christian life that it can be all too easy to lose sight of the one half of what God says is the greatest of the commandments—I'm talking about the loving your neighbor as yourself part.

Whatever area of belief we tend to focus on, all of it should be centered on loving the Lord our God with all our hearts, souls, and minds, and this means loving our neighbor. No, I don't mean the loving from a distance kind of love. I mean the get out there and make those around you feel the love kind of love.

In this edition of our Newsletter, we focus on this very topic to encourage each of us to consider how we can best honor God's command. We have some tough-provoking pieces and some hard-hitters intended to get us thinking about our part to play in loving those in our sphere of influence. Perhaps love is the most effective form of reaching out and show the love of Christ we profess to have in us!

-Newsletter Staff



YOUR HELP NEEDED for Compassion Sabbath August 8

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Managing Editors
Eddie Somers
Paula Vogler
Copyeditor
Paula Vogler
Design/Layout
Eddie Somers
Photography
Kerri Vogler



The Moral Challenge of Forcing Apart Migrant Families

BY SCOTT CHRISTIANSEN

Unless you've been in a cave or in a coma, you already know about the U.S. administration policy of separating children from apprehended migrant families. This policy was briefly defended by the administration through a mistaken reading of Scripture. The policy and its defense caused moral outrage across the U.S. and the world, drawing rebukes from all living First Ladies, from many US leaders and citizens, and from many governments around the world. Like many other faith-based organizations, the Seventh-day Adventist Church in North America released a statement of disapproval.

The separation policy has now been rescinded and, given the chaotic age in which we live, our collective attention will soon shift to some new outrage or some new point of dispute. But before that happens, let's dwell for a moment on why migrants are attempting to enter the United States. It is important that we do; their plight is very much related to the battle between Christ and Satan, the fulfillment of prophecy, and the living-out of the character of God by His people in the last days.

Most migrants to the U.S. from Central America (they come primarily from Guatemala, Honduras and El Salvador) are pulled by the economic opportunities and relative stability of the U.S. But what most don't know is

that the "pull" on them is relatively weak, while the "push" is very, very strong. To be clear: most migrants don't actually want to be migrants — they are fleeing their countries out of desperation.

In part, they are pushed by criminal violence and weak governance, a combination that leaves average citizens exposed to the high risk of all manner of crimes with little protection and little recourse. Fearing for their lives and the lives of their children is part of daily life for many who make the agonizing decision to migrate. But violence and fear are only a part of the "push" side of the equation. What has propelled the majority of migrants into desperate action over the past four years — and has destabilized their society further — is that they simply have not been able to get enough to eat.

Starting in 2014, an epic drought gripped Central America. In a region dominated by small farmers who grow just a few subsistence crops, most families were suddenly unable to produce their food. Further, an outbreak of coffee rust related to a shift in climate destroyed the cash crop for the region. Three-quarters of households in the region resorted to desperate coping strategies, such as selling their land. Most of those migrating cited "no food" as their primary reason. [1]

In Isaiah 51:6 (ESV) we are told that

the "earth will grow old like a garment" — what started out as a strong, robust, vibrant world at Creation has become weak, unstable, and full of holes. This includes not just human society but also the very foundations of the natural world as created by God. Our oceanic, atmospheric, and climate systems are also in accelerating decay. [2] Since the world God created was so spectacular that it made the angels sing and the sons of God shout for joy (Job 38:7), we can understand that the destabilization and gathering collapse of the natural world is a result of Satan's rebellion. In part, this is because, when Satan conquered Adam and Eve and usurped their dominion, creation was separated from Creator. In Patriarchs and Prophets we are told that "it is because of man's sin that 'the whole of creation groaneth and travaileth in pain together'" (PP 443).

But there is a second force acting on mankind and all of nature, and that is Satan's intentional twisting of the world to diminish its reflection of God's character and maximize its reflection of his, Satan's, character. It is through this "twisting" that the world created in perfection has been perverted to reflect a "survival of the fittest" system, even down to the biological level. [3] These dual forces are readily apparent in the rapid and accelerating decline of both the natural world and the character of man.

These dual forces are also clearly responsible for the desperate migration away from Central America. What people are really fleeing is the logical progression of human societies characterized by selfishness, domination, fear, and unspeakable

cruelty. At the same time, they are also fleeing the effects of a natural world that is increasingly unstable and is resulting in significant increases in astonishing droughts, heat waves, floods, and all manner of natural disasters. Who can blame them for fleeing the increasing realization of a disintegrating world?

What we are seeing in human society and in the natural world is nothing less than the realization of Christ's Matthew 24 description of what the world would be like in the last days. We are seeing the culmination of Satan's character in humans and on earth. This being the case, we can be sure that heart-wrenching human suffering — such as has driven masses of desperate people to attempt a truly perilous migration to the U.S. — is far from over. Based on the descriptions in Matthew 24, we can expect to see waves and waves of human suffering and tragedy in the days ahead. We can also expect to see stone-hearted, usurious, or malicious responses by people groups and governments to those who are suffering. As Christ's prophecies play out before our eyes, the real question is, where do we as end-of-time Adventists stand in all this, and what action do we take?

As the world sees the culmination of Satan's character on earth, so too must it see the culmination of Christ's character in His remnant people. It is a very difficult thing to be called to live out the character of Christ in this current age. Those who do will not be popular or admired, but will be abused, discriminated against, and persecuted. But here is the thing: if we do not fully embrace the character



of our Lord and stand up for Him, how will the masses of the world ever see an alternative to Satan's tactics and character? We are called upon to be an example of Christ in these last days. This necessarily means we will be radically different from the world, humbly showing love, compassion, and mercy. It means we will not shrink from aiding those in need, nor will we flee from acting out the ministry of Christ just because it will result in controversy or oppression.

But all of this raises a central question: inasmuch as many Adventists have long preferred to be seen as a quiet church filled with good people, how does our church transform into a compassionate church living out the ministry of Christ — and His ministry was definitely a compassionate ministry — in these last days? We have long hesitated to be seen as different from the world, sometimes preferring to be neither hot nor cold (Rev 3). But if we are not faithfully, steadfastly, glaringly different in our words and actions, how will the world see the character of Christ demonstrated? How will they see an alternative to Satan's tactics?

Let me be as clear as I possibly can: in my opinion, the last days have begun, and we are living in a rapidly decaying world that is even now showing the culmination of Satan's character at every level. Around the world, we are right now seeing millions of people in crisis, in hunger, under oppression, and under threat. As a church and as individuals, what is our response? What is our full-throated demonstration of Christ's character? In my opinion, the testing times have begun and will only increase in pace

and intensity; now we are daily being tested, tried, and refined.

How did we do on the test involving Central American children being separated from their families? Probably not so well. Let it serve, then, as a galvanizing wake-up call. With the information we have at our fingertips, we know what areas in the world are food insecure or are becoming food insecure. We also have a pretty good idea what areas of the world are tipping into drought or flooding or conflict. We have a pretty good idea, right now, what areas of the world will be in crisis in 6, 12, and 18 months. Are we as a church using this information to prioritize spreading the gospel while also preparing to assist the vulnerable?

Proclaiming Christ to an increasingly hostile world is hard. Rapidly maturing in Christ under duress is hard. But this is our lot, and we will either embrace Christ fully and model His character in a proactive, caring manner, or we will quietly shrink to the dark sidelines of this great controversy, ultimately to hear Christ say to those who talked of Him but did not live Him, "I never knew you."

The migrant family crisis was just a gentle start to waves of agonizing moral conflicts that will test us. Let's do much, much better. Let's be intentional. Let's be compassionate. Let's openly live out the character of Christ.

This article was originally published on June 22, 2018 in the Adventist Review online. Scott Christiansen is communication director for the Northern New England Conference of Seventh-day Adventists.

PROGRESS

BY EDDIE SOMERS

A friend recently shared a Ted Talk with me on the topic of progress. For those of you unfamiliar with Ted Talks they are short presentations "devoted to spreading ideas, usually in the form of short, powerful talks" and can be listened to or watched in a variety of formats. They span topics from science to business to global issues, with the goal to provide a deeper understanding of the world.

This particular talk entitled "Is the World Getting Better or Worse? A Look At The Numbers" was presented by Steven Pinker, a professor of cognitive science at Harvard University. In it he takes on the claim that 2017 was the worst year ever, and more generally the idea that the world is getting worse. Pinker looks at recent data on homicide, war, poverty, and pollution to make his point that the world is not getting worse, but rather is in a state of progress.

The data Pinker presented does indeed show a decrease in each of these areas, so yes, in these regards there does appear to be much progress. He also demonstrates there have been fewer wars, autocracies, nuclear weapons, deaths from terrorism (in Western Europe), and reduced worldwide poverty. And then there's improved life expectancies, birth survival rates, and more.

So, yes, there are certain areas of significant progress. However, progress depends on the context and, to a large extent, your worldview. In the secular realm perhaps we are progressing.

Though Pinker makes a compelling

argument, I can't help but feel he may have neglected a few other areas as "indicators of progress." Pinker neglects to look at data such as human attitudes, overt and covert racism, rate of progress, and sustainability of progress.

And then there's the Christian worldview. For Christians, we can clearly see a lack of God. For nonbelievers this means nothing, and perhaps to them is indeed progress. But to those who believe, who believe that God is the most important part of progress, can we claim progress?

If we are not progressing in the way of God, all other progress is futile.

This topic brought my mind to the church. Are God's people progressing? I think the best indicator of Christian progress would be the measure of the Holy Spirit in His people. Are our actions and reactions, indicative of the Spirit of God, flourishing within us? Is how we treat others and our attitudes toward certain people or people groups revealing progress? If evangelism in our church was rated, where would we stand? How are the people of God measuring up—progression, regression, or stagnation?

Perhaps you agree with Pinker's arguments and think, "Hey, the world is a better place." I'm reminded of scripture: "When they say peace and safety, sudden destruction will come."

So are we indeed progressing? One thing is for sure, we are certainly progressing toward the return of Christ. Where will progress find you?



WHO IS MY NEIGHBOR?

Continued from cover.

“Teacher, what shall I do to inherit eternal life?” 26 He said to him, “What is written in the Law? How do you read it?” 27 And he answered, “You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself.” 28 And he said to him, “You have answered correctly; do this, and you will live.” 29 But he, desiring to justify himself, said to Jesus, “And who is my neighbor?”

I am not going to go farther than this. We know what happens next. These verses on the Good Samaritan are the ones that usually get the most love. I could regale you with ideas about who we are in the parable. Replace pharasee etc. with priest, pastor, imam or something else equally shocking. However I really want to look at verse 29. But in order to do so I think we need to add some context and clear the way for what comes next.

So he, the leader, asks his question: “What must I do to inherit eternal life?” What do you make of that question? On the one hand, it sounds odd. We have become so familiar with it that we don’t think about how odd it is.

What do you to do inherit something? Get born into the right

family. But, “What must I do to inherit eternal life?” Normally when you inherit something, you don’t do something. You pay it off in dues before the old man dies, and then you inherit it. It’s not normally the way inheritance works.

People sometimes did speak of inheriting life in Jesus’ day, but to speak of doing something to inherit eternal life overlooks the fact that inheritance is not payment for services rendered. “What must I do to inherit eternal life?” It presupposes some pretty fundamental misconceptions about inheritance, unless you’re taking it in a purely metaphorical way.

It presupposes some pretty fundamental misconceptions about the grace of God.

Do you have to earn your eternal life? There are a lot of people who think along those lines. If I’m good enough, if I try hard enough, then maybe I’ll squeak in. Maybe that’s what he means. But in any case, precisely because the man’s question has got a knot of misconceptions bound up with it, Jesus asks his question back.

So Jesus has managed by answering this man’s question with his own question, enticing the man to commit himself to pure self-righteousness as a form of getting to heaven. He’s

“There are a lot of people who think along those lines. If I’m good enough, if I try hard enough, then maybe I’ll squeak in.”

exposed the man’s emptiness. He’s exposed the man’s inability. Go ahead. Do this. All you have to do is be perfect, and you’re in.

Perfect, easy right? This brings up all sort of issues for this lawyer. While he is content in his self-righteousness he now feels the need to justify himself. If ever one was going to make a comparison in this story this is the place.

Yes, my friends it is easy in many ways to say we are the other cast of characters in the story because I mean of course we would ultimately do the right thing and help the bleeding guy in the ditch. After all we are Christians now, not the Pharisees. But my friends we are not those people. More often we are the ones seeing a pathway to being saved. We want a list to cross off. I can understand this. I add things to lists only to cross them off so I can feel I’ve actually gotten some things done. But in the process we bring up so many misconceptions about our place with God and what our need for a Savior entails.

Because when we bump up against our own issues we want to deflect so we ask things like “who is my neighbor?” What follows is a mic-drop story that we all know so well. I could make things easy on you in this next section. We could talk about who is our neighbor in the general sense. We could talk specifically about who your neighbors are. This is really important: what we need to do is be ready and willing to help the needy people God places in our path.

I think this is what Ephesians 2:10

is getting at when it says, “We are God’s workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do.” God has custom-designed us to meet the needs of the hurting people we encounter. He has prepared in advance for us to help them.

However, I must be honest, I think that at times this lets us off the hook for BIG things. Sure I can check in on my physical next door neighbors. That lets me off the hook right? But let’s look back at the verse, is that what it says?

Martin Luther once said, “Faith alone justifies, yet faith is never alone. It is never without love; if love is lacking, neither is there faith, but mere hypocrisy.”

I’m going to share some statistics. Four out of 10 or 37% of people who no longer attend church said it is because of bad past experiences in church. That is 25 to 30 million Americans who stay away from Christian churches because of the past treatment they have experienced from the local body of Christ.

Currently 61 percent of people who were churchd during their adolescence drop out of church by the time they are in their 20s. (George Barna)

Steven Mansfield in his book *Healing your Church Hurt* writes, “The Bible makes it clear that we cannot love

God has custom-designed us to meet the needs of the hurting people we encounter.



Jesus and hate his people.”

First John 4:20 boldly states, If anyone says ‘I love God’ yet hates his brother he is a liar. For anyone who does not love his brother, whom he has seen, cannot love God, whom he has not seen.’

To think that we are entitled to love God and hate his people is sin. And perhaps as important it is impossible. Frankly, when we think we are loving Jesus but hating his people, we are actually loving Jesus so little that his people don’t matter anymore.

Recently the Washington Post, published a study about the Christian response to the refugee crisis happening around the world. The article shared that only 25% of white evangelicals thought they had any moral obligation to do something about this crisis. Other faith groups fared only slightly better: mainline Protestant 43%, Catholic 50%, black Protestant 63%.

I could share additional examples of how we are often less than neighborly. We fail to love. We are not a good representation of the Christ in our name of Christian. Seth Pierce, an Adventist pastor, once said: “Churches that know about Jesus send out flyers. Churches that know Jesus send out people.” How are we doing on knowing Jesus?

Are you depressed yet? Maybe not, maybe you have justified that these are examples from other people. I will avoid beating up the

congregation by sharing examples from us. We are all guilty.

A burst of frustration or anger here, a stretching of the truth there, a need to “help” someone by pointing out something you feel they could do better. Are we coming up with “who is my neighbor” questions? Are we loving? Are we showing mercy? Are we knowing about Jesus, or knowing Jesus? Are we in shape to be sent out?

“Are we loving? Are we showing mercy?... Are we in shape to be sent out?”

What do you think happened to this lawyer? Do you think he changed? Let’s look at his answer here: One who showed mercy. Jamie Wright the author of *The Very Worst Missionary: A Memoir* or *Whatever* writes that after her mission experience she got a tattoo of Micah 6:8:

He has shown you, O mortal, what is good. And what does the LORD require of you? To act justly and to love mercy and to walk humbly with your God.

People would often comment about the design of the tattoo. However, one day an older man reads the tattoo and asks her a question:

“So do you? No one had ever asked me that, and it caught me completely off guard. I stammered, oh...um, no. No I guess not...I mean, not really. Not always...but I want to, I really do.

Then he gave me a wink and a warm, wise smile and with a fatherly pat on the arm, he said, ‘I’ll keep trying if you will.’ I nodded and smiled back. ‘I’ll do my best.’”

How about you?

PASTOR’S MESSAGE

BY PASTOR ROBERT ZEGARRA



When We Love Our Neighbor

Helping others is a good virtue. I believe everyone would agree. For those who claim to follow God, helping others is an outcome of an individual’s faith. But where does our faith about helping begin?

We start to answer this with the ending of Leviticus 19:18, “... love your neighbor as yourself. I am the Lord your God.” This command to ‘love your neighbor as yourself’ is not a suggestion, but a command. Jesus himself stated in Mark 12:3 this command was, “the second greatest commandment in the Word of God.” The command, ‘love your neighbor as yourself’, places the impact of the action to love towards our neighbor, which is qualified by the word ‘yourself’, as if you were that neighbor.

Later in the Bible, we find a lawyer openly challenge Jesus about which was the greatest commandment of God (see Matthew 22:34-46 and Mark 12:25-28). In addition to stating that loving God as the first great command, Jesus also states Leviticus 19:18 as the second greatest commandment of God.

The lawyer then questions Jesus with, ‘who is my neighbor?’ Jesus answers this second question with a

parable found in Luke 10:25-37. This parable is about a man attacked by robbers and left to die. Three people pass by the victim yet only one helps.

When Jesus asked the lawyer who was the neighbor in the parable, the lawyer answered, “the person who showed mercy,” that is, kindness. The neighbor is not a physical residence, nor proximity of convenience, but rather those who are in need of kindness. If we are honest, everyone is in need of kindness. You love others with kindness.

God explains how much love in Luke 6:38, “Give, and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you.” The word bosom here is the part of the cloth that hangs loose from the belt line, like an apron, that when lifted creates a hollow to hold or carry things. God is asking you to love others with kindness without measure, spilling over.

When we choose to obey this command, we fully reflect the character of God as a follower of God in the work of helping others. This command to love your neighbor is represented in action, the believer’s truest identity. The world sees God for who He really is when we love our neighbor.



Trust & Health, What's The Connection?

BY JULIA A. CLARK

Trust affects our health in profound ways. How you deal with stress, tragedy and life is directly affected by your trust, or lack thereof. Do you trust that things will be ok; that you will be ok? Or do you worry, have stress, frequently blow up in anger, have bitterness, resentment, become sad or irritable because circumstances or people in your life are unfair, wrong, infuriating or hateful?...

There is excellent evidence on the health benefits of trust. When a person trusts, the negative effects of anger, fear, worry, resentment, etc. are majorly eliminated or drastically reduced. With trust, the immune system is strengthened and you experience a significant increase in protection against heart disease and cancer...

You may be thinking.... trust? What trust?...

Here is the key question: if calamity strikes do you have trust that everything will be alright? In the face of great uncertainty; with the imminent threat of financial collapse; the fear of being diagnosed with cancer, or another deadly disease, receiving the news of a loved one dying suddenly in a disaster; these are times when the heart instinctively cries out and looks for: comfort, peace and trust, and core beliefs are challenged to the uttermost...

The prophecies of the Bible foretell a time coming when there will be great distress on earth... With all the news media these days we have seemingly easy access to an endless amount of information gives many people a false sense of security. Our state of mind reflects whether or not we have trust. Do you have love, joy and peace in all circumstances?... Do you have assurance, contentment and hope for the future?

Excerpts taken from <http://northernlightshealtheducation.com>

When was someone a neighbor to you?

What do YOU Think?

Julyann Giampa shares:

This past week my father-in-law, Joe Giampa, at the drop of a hat, drove me to work all the way into Boston when I missed my train. He didn't even hesitate to say yes when I called him. I know he's family and some might think it's easier to be neighborly to family, but I'd like to propose that sometimes we take family for granted. When they go out of their way to help us we must remember to see the Holy Spirit in their actions and appreciate what they have done and continue to do. Not all families are loving or even neighborly to each other. I praise God that mine has exemplified this quality over and over.

Paula Vogler shares:

The last few years of my dad's life with Alzheimer's were a very stressful time in my life. Between hospital stays, dealing with his care facility and medical issues, and watching him go from a strong supportive father to one who now needed much help, it was a very stressful time. Three things, though there were more, stand out in my mind where I felt "love your neighbor" was lived out for me.

During one of my dad's many hospital stays I was sitting in yet another waiting room trying to pass the time. Pastor Zegarra showed up, I thought to visit my dad, but instead just sat chatting with me. There was no Bible study on anything or reminding me of the hope we have in Christ but rather just talking about what was going on in our lives. He taught me that hospital calls are not about just visiting the one in the room but also supporting those that have to sit and wait.

During my dad's hospice care

in 2015 I again did a lot of sitting, this time by his bedside watching him slowly slip away. Cindy spent many of those days with me, talking, laughing and reminiscing when she had her own life struggles at the time and could have been out doing any number of other things. She taught me the value of loving your neighbor even in what many would consider an uncomfortable situation for them.

When my dad finally died it was like having what little energy I had left sucked out of me. Dealing with his Alzheimer's, my daughters all being in Nebraska, the realization that I no longer had parents or grandparents so family gatherings would be different just made me want to curl up in a corner and do nothing.

And then a simple phone call from Renita saying, "I just feel like I want to make you guys a dinner" changed things. That meal (which actually lasted a couple days) took one stressful part of a situation, namely trying to figure out how to feed myself and others, completely away. She reinforced my belief that you should offer specific help because the worst that can happen is that you are turned down.

Maybe you know someone who is going through a tough time and are unsure of what to say or worry about saying the wrong thing or would feel embarrassed if your offer of help is refused. Just reach out and love your neighbor. There's a big difference between saying "let me know if you need anything" and actually taking a chance on offering a specific kind of help whether it's a meal or just spending time with someone. Love your neighbor? I certainly felt loved.

Vegetarian "Meatballs"

- 1 1/3 cup cracker crumbs
- 1 cup pecan meal
- 1 tsp onion powder
- 1/4 tsp garlic powder
- 1 Tbsp. Parsley flakes
- 3 eggs
- 4 Tbsp. water
- 1 1/2 cup shredded mozzarella cheese

Directions:

- Mix all together in large bowl.
- Spray cookie sheet with cooking spray.
- Form into balls and place on cookie sheet (makes about 22)
- Bake at 350 for 15 minutes.
- Put in crockpot of favorite sauce all day.

Contributed by Paula Vogler.

The Dish on Potluck



Meeting New Neighbors

BY PAULA VOGLER

It all started with a phone message left on our church's answering machine, one of many that typically are left there. Or so I assumed. This one was different.

A woman from the Grace Chapel Church in Foxboro was wondering if someone from our church would be willing to present something at their monthly Friday evening art and culture event.

When I called Linda back she said she had heard about how studies had shown that Adventists lived up to 10 years longer than the general population in part because of their vegetarian diet and she was wondering if someone would be willing to come speak about that to her group.

Thus began the task of trying to figure out how much of our church's health message to share and how



Joey Giampa discusses the health benefits of a vegetarian lifestyle.

deeply to get into it.

She asked for an outline for their church board to approve and I included the fact that we would bring samples of some vegetarian food as well.

A plan was formulated. Eddie would talk briefly about what Seventh-day Adventists were all about without hitting them over the head with our "peculiar" doctrines,



Eddie Somers introduces our group and who Seventh-day Adventists are.

Joey would be the point person to discuss facts, figures, studies and all else medical and Paula would fill in the gaps as well as talk about recipes and food. Rosie, Julyann, and Mike would be there for moral support and to pass out literature and food samples.

While there would be no award for outstanding presentation and presence to the dozen people during that 90-minute meeting we still accomplished a few goals.

We stepped out in faith. Sometimes fear can be a big deterrent to trying something new or different but we were all willing to give it a go.

We shared what we knew about God and His desires for us. While others perhaps could have done it in a more polished way, God is simply looking for people with a willing heart to share His message and not necessarily the most learned or educated.

Most importantly we connected with people in our community, loving our neighbors, who are now also our friends. In fact some want to come to our church to see what the service is like and stay for lunch to sample some more vegetarian food.

Are you looking for a way to love our neighbors in Foxboro? Mark September 8 on your calendars. It is our church's first Compassion Sabbath and we will be making an effort to connect with some folks in Foxboro for the first time, but hopefully not the last.

Compassion Sabbath

BY PAULA VOGLER

Sabbath, Sept. 8 is our first Compassion Sabbath to coincide with a North American Division initiative to encourage churches to get out into their communities to make an impact.

Want to love your neighbor? Our church is looking for people to help with service projects that day including at least two more people willing to take the lead on a project and contact a person or organization in the community. We have ideas and can give you contacts but we need you, the volunteers, to make this day a success.

Please let one of your church leaders know how you are willing to help that day and mark it on your calendar. We need our whole church family to use their time and energy to impact the people of Foxboro for God with a few simple outreach activities.



Paula Vogler assembled a team to present on vegetarianism and healthy living as it pertains to the Bible at Grace Chapel in Foxboro.

FROM THE
PEN OF

Inspiration



Who Is My Neighbor?

BY ELLEN WHITE

Among the Jews the question, "Who is my neighbor?" caused endless dispute. They had no doubt as to the heathen and the Samaritans. These were strangers and enemies. But where should the distinction be made among the people of their own nation, and among the different classes of society? . . . This question Christ answered in the parable of the good Samaritan. He showed that our neighbor does not mean merely one of the church or faith to which we belong. It has no reference to race, color, or class distinction. Our neighbor is every person who needs our help. Our neighbor is every soul who is wounded and bruised by the adversary. Our neighbor is every one who is the property of God.

Every one who is in suffering need is

"Our neighbor is every person who needs our help...every soul who is wounded and bruised by the adversary."

our neighbor. Every straying son and daughter of Adam, who has been ensnared by the enemy of souls and bound in the slavery of wrong habits that blight the God-given manhood or womanhood, is my neighbor.

Our neighbors are not merely our associates and special friends; they are not simply those who belong to our church, or who think as we do. Our neighbors are the whole human family. We are to do good to all men, and especially to those who are of the household of faith. We are to give to the world an exhibition of what it means to carry out the law of God. We are to love God supremely and our neighbor as ourselves.

Today God gives men opportunity to show whether they love their neighbor. He who truly loves God and his fellow man is he who shows mercy to the destitute, the suffering, the wounded, those who are ready to die. God calls upon every man to take up his neglected work, to seek to restore the moral image of the Creator in humanity.

My Life Today, p. 237

More on this topic:

<http://www.whiteestate.org/books/da/da54.htmlsc12.html>