

PACIFIC UNION

recorder

CONNECTING THE PACIFIC UNION ADVENTIST FAMILY >> JULY 2012



24 Thunderbird and Holbrook elementary students make over Route 66 motel

3-19 AFFIRMING WOMEN IN MINISTRY (ENGLISH Y ESPAÑOL)

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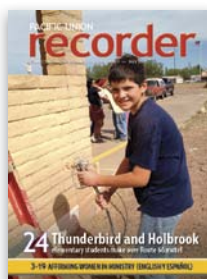
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about the cover

Thunderbird Elementary eighth-grader Ben Stelfox works with the paint sprayer.

PHOTO BY
BENJAMIN LUNDQUIST



PACIFIC UNION recorder

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Our mission is to inform, educate and inspire our readers to action in all areas of ministry.

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NOTICE Pacific Union Conference Special Constituency Session

A Special Session of the Pacific Union Conference of Seventh-day Adventists will be held at the Warner Center Marriott, Woodland Hills, 21850 Oxnard Street, Woodland Hills, California, 91367 on August 19, 2012. Registration will begin at 10 a.m., with the meeting beginning at 1 p.m., August 19.

This session is called to consider the following changes to the Pacific Union bylaws. The proposed changes will enable the union to approve the ordination of ministers without regard to gender, when a local conference requests such approval.

"All in general, the policies, purposes and procedures of this Union shall will be in harmony with the working policies and procedures of the North American Division and the General Conference of Seventh-day Adventists."

The Pacific Union bylaws entitle each local conference to one delegate without regard to the membership count of the conference. Additional delegates are based on a proportional basis, on the count of the membership of the conferences, made at the end of the calendar year immediately preceding the date of the regularly scheduled session.

Ricardo Graham, President

Bradford C. Newton, Executive Secretary

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Our Praise Shall Ascend

Nuestra Alabanza Ascenderá

We are witnesses for God as we reveal in ourselves the working of a power that is divine. Every individual has a life distinct from all others, and an experience differing essentially from theirs. God desires that our praise shall ascend to Him, marked by our own individuality. These precious acknowledgements to the praise of the glory of His grace, when supported by a Christ-like life, have an irresistible power that works for the salvation of souls" (Ellen G. White, *Desire of Ages*, page 347).

Everywhere I travel in this union, I see examples of those inspired words being fulfilled in our churches and in the lives of our members. Judging from some blogs and websites, it appears that there is a huge crisis over exactly how the church affirms the ministry of men and women. But out where the mission of God is being done — where pastors and chaplains preach God's Word, pray for the sick, and minister to the bereaved; where members help neighbors in need, and where we worship together — such issues as race, culture, age, income and gender fail to divide us. We are united in our commitment to the saving message of Jesus Christ, and the compelling call to devote our lives whole-heartedly to fulfilling the gospel commission.

I don't know what the delegates to the special constituency meeting on Aug. 19 will vote, but I am persuaded that what we do will be driven by our love for God and our commitment to doing His will. At that meeting, our sisterhood of churches in the Pacific Union will consider very small, but mission-critical, changes to our bylaws. I believe the changes that our bylaws committee has suggested will help us fulfill the Lord's bidding here in the Pacific Union. It is important that we make the small changes in the bylaws, not just for the immediate discussion surrounding the ordination of women to the gospel ministry, but to provide room for the Spirit's leading in all that we do.

I believe that our executive committee has responded to the prompting of the Holy Spirit. Christ asks us to give tangible meaning to the sacred calling that the Apostle Paul first articulated to the Galatian church: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Galatians 3:26-28, KJV).

We are compelled by nothing less than the sacred mission we have been chosen to fulfill. If you are a delegate to the constituency meeting, please join me in praying for our time together, even as I am praying for each of you. If you are a member of our sisterhood of churches, please be bold in presenting to our Heavenly Father our greatest desire: to better understand and fulfill the sacred commission that we are called to in our lives and in our churches.



*By Ricardo Graham,
President of the
Pacific Union*

Somos testigos de Dios mientras revelamos en nosotros mismos la obra de un poder divino. Cada persona tiene una vida distinta de todas las demás y una experiencia que difiere esencialmente de la suya. Dios desea que nuestra alabanza ascienda a él señalada por nuestra propia individualidad. Estos preciosos reconocimientos para alabanza de la gloria de su gracia, cuando son apoyados por una vida semejante a la de Cristo, tienen un poder irresistible que obra para la salvación de las almas" (*El deseado de todas las gentes*, pág. 314).

En todo lugar en mis viajes a través de esta unión veo ejemplos de esas palabras inspiradas siendo cumplidas en nuestras iglesias y en las vidas de nuestros miembros. A juzgar por algunos blogs y páginas de la Web pareciera que existe una gran crisis acerca de cómo exactamente la iglesia afirma el ministerio de

hombres y mujeres. Pero donde la misión de Dios se lleva a cabo — donde pastores y capellanes predicán la Palabra de Dios, oran por los enfermos y ministran a los afligidos; donde los miembros ayudan a sus vecinos en necesidad y donde adoramos juntos — tales asuntos como raza, cultura, edad, ingresos y sexo no nos dividen. Estamos unidos en nuestro compromiso al mensaje salvador de Jesucristo y al imperioso llamado a dedicar nuestra vida de todo corazón al cumplimiento de la comisión del evangelio.

No sé qué van a votar los delegados a esta sesión constituyente especial el 19 de agosto pero estoy persuadido de que lo que vamos a hacer va a estar motivado por nuestro amor a Dios y nuestro compromiso a hacer su voluntad. En esa reunión nuestra hermandad de iglesias en la Unión del Pacífico va a considerar algunos cambios muy pequeños, pero

críticos para nuestra misión, a nuestra constitución. Creo que los cambios que el comité de la constitución ha sugerido nos ayudarán a llevar a cabo la obra del señor en la Unión del Pacífico. Es importante que hagamos pequeños cambios a la constitución no solamente por la discusión en relación a la ordenación de mujeres al ministerio del evangelio sino para proveer lugar para que el Espíritu nos guíe en todo lo que hacemos.

Creo que nuestro comité ejecutivo ha respondido al llamado del Espíritu Santo. Cristo nos pide que demos un significado tangible al llamado que el apóstol Pablo articuló a la iglesia en Galacia: "Porque todos sois hijos de Dios por la fe en Cristo Jesús. Porque todos los que habéis sido bautizados en Cristo, de Cristo estáis vestidos. No hay Judío, ni Griego; no hay siervo, ni libre; no hay varón, ni hembra: porque todos vosotros sois uno en Cristo Jesús" (Gálatas 3:26-28, RVA).

Nuestra única obligación es la sagrada misión que hemos sido llamados a cumplir. Si eres un delegado a la sesión constituyente, por favor ora para que el tiempo que pasamos juntos, de la misma forma que estoy orando por ti. Si eres un miembro de la hermandad de iglesias, presenta abiertamente a nuestro Padre Celestial nuestro mayor deseo: comprender mejor y cumplir la sagrada comisión a la que hemos sido llamados individualmente y como iglesia.

The Path to Ordination

Pastor Penick, how can I become a pastor?" I have been asked this question many times by young people throughout my years in ministry. The path to ordination involves much that is spiritual, but there are also specific, well-defined steps that a person takes in order to become a pastor in the Seventh-day Adventist Church.

First, you must experience a call from God. It is very rare for someone to receive a call like that of Paul on the road to Damascus. Such a call would make things easier (or at least more instantly recognizable), but more often a call is a clear, persistent leading in your life, a conviction that full time ministry is the only thing God wants you to do. It may come as encouragement from a pastor or a teacher. It may grow out of devotional time with God or involvement with your church. But however it happens, you will know it. You cannot be a minister without God's call.

But the call from God, though extremely important, does not prepare you to pastor and lead a church. Coupled with the call is the need to learn how to be a pastor. The denomination has voted a clear plan to be followed as an individual is guided toward ministry.

First, you must have a basic education from an accredited Adventist college or university. The two schools that qualify in the Pacific Union territory are La Sierra University and Pacific Union College. Conference presidents also hire graduates from accredited Adventist schools in the other unions. You need to get a bachelors' degree in religion. The faculty in the religion department will carefully guide you through their program. You will learn the basics of Bible study and theology, be introduced to basic principles about being a pastor, and discover more about Adventist church history. In addition, you will have the opportunity to do ministry by helping in nearby churches.

During your senior year, conference leaders will come to your college and interview students who are recommended by the faculty. During the interview, the presidents look for several things, including:

- Is there evidence of a clear call from God to serve in ministry?
- Is there a clear commitment to the mission of the Seventh-day Adventist Church?
- Does the student show the ability to study and learn?
- Is there evidence that the student is a hard worker?
- Does the student like and relate well with people?
- Is there evidence of a well-balanced life?
- Does the student have the capacity and skills to do ministry?

If a conference feels there is a good match between their needs and your abilities, you will be asked to join their team and participate in the next steps towards ministry and ordination. These steps will include more education in graduate school or seminary and working in churches.

Pastors need to complete a Master of Divinity degree. This degree is available at the Seventh-day Adventist Theological Seminary at Andrews University and the H.M.S. Richards School of Divinity at La Sierra

University. Both programs are fully accredited. Most students go to Andrews University because of financial help available from the North American Division. Both schools give in-depth training in biblical studies, theology, church history, missions, and practical theology. During the program, you will be required to work in local churches and participate in evangelism training.

Once you have received your degree, you will return to a conference for additional training and coaching as you serve in various churches. The conference leadership will observe your progress, suggest areas of additional training, and encourage you in your work. After about four years, the conference will consider if you are ready to be ordained.

The steps that are taken toward ordination come from denominational policy. It follows this sequence:

- First, a committee of conference leaders and pastors will meet with you and talk to people you have worked with to see if you are truly called by God and if God is working in your ministry.
- If this committee agrees that you are called by God, they will ask the conference executive committee to submit your name to the union for approval for ordination.
- Just before the union executive committee meeting, all the conference presidents review the requests for ordinations. If they agree, the request is placed on the union executive committee's agenda for a vote to allow the conference to ordain you.

After this last approval, your ordination can take place. It may happen in your church or in another place, such as at camp meeting. When your ordination takes place, it is not about you, or a celebration of your ministry. It is about God. You were called by God, and throughout your ministry, God has led in every step. God was with you in the education process and as you began to serve in churches. He was there with every visit and present at every baptism. So at ordinations, we honor God, who is present in the lives of our pastors, in our churches, and with our members. God is active in our ministry.

It's a long process to become an ordained pastor. It is not random or haphazard. The church has a clear-cut path for ordaining ministers to proclaim the good news of God's kingdom. Are you called to ministry?



*Gerald Penick
President of the
Southeastern
California Conference*

La Trayectoria a la Ordenación

Pastor Penick, ¿cómo puedo ser pastor?" Los jóvenes me han hecho esa pregunta muchas veces durante mis años en el ministerio. La trayectoria a la ordenación tiene mucho que es espiritual y sagrado pero también hay pasos específicos y bien definidos que la persona toma para ser un pastor en la Iglesia Adventista del Séptimo Día.

Primero, debes de sentir el llamado de Dios. Es muy raro que alguien reciba un llamado como el de Pablo en el camino a Damasco: "súbitamente le cercó un resplandor de luz del cielo; y cayendo en tierra, oyó una voz" (Hechos 9:3,4, RVC). Tal llamado haría las cosas más fáciles (o por lo menos de reconocimiento instantáneo), pero con frecuencia un llamado es un claro, persistente estímulo en tu vida, una convicción de que el ministerio de tiempo completo es lo único que Dios desea que hagas. Puede venir a través de las palabras de ánimo de un pastor o maestro. Puede crecer como resultado de la devoción dedicada a Dios o de la involucración en la iglesia. Cualquiera sea la forma como se lleve a cabo, lo vas a saber. No puedes ser un ministro sin el llamado de Dios.

Pero el llamado de Dios, aunque extremadamente importante, no te prepara para pastorear y dirigir una iglesia. Aunado al llamado está la necesidad de aprender a ser pastor. La denominación ha votado un plan claro para el hombre o la mujer que se inclina hacia el ministerio.

Primero, necesitas una educación básica de un colegio o universidad adventista. Las dos escuelas que cualifican en el territorio de la Unión del Pacífico son la La Sierra University y Pacific Union College. Los presidentes de las conferencias también llaman a graduados de otras escuelas adventistas acreditadas en otras uniones. Necesitas una licenciatura [bachelor's degree] en religión. La facultad del departamento de religión te guiará con ahínco a través de su programa. Vas a aprender las bases del estudio bíblico y teología, te presentarán los principios básicos para ser pastor y aprenderás más acerca de la historia de la Iglesia Adventista. Además, vas a tener la oportunidad de ministrar ayudando en iglesias cercanas.

Durante tu último año los líderes de las conferencias van a visitar tu colegio y entrevistarán a estudiantes que han sido recomendados por la facultad. Durante la entrevista el presidente busca varias cosas, incluyendo:

- ¿Hay evidencia de un claro llamado de Dios para servir en el ministerio?
- ¿Existe un compromiso claro con la misión de la Iglesia Adventista del Séptimo Día?
- ¿Muestra el alumno la habilidad de estudiar y aprender?
- ¿Hay evidencia de que el estudiante sea un buen trabajador?
- ¿Le gusta al estudiante relacionarse con la gente?
- ¿Hay evidencia de una vida bien balanceada?
- ¿Tiene el estudiante la capacidad y las habilidades para ministrar?

Si una conferencia considera que hay un buen acoplamiento entre sus necesidades y tus habilidades, se te pedirá que te unas al equipo y

participes en los siguientes pasos hacia el ministerio y la ordenación. Esos pasos incluyen más educación en una escuela superior o seminario y trabajar en algunas iglesias.

Los pastores tienen que completar una Maestría en Divinidad. Ese título está disponible a través del Seminario Teológico Adventista en Andrews University y la H. M. S. Richards School of Divinity en La Sierra University. Ambos programas están plenamente acreditados. La mayoría de los estudiantes van a Andrews University debido a la ayuda financiera disponible de la División Norteamericana. Ambas escuelas proveen entrenamiento a profundidad en estudios bíblicos, teología, historia de iglesia, misiones y teología práctica. Durante el programa se te requerirá que trabajes en iglesias locales y participes en entrenamiento en evangelismo.

Una vez que hayas recibido tu título vas a regresar a la conferencia para entrenamiento y asesoramiento adicional conforme trabajas en varias iglesias. El liderazgo de la conferencia observará tu progreso, sugerirá áreas de entrenamiento adicional y te alentará en tu trabajo. Después de cuatro años la conferencia va a considerar si estás listo para ser ordenado.

Los pasos para la ordenación provienen de la política denominacional. Siguen esta secuencia:

- Primero, un comité de líderes y pastores de la conferencia se reunirán contigo y hablarán con personas con las que has trabajado para ver si has sido realmente llamado por Dios y si Dios está trabajando en tu ministerio.
- Si este comité está de acuerdo en que has sido llamado por Dios, solicitarán al comité ejecutivo de la conferencia que presenten tu nombre a la unión para que sea aprobado para la ordenación.
- Poco antes de la reunión del comité ejecutivo de la unión, todos los presidentes de conferencias revisan las solicitudes para ordenación. Si todos están de acuerdo, la solicitud es colocada en la agenda del comité ejecutivo de la unión para ser votada y permitir que la conferencia te ordene.

Después de esta aprobación, tu ordenación se lleva a cabo. Puede llevarse a cabo en tu iglesia o en otro lugar, como en una reunión camp-estre. Cuando tu ordenación ha tomado lugar, no tiene que ver contigo ni es una celebración de tu ministerio. Tiene que ver con Dios. Has sido llamado por Dios y a través de tu ministerio, Dios te ha guiado en cada paso. Dios estuvo contigo en el proceso de educación y conforme empezaste a servir en varias iglesias. Estuvo presente en cada visita y estuvo presente en cada bautismo. De modo que, en tu ordenación, honramos a Dios, quien está presente en la vida de nuestros pastores, en nuestras iglesias y con nuestros miembros. Dios está activo en nuestro ministerio.

El proceso para ser un pastor ordenado es largo. No se hace al azar o caprichosamente. La iglesia tiene una trayectoria clara para la ordenación de ministros para proclamar las buenas nuevas del reino de Dios.

Gerald Penick es presidente de la Conferencia del Sudeste de California.

The Campbellite and Mrs. White

By Gerry Chudleigh

The current discussion among Seventh-day Adventists in North America about the place of women in ministry is far from new. More than 100 years ago, Ellen White told two stories that illustrate how different approaches to the Bible have affected the discussion.

Writing in *Signs of the Times*, June 24, 1889, Ellen White shared an intimate moment from her early years:

"When in my youth God opened the Scriptures to my mind, giving me light upon the truths of his word, I went forth to proclaim to others the precious news of salvation. My brother wrote to me, and said, 'I beg of you not to disgrace the family. I will do anything for you if you will not go out as a preacher.'"

"Disgrace the family!' I replied, 'Can it disgrace the family for me to preach Christ and Him crucified! If you would give me all the gold your house could hold, I would not cease giving my testimony for God. I have respect unto the recompense of the reward. I will not keep silent, for when God imparts his light to me, he means that I shall diffuse it to others, according to my ability.'"

"Did not the priests and rulers come to the disciples, and command them to cease preaching in the name of Christ? They shut the faithful men in prison, but the angel of the Lord released them that they might speak the words of life to the people. This is our work."

Ellen's brother was not the last to object to her preaching. After speaking in a tiny Northern California town in 1880, she shared in a letter to her husband, James, some backstage information:

"Elder Haskell talked in the afternoon and his labors were well received. I had in the evening, it was stated, the largest congregation that had ever assembled at Arbuckle. The house was full. Many came from five to ten and twelve miles. The Lord gave me special power in speaking. The congregation listened as if spell-bound. Not one left the house although I talked above one hour. Before I commenced talking,

Elder Haskell had a bit [piece] of paper that was handed [him] in quoting [a] certain text prohibiting women speaking in public. He took up the matter in a brief manner and very clearly expressed the meaning of the apostles words. I understand it was a Campbellite [sic] who wrote the objection and it had been well circulated [among the audience] before it reached the desk; but Elder Haskell made it all plain before the people" (Letter 17a, April 1, 1880; *Manuscript Releases*, vol. 10, p. 70).



Ellen G. White

Clearly Haskell and Ellen White interpreted the Bible differently from the "Campbellite."¹ Adventists disagreed with Alexander Campbell (1788-1866) on at least two rules of interpretation.

First, Campbell, like his father Thomas, taught that any religious practice not clearly employed in the New Testament church was forbidden in modern times. Adventists took the opposite approach, as James White said in 1860: "All means which, according to sound judgment, will advance the cause of truth, and are not forbidden by plain scripture declarations, should be employed."

The context for White's comments was whether the church should buy property: "If it be asked, where are your plain texts of scripture for holding church property legally? we reply, The Bible does not furnish any; neither does it say that we should have a weekly paper, a steam printing-press, that we should publish books, build places of worship, and send out tents. Jesus says, 'Let your light so shine before men,' etc.; but he does not give all the particulars how this shall be done. The church is left to move forward in the great work, praying for divine guidance, acting upon the most efficient plans for its accomplishment" (James White, *RH*, April 26, 1860).

This different rule of interpretation was well illustrated by the use (or not) of musical instruments in churches. Campbellites said there was no evidence that musical instruments were used in the New Testament church, so Christians could not use them today; Adventists said musical instruments were not condemned in the New Testament, and were useful in doing God's work, so we should use them today.

The other Campbellite principle was that "the Bible is a book of facts, not of opinions, theories, abstract generalities" (Alexander Campbell, *The Christian System*, 2d ed., 1839, p. 15-19).

Campbellites, then, tended to treat "let your women be silent" as a fact, but "there is neither Jew nor Greek . . . bond nor free . . . male nor female, for all are one in Christ Jesus" (Galatians 3:28) as "abstract generality."

These two rules of interpretation — doing only what is specifically commanded or practiced in the New Testament, and paying attention to concrete words, not abstract principles — prevented Campbell from condemning slavery during the American Civil War, but caused him to condemn women preachers. Meanwhile, Adventists condemned slavery and encouraged women preachers.

¹Christians who followed the teachings of Alexander Campbell mostly hated to be called "Campbellites" because, they said, they followed the Bible alone, not any man's interpretation of it.

Gerry Chudleigh is the communication director for the Pacific Union Conference.

What Haskell Said

By Denis Fortin

After reading this anecdotal event [see “The Campbellite and Mrs. White,” p. 6], I found myself curious to know what Stephen Haskell said to this audience. This text was either 1 Cor. 14:34-35 or 1 Tim. 2:12. What was his belief on women speaking in church or in public, and of women doing ministry? What was his explanation that Ellen White agreed with?

Through the 1860s and 1870s, a number of articles appeared in our church publications on this topic. Having a woman prophet who spoke regularly in church assemblies and in public was bound to raise some questions in regards to these two key texts. Four articles on this subject were published in the two years leading to this anecdote.

In December 1878, as resident editor of *Signs of the Times*, Joseph H. Waggoner wrote a short response to the question: “Is it right for women to speak in meeting?” Waggoner explained that Paul cared about proper decorum and instructed that all words spoken in assemblies ought to be done without creating confusion. For Paul, the labors of women were not confined only to some activities. Paul “refers to prayers, and also speaks of certain women who ‘labored in the Lord,’ [Phil. 4:3] an expression which could only refer to the work of the gospel.” Waggoner concluded: “We sincerely believe that, according to the Scriptures, women, as a right may, and as a duty ought to, engage in these exercises” (“Woman’s Place in the Gospel,” *Signs of the Times*, Dec. 19, 1878, p. 380).

In January 1879, J. N. Andrews also published a short article in the *Review and Herald* on women speaking in church. In this article, Andrews explains the two main texts used to prohibit women from speaking in church. His purpose is to show that a careful study of these texts cannot support this conclusion.

Regarding 1 Cor. 14:34-35, he explained that Paul’s intent was to avoid confusion in the church and to urge women to stop chatting between themselves during the worship service. Hence, “what the apostle says to women in such a church as this, and in such a state of things, is not to be taken as directions to all Christian women in other churches and in other times, when and where such disorders do not exist.” In regards to 1 Tim. 2:12, Andrews understands “this text to give Paul’s general rule with regard to women as public teachers. But there are some exceptions to this general rule to be drawn even from Paul’s writings, and from other scriptures.” In fact, the evidence Andrews gives indicates that this rule is rather the exception and that women are free to labor in ministry (“May Women Speak in Meeting?” *Review and Herald*, January 2, 1879, p. 4).

A few months later, Andrews again published a small article on this subject, this time in *Signs of the Times*. In response to an article he had read in another paper, which stated that women were not allowed to speak in the early Christian church, he explained that such a position did not concur with the New Testament.

“The number of women of whom honorable mention is made for their labors in the gospel is not small. Now, in view of these facts, how can any man in this age of Bibles say that the Bible does not notice women, or give them a place in the work of God? The Lord chooses his own workers,

and he does not judge as man judges. Man looks at the appearance; God judges the heart, and he never makes mistakes” (“Women in the Bible,” *Signs of the Times*, Oct. 30, 1879, p. 324).

One last article I found, published shortly before Ellen White’s event in California, was published by her husband in the *Review and Herald*. While explaining 1 Cor. 14, James White conceded that Paul may have referred to women participating in church business meetings, but he took the firm position that this text did not refer to a prohibition for women to participate in worship services. Rather “Paul . . . places men and women side by side in the position and work of teaching and praying in the church of Christ.” As we see in other articles published by his colleagues, White gave numerous examples of women who ministered for God in the Old and New Testaments to show that there is no prohibition for women to labor for the gospel or to speak in church assemblies (“Women in the Church,” *Review and Herald*, May 29, 1879, p. 172).

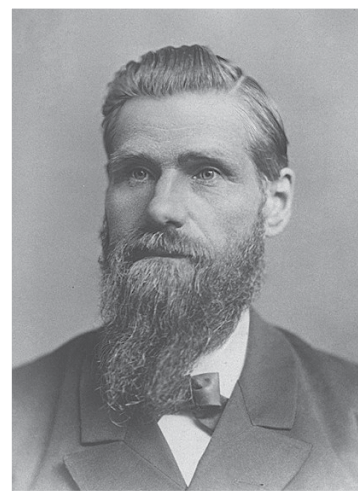
Pioneers: Paul referred to particular situations

Most of the articles published in that period took the position that what Paul referred to in 1 Cor. 14 and 1 Tim. 2 had to do with particular situations in the local churches of his time. Paul’s counsel regarding these situations was not applicable to all church congregations. Our pioneers understood that what Paul was prohibiting had nothing to do with a general and universal ban on women in ministry.

Most of these articles also referred to Paul’s female co-workers to state the obvious conclusion that Paul was not speaking against women in ministry. Furthermore, none of these articles used the argument that a woman prophet (i.e. Ellen White) has a special dispensation from God to speak in church — an argument that is used today to argue that women without a prophetic call from God should not be in the pulpit.

If this was the position taken by our church founders 130 years ago in an era when women did not have social equality, I believe they would certainly favor women in ministry today and would see no reason to not include women in pastoral and parish ministry.

Denis Fortin is dean and professor of theology at the Seventh-day Adventist Theological Seminary. Condensed from “What Did Early Adventist Pioneers Think About Women in Ministry?”



Stephen Haskell

Los Campbellitas y la Hermana White

Por Gerry Chudleigh

El debate actual entre Adventistas del Séptimo Día en Norteamérica sobre el lugar de la mujer en el ministerio no es algo nuevo. Elena White contó dos historias, hace más de 100 años, que ilustran cómo los diferentes enfoques en la Biblia han influenciado en el debate.

Escribiendo en el *Signs of the Times* [Señales de los tiempos] del 24 de junio de 1889, Elena White compartió un recuerdo íntimo de su juventud:

“Cuando el Señor abrió las Escrituras a mi mente en mi juventud, dándome luz sobre las verdades de su palabra, salí a proclamar las preciosas nuevas de la salvación. Mi hermano me escribió, diciéndome, ‘te ruego que no avergüences a la familia. Haré cualquier cosa que me pidas si no sales a predicar’.

“¡Avergonzar la familia! —le contesté— ¡puedo ser una vergüenza para la familia si no salgo a predicar a Cristo y a este crucificado! Si me das todo el oro que pueda caber en tu casa no dejaría de dar mi testimonio por Dios. Respeto la compensación por el premio. No voy a guardar silencio porque cuando Dios me imparte su luz lo hace para que la reparta a los demás, según mi habilidad.

“¿No vinieron los sacerdotes y los dirigentes ante los discípulos y les ordenaron que dejaran de predicar en el nombre de Cristo? Echaron a los fieles en la prisión pero el ángel del Señor los libró para que pudiesen hablar las palabras de vida al pueblo. Esa es nuestra labor”.

El hermano de Elena no fue el último en oponerse a que predicase. Después de hablar en un pequeño pueblo en el norte de California en 1880, compartió una carta con su esposo Jaime, con alguna información entre bastidores:

“El pastor Haskell habló por la tarde y su presentación fue bien recibida. Por la tarde, me enteré después, tuve la congregación más grande que se haya reunido en Arbuckle. El local estaba abarrotado. Muchos vinieron desde cinco a diez millas de distancia. El Señor me dio poder especial para hablar. La congregación escuchaba embelesada. Nadie salió del local aunque hablé por más de una hora. Antes de comenzar a hablar, el pastor Haskell tenía un [pedazo] de papel que le habían dado citando cierto texto prohibiendo a la mujer hablar en público. Se encargó del asunto de una manera breve y muy claramente expresó el sentido de las palabras del apóstol. Tengo entendido

que era un cambelita [sic] quien escribió la objeción y había sido circulada [entre la audiencia] antes de llegar a la plataforma; pero el pastor Haskell lo explicó bien ante la gente” (Carta 17^a, 1 de abril de 1880; *Manuscript Release*, vol. 10, pág. 70).

Claramente Haskell y Elena White interpretaban la Biblia de una manera diferente a los campbellitas¹. Los adventistas estaban en desacuerdo con Alexander Campbell (1788-1866) por lo menos en dos principios de interpretación:

Primero, Campbell —como Thomas, su padre— enseñaba que cualquier práctica religiosa no empleada claramente por la iglesia del Nuevo Testamento estaba prohibida en tiempos modernos. Los adventistas tomaron el enfoque opuesto, como señaló Jaime White en 1860: “Debería de ser empleado cualquier medio que, según el cuerdo juicio, adelante la causa de la verdad y no está prohibido por una declaración firme de las escrituras”.

El contexto del comentario de White era si la iglesia debería de adquirir propiedades: “Se ha preguntado, ¿qué textos claros en las escrituras señalan que la iglesia puede obtener propiedades legalmente? A lo que respondemos, la Biblia no contiene ningún texto al respecto; tampoco señala que deberíamos de tener un periódico semanal, una prensa de imprimir de vapor, que deberíamos de publicar libros, construir lugares para adorar y enviar carpas. Jesús dijo, ‘dejad que vuestra luz brille sobre los hombres’, etc.; pero no nos da todos los detalles de cómo debe hacerse tal cosa. La iglesia tiene que seguir adelante en su gran labor, orando por dirección divina, obrando con los planes más eficientes para su realización” (Jaime White, *Review and Herald*, 26 de abril de 1860).

Ese principio de interpretación ilustraba perfectamente el uso (o desuso) de instrumentos musicales en las iglesias. Los campbellitas decían que no había ninguna evidencia de que hubiese instrumentos musicales en la iglesia del Nuevo Testamento, así que los cristianos no deberían de usarlos hoy en día; los adventistas decían que los instrumentos musicales no eran prohibidos en el Nuevo Testamento y eran útiles para hacer la obra de Dios, así que deberían de ser usados hoy en día.

El otro principio campbellita era que “la Biblia es un libro de hechos, no de opiniones, teorías, generalidades abstractas” (Alexander Campbell, *The Christian System [El sistema cristiano]*, 2da edición, 1839, págs. 15-19).

Los campbellitas tendían a tomar la declaración: “las mujeres callen en las congregaciones” (1 Corintios 13:34a) como un hecho, pero “no hay Judío, ni Griego; no hay siervo, ni libre; no hay varón, ni hembra: porque todos vosotros sois uno en Cristo Jesús” (Gálatas 3:28) como una “generalidad abstracta”.

Esos dos principios de interpretación —hacer solamente lo que es ordenado específicamente en el Nuevo Testamento y poner atención a palabras concretas, no a principios abstractos— previnieron que Campbell se opusiera a la esclavitud durante la Guerra Civil Americana pero lo llevaba a oponerse a que hubiese mujeres que predicasen. Al mismo tiempo, los adventistas se oponían a la esclavitud y animaban a que las mujeres predicaran.

¹ Los cristianos que seguían las enseñanzas de Alexander Campbell odiaban que se les llamase “campbellitas” porque, decían, solamente seguían la Biblia no la interpretación de algún hombre.

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Elena White

La Explicación de Haskell

Por Denis Fortin

Después de leer ese evento anecdótico [ver “Los campbellitas y la hermana White”, pág. 8], sentí curiosidad por saber qué fue lo que Stephen Haskell le dijo a su audiencia. El texto era 1 Corintios 14:34, 35 o 1 Timoteo 2:12. ¿Qué creía acerca de las mujeres hablando en la iglesia o en público y de las mujeres en el ministerio? ¿Cuál fue su explicación con la que la hermana White estuvo de acuerdo?

Durante los 1860 y 1870 aparecieron una cantidad de artículos en nuestras publicaciones de iglesia sobre este tópico. El tener a una mujer profeta que hablaba regularmente en reuniones de iglesia y en público haría que surgiesen algunas preguntas en relación a esos dos textos claves. Se publicaron cuatro artículos sobre ese tema durante los dos años anteriores a esa anécdota.

En diciembre de 1878, como editor residente de *Signs of the Times* [Señales de los tiempos], Joseph H. Waggoner escribió una respuesta breve a esta pregunta: “¿Es apropiado que una mujer hable en una reunión?” Waggoner explicó que Pablo se preocupaba por el comportamiento adecuado e instruyó que todas las palabras dichas en las asambleas deberían de proferirse sin crear confusión. Para Pablo la labor de la mujer no se limitaba solamente a algunas actividades. Pablo se “refiere a oraciones y también habla de algunas mujeres que ‘trabajaban conmigo en el Señor’ (Filipenses 4:3, RVA), una expresión que solamente se puede referir a la obra del evangelio”. Waggoner concluyó: “Sinceramente creemos que, de acuerdo con las escrituras, tienen el derecho y la obligación de participar en esos ejercicios” (“El lugar de la mujer en el evangelio”, *Signs of the Times*, 9 de diciembre de 1878, pág. 380).

En enero de 1879, J. N. Andrews también publicó un artículo corto en la *Review and Herald* acerca de las mujeres hablando en la iglesia. En ese artículo, Andrews explica los dos textos principales usados para prohibir que las mujeres hablen en la iglesia. Su propósito es mostrar que un estudio cuidadoso de esos textos no puede apoyar esa conclusión.

En relación a 1 Corintios 14:34, 35, Andrews explicó que la intención de Pablo era evitar confusión en la iglesia y urgir a las mujeres a dejar de conversar entre ellas durante el culto sagrado. Por lo tanto, “lo que el apóstol dice a las mujeres en tales iglesias y en esas condiciones, no ha de tomarse como una instrucción para todas las mujeres cristianas en otras iglesias y en otros tiempos, cuando y donde esos desórdenes no existen”. En relación a 1 Timoteo 2:12, Andrews comprende que “este texto es una regla general de Pablo en relación a las mujeres como maestras públicas. Pero hay otras excepciones a esta regla general que podemos extraer de los escritos de Pablo y de otras escrituras”. De hecho, la evidencia que Andrews presenta indica que esta regla es la excepción y que las mujeres están en libertad de trabajar en el ministerio (“¿Pueden las mujeres hablar en las reuniones?” *Review and Herald*, 2 de enero de 1879, pág. 4).

Unos meses más tarde Andrews de nuevo publicó un pequeño artículo sobre este tema, esta vez en *Signs of the Times*. En respuesta a un artículo que había leído en otra publicación que señalaba que no les era permitido a las mujeres hablar en la iglesia cristiana primitiva, explicó que tal postura no está de acuerdo con el Nuevo Testamento.

“No es pequeña la cantidad de mujeres a las que se les hace una mención honorífica por sus labores en el evangelio. En vista de estos hechos, ¿cómo

puede un hombre en esta era de Biblias decir que la Biblia no pone atención a las mujeres, o les da un lugar en la obra del Señor? El Señor elige a sus obreros y no los juzga como Dios los juzga. El hombre mira a las apariencias; Dios juzga el corazón y nunca se equivoca” (“Mujeres en la Biblia”, *Signs of the Times*, 30 de octubre de 1879, pág. 324).

El último artículo que encontré, publicado poco antes del evento con Elena White en California, fue publicado por su esposo en la *Review and Herald* explicando 1 Corintios 14. Jaime White concedió que Pablo pudo haberse referido a las mujeres participando en una reunión de negocios de la iglesia, pero tomó la posición firme de que este texto no se refiere a la prohibición a que las mujeres participasen en servicios de adoración. Al contrario “Pablo... coloca a los hombres y las mujeres lado a lado en el puesto y la labor de enseñar en la iglesia de Cristo”. Como vemos en otros artículos publicados por sus colegas, White dio numerosos ejemplos de mujeres que ministraron para Dios en el Antiguo y el Nuevo Testamento para mostrar que no hay prohibición alguna para que las mujeres trabajen para el evangelio o que hablen en asambleas de iglesia (“Mujeres en la iglesia”, *Review and Herald*, 29 de mayo de 1879, pág. 172).

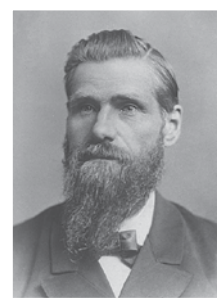
Pioneros: Pablo se refería a situaciones especiales

La mayoría de los artículos publicados en ese periodo tomó la posición de que a lo que Pablo se estaba refiriendo en 1 Corintios 14 y 1 Timoteo 2 tenía que ver con situaciones particulares en las iglesias de su tiempo. El consejo de Pablo en relación a esas situaciones no se aplicaba a todas las congregaciones. Nuestros pioneros comprendieron que lo que Pablo estaba prohibiendo no tenía nada que ver con una prohibición general y universal de las mujeres en el ministerio.

La mayoría de esos artículos también hicieron alusión a las compañeras de trabajo de Pablo para indicar la conclusión obvia de que Pablo no estaba hablando en contra de las mujeres en el ministerio. Es más, ninguno de esos artículos usa el argumento de que una mujer profeta (Elena White) tiene una dispensación especial de Dios para hablar en la iglesia —un argumento que es usado hoy día para argüir que la mujer sin el llamado profético de Dios no debería de estar en el púlpito.

Si tal era la posición tomada por los fundadores de nuestra iglesia hace 130 años, en una era en la que las mujeres no tenían igualdad social, creo que estarían a favor de las mujeres en el ministerio hoy en día y no verían razón alguna para no incluir a las mujeres en el ministerio pastoral o parroquial.

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Stephen Haskell

A Pastor's Perspective

The current debate over ordination without regard to gender covers so many aspects — church doctrine, structure, procedures, votes, committees, policies, biblical interpretation and all the rest. It's discussed at length in blogs, magazine articles, and church hallways — so much so that some people are tired of it. But this is a serious topic, and it's important not to miss the fundamental issues.

Instead of arguing the rights and wrongs of policy, or framing the debate as a clash of conservatives and liberals, or assuming there's some kind of power conflict in the church, I want to share a different viewpoint. I see things from the perspective of a pastor. This is who I am. The gospel ministry is my life, and Christ is both my motivation and inspiration.

I'm often asked my opinion on women's ordination. It comes up in church committees and phone conversations, during pastoral visits and Sabbath school discussions. Is it biblical? Are we just following culture? What is Ellen White's role, both as example and in what she says? Is this part of a feminist agenda? Don't women pastors already have the right to function in the same way as the men? What's so important about a piece of paper that says someone's ordained? How will this affect our church work? Will women's ordination split the church?

These are all very important questions, certainly. But in terms of answers, I want to think about our mission and our vision. Our church structure and policies exist to help us fulfill the great commission of sharing the good news, to baptize and welcome into church fellowship those who accept Jesus, and to help believers in their life journeys as they look forward to an eternity in God's presence. In all the debates, let's not miss the vital point that, in the end, this is what matters: people in the kingdom.

So how does ordination without regard to gender impact our mission and vision? Here are some responses that I have found helpful in discussing this much-debated issue.

Getting the Work Done

First of all, we need to be biblically practical, most of all in our mission. We do not need some theoretical perspective. We are all called to ministry. We believe in the priesthood of all believers. The fact that we ordain pastors does not deny this fundamental belief that includes all of us in the work of the gospel ministry.

In 1 Corinthians 9, Paul makes it clear that he would do all it takes to win people to the gospel. Jew or Gentile, he operated using all methods and strategies to share the gospel. Women are very much part of this. I am honored to share the gospel ministry with women who bring to the calling their specific gifts and God-given talents. Recently, I shared the privilege of baptizing some precious souls with a female colleague. They contribute so much to the mission of the church. The church has rightly recognized the role of women in ministry by affirming that God has called them. We already ordain women as elders. Why? Not because they are women, but because of their gifts and contributions to the building up of the body of Christ.

Some people raise Titus 1:6 as an objection to the ordination of women as pastors. This text speaks of an elder being the husband of only one wife. So they apply that to pastors and say pastors can only be male. Of course, by ordaining women as local church elders, the church has already

addressed that argument. However, it's also important to notice that in this text, the emphasis is on right living, not on gender exclusiveness. Paul was concerned that those appointed as elders would not be liable to accusations of unfaithfulness or inappropriate relationships. Though he operates within the cultural context of his time, there's no evidence that his statement was a deliberate attempt to exclude women. In fact, Paul's practice was to accept the help and support of women — Junia, Priscilla, Julia, Phoebe, Euodia, and Persis, among others — in sharing the gospel message.

Others stress the "headship of man" as a reason to deny ordination to women pastors. Again, this kind of argument could be stretched to any role in which women are ordained to church leadership. But more importantly, in passages such as Ephesians 5, Paul is referring to the relationship of husbands and wives. There is no mandate to apply this to pastoral ministry. Nor does he say in 1 Corinthians 11 that a man is the head of every woman. In fact, in this very passage, Paul speaks about women praying and prophesying, which shows he did expect women to fulfill those particular functions.

No doubt people will continue to debate the meaning and applicability of these and other Bible passages. I am glad for the insistence that we remain true to Scripture; I am committed to that fundamental principle.



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As I read Scripture, I see God working through all kinds of people and situations to achieve His will. I for one will not oppose anyone called by the Spirit.

Affirming Women in Ministry

This brings me to my second main point: affirming women in ministry. We cannot proclaim we truly value women pastors, and then turn around and say that they cannot be affirmed in the same way as men. My ordination is very important to me. It is acknowledgment from my faith community that they recognize and endorse my calling to the ministry. My certificate of ordination is no more “just a piece of paper” than is my marriage certificate. More than “just some document,” it sums up the affirmation of my church that they believe I have a special work to do for God as an ordained minister.

If that is true for me, then it is surely true for my female colleagues in ministry. The word “ordination” does not occur in Scripture. Our system has developed as part of our practice of church. Yet in the same way as Paul and Barnabas and others were “set apart” for a specific role (their missionary journeys), I believe men and women are “set apart” today to do a similar work for God. In Acts, we read: “While they were worshipping the Lord and fasting, the Holy Spirit said, ‘Set apart for me Barnabas and Saul for the work to which I have called them.’ So after they had fasted and prayed, they placed their hands on them and sent them off” (Acts 13:2-3, NIV). This simple act of blessing and confirmation of the Lord’s calling by the church in Antioch was a demonstration to all involved that they believed God was directly leading and guiding their mission.

Finally, I want to share my conviction that this is *right*. When Jesus spoke to some of the men in His day about the way they were behaving as they related to women, He reminded them that “from the beginning it was not so” (Matthew 19:8, RSV). While sin has marred God’s original intention, the plan was for man and woman to stand at each other’s side as equals. While this world has emphasized difference and legitimated discrimination and division, God does not recognize subordination based on race, social status or gender. “There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus” (Galatians 3:28, NIV). He says this, even after just telling His readers two verses before that they are all “sons of God.” Clearly, we need to expand our reading of such “gender language.”

Paul gives us a mission-driven perspective that we would do well to follow: “So I become all things to all people, that I may save some of them by whatever means are possible” (1 Corinthians 9:22, GNT). By the way, the word “men” that is in many translations is not in the original Greek. Paul used many means to bring salvation to as many as possible. He argued philosophy with the Greeks in Athens. He preached to Jews in the synagogues. He defended himself and the gospel before kings and rulers. He insisted on salvation going to the Gentiles before the church council in Jerusalem. He preached to women on a riverbank in Philippi (and, incidentally, converted Lydia, who invited Paul and his companions to use her house as a base for their evangelistic operations.). He really was all things to all people, trying to save some by whatever means possible.

Our mission is the same. We are not here to argue ecclesiology. We are here to win souls for Christ. Our position is clear. What matters is sharing the good news of God, preaching salvation in Jesus. Let’s get on with the work of the gospel. I for one want to share with my fellow pastors, men and women affirmed and ordained by God and the church, in getting the work done. Even so, come, Lord Jesus.

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La Perspectiva de un Pastor

La controversia actual acerca de la ordenación sin tomar en cuenta el sexo de la persona cubre muchos aspectos —la doctrina, la estructura, los procedimientos, los votos, los comités, las políticas de la iglesia, la interpretación bíblica y mucho más. Se ha considerado a profundidad en blogs del Internet, artículos en revistas y en los pasillos de las iglesias— a tal grado que algunos ya están cansados del tema. Pero es un tópico serio y creo que es importante no pasar por alto algunos puntos fundamentales.

En lugar de argumentar acerca de lo correcto o lo incorrecto de alguna política o catalogar al debate como un encuentro entre conservadores y liberales, o algún tipo de conflicto por tener poder en la iglesia, quiero compartir un punto de vista distinto. Veo las cosas desde la perspectiva de un pastor. Eso es lo que soy. El ministerio del evangelio es mi vida y Cristo es tanto mi motivación como mi inspiración.

Con frecuencia me piden mi opinión acerca de la ordenación de las mujeres. Surge en comités de iglesia y en conversaciones telefónicas, durante visitas pastorales y en discusiones en la escuela sabática. ¿Es bíblica? ¿Estamos simplemente siguiendo a la cultura actual? ¿Cuál es el papel de Elena White, tanto como ejemplo y en lo que ella dice? ¿Es parte de la agenda feminista? ¿Por qué es tan importante un pedazo de papel que diga que alguien es ordenado? ¿Cómo afectará la labor de la iglesia? ¿Dividirá a la iglesia la ordenación de las mujeres?

Ciertamente son preguntas muy importantes. Pero, en relación a sus respuestas, quiero pensar en nuestra misión y en nuestra visión. Después de todo, nuestra estructura y nuestras políticas eclesásticas existen para servir a la razón primaria de existir como iglesia: cumplir la gran comisión de compartir las buenas nuevas, bautizar y recibir en el seno de la iglesia a quienes aceptan a Jesús, ayudar a los creyentes en su recorrido por la vida conforme avanzan al encuentro con Jesús en la eternidad. En todos los debates, no perdamos de vista que, a fin de cuentas, lo que importa es esto: preparar a un pueblo para el reino de los cielos.

¿Cómo impacta la ordenación sin consideración de sexo a nuestra misión y visión? Las siguientes son algunas respuestas que he encontrado útiles en este muy discutido tema.

Cumpliendo con nuestra labor

En primer lugar, necesitamos ser prácticos bíblicamente, sobre todo en nuestra misión. No necesitamos una perspectiva teórica. Hemos sido llamados a ministrar. Creemos en el sacerdocio de todos los creyentes. El hecho de que ordenamos pastores no niega la creencia fundamental que nos incluye a todos en la labor del ministerio del evangelio.

En 1 Corintios 9, Pablo aclara que hará todo lo posible para ganar a la gente para el evangelio. Ya sea a judíos o gentiles, va a operar usando todos los métodos y estrategias disponibles para compartir el evangelio. Las mujeres juegan un papel muy importante. He tenido el honor de compartir el ministerio del evangelio con mujeres que aportan sus dones específicos y los talentos otorgados por el Eterno. Recientemente tuve el privilegio de bautizar a algunas preciosas almas con una colega en el ministerio. Porque las mujeres contribuyen mucho a la misión de la iglesia. La iglesia sabiamente ha reconocido el papel de las mujeres en el ministerio al afirmar que Dios las ha llamado. Es un hecho que ya ordenamos mujeres como ancianas. ¿Por qué? No porque son mujeres sino por sus dones y sus contribuciones a la edificación del cuerpo de Cristo.

Algunos traen 1 Tito 1:6 a colación como objeción a la ordenación de mujeres como pastores. Ese texto señala que el anciano debe ser marido

de una sola mujer. Así que lo aplican a los pastores y dicen que los pastores solamente pueden ser varones. Por supuesto, al ordenar a mujeres como ancianas de iglesia, la iglesia ya ha lidiado con ese argumento. Sin embargo, es también importante notar que en ese texto se enfatiza vivir correctamente, no hace relación a exclusividad basada en el sexo de la persona. Pablo estaba interesado en que quienes fuesen nombrados ancianos estuviesen libres de acusaciones de infidelidad o relaciones inapropiadas. Aunque operaba en el contexto cultural de su tiempo, no hay evidencia de que su declaración fuera un esfuerzo deliberado para excluir a las mujeres. De hecho, era la costumbre de Pablo aceptar la ayuda y el apoyo de mujeres —Junia, Priscila, Febe, Euodias y Pérsida, entre otras— para compartir el mensaje del evangelio.

Otros destacan el “mando del hombre” como razón para negar la ordenación a mujeres como pastores. De nuevo, ese tipo de argumento podría ser aplicado a cualquier papel en el cual las mujeres son ordenadas como líderes en la iglesia. Más importante aún, en pasajes tales como Efesios 5, Pablo se refiere a la relación entre esposos y esposas. No hay ningún mandamiento para aplicar esto al ministerio pastoral. Tampoco dice en 1 Corintios 11 que el hombre es la cabeza de todas las mujeres. De hecho, en ese mismo pasaje Pablo habla de mujeres orando y profetizando, lo



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cual muestra que esperaba que las mujeres cumpliesen esas funciones en particular.

No cabe duda de que se va a continuar debatiendo el sentido y la aplicabilidad de esos y otros textos bíblicos. Me alegro de que nos mantengamos firmes a las Escrituras; estoy comprometido a ese principio fundamental. Conforme leo las Escrituras, veo a Dios trabajando a través de todo tipo de personas y situaciones para llevar a cabo su voluntad. No soy uno que se opondrá a alguien que ha sido llamado por el Espíritu.

Afirmación de mujeres en el ministerio

Todo esto me lleva al segundo punto: afirmar a las mujeres en el ministerio. No podemos proclamar que verdaderamente valoramos a las mujeres como pastores y a la vez decir que no pueden ser afirmadas de la misma forma que los hombres. Mi ordenación es algo muy importante para mí. Es un reconocimiento de mi comunidad de fe de que aceptan y aprueban mi llamado al ministerio. Mi certificado de ordenación no es simplemente “un pedazo de papel” lo mismo que no lo es mi certificado de matrimonio. Más que “otro documento”, es un resumen de la afirmación de mi iglesia que cree que tengo una labor especial que llevar a cabo como ministro ordenado.

Si eso es verdad para mí, también lo es ciertamente para las mujeres colegas en el ministerio. La palabra “ordenación” no aparece en las Escrituras. Nuestro sistema lo ha desarrollado como parte de las prácticas de nuestra iglesia. De la misma forma como Pablo, Bernabé y otros fueron “apartados” para un papel específico (sus viajes misioneros), creo que los hombres y las mujeres son “apartados” hoy para hacer una labor similar para Dios. En el libro de los Hechos, leemos: “Como ellos servían al Señor y ayunaban siempre, el Espíritu Santo dijo: ‘Apártenme a Bernabé y a Saulo, porque los he llamado para un importante trabajo’. Y así, después de que todos ayunaron y oraron, les impusieron las manos y los despidieron” (Hechos 13:2, 3, RVC). Ese acto sencillo de bendecir y confirmar el llamado de Dios por la iglesia en Antioquia fue una demostración para todos los presentes de que creían que Dios los estaba guiando y dirigiendo en su misión.

Finalmente, quiero compartir mi convicción de lo que es *correcto*. Cuando Jesús habló con algunos de los hombres acerca de la manera como se comportaban con las mujeres, les recordó que “al principio no fue así” (Mateo 19:8, RVC). Si bien es cierto el pecado ha borrado las intenciones originales de Dios, el plan era que el hombre y la mujer estuviesen el uno al lado del otro como iguales. Mientras que este mundo ha enfatizado la diferencia y legitimado la discriminación y la división, Dios no reconoce la subordinación basada en raza, estado social o sexo. “Ya no hay judío ni griego; no hay esclavo ni libre; no hay varón ni mujer, sino que todos ustedes son uno en Cristo Jesús” (Gálatas 3:28, RVC). Pablo dice esto después de decirles, dos versículos antes, que todos son “hijos de Dios”. Claramente necesitamos ampliar nuestra lectura e incluir tales pasajes que se aplican a ambos sexos.

Pablo nos da una perspectiva basada en misión que todos podemos seguir: “A todos me he hecho de todo, para que de todos modos salve a algunos” (1 Corintios 9:22, RV1960). Pablo utilizó muchos medios para llevar salvación a tantas personas como fuese posible. Habló de filosofía con los griegos en Atenas. Predicó a los judíos en las sinagogas. Se defendió a sí mismo y al evangelio ante reyes y regentes. Insistió en que la salvación se extendiese a los gentiles ante el concilio de iglesia en Jerusalén. Predicó a mujeres en el vado del río en Filipo (convirtiendo, de paso, a Lidia, quien invitó a Pablo y a sus compañeros para que usasen su casa como base para sus operaciones evangelísticas). Realmente a todos se hizo de todo, tratando de llevar salvación de cualquier forma posible.

Nuestra misión es la misma. No estamos aquí para discutir eclesiología. Estamos aquí para ganar almas para Cristo. Nuestra posición es clara. Lo que importa es compartir las buenas nuevas de Dios, predicar salvación en Jesús. Prosigamos con la labor del evangelio. Por mi parte, quiero compartir con mis colegas pastores, hombres y mujeres, afirmados y ordenados por Dios y la iglesia, mi anhelo por terminar la obra. “Amén; sí, ven, Señor Jesús” (Apocalipsis 22:20, RV1960).

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Following the Heart of Jesus

Ricardo Graham

The science of mechanics known as ballistics deals with the propulsion, flight and impact of projectiles. Projectiles such as rockets or bullets have their own path or trajectory. When the point of origin of a bullet is known and its trajectory is plotted, its destination can be predicted.

Jesus' teachings were like "bullets of truth" that penetrated the minds of His listeners. All of His words were filled with spiritual, life-giving truth — truth that left the listening masses chagrined, challenged and changed.

When Jesus hit the target, nothing was left the same. The woman at the well was confronted with her stark reality and need for God as Jesus spoke of her life with six different men and challenged her to drink of the "living water" (John 4).

But Jesus did not teach the disciples and His followers everything that He knew, or reveal all truth. "I have yet many things to say unto you, but ye cannot bear them now" (John 16:12).

Why is this so?

Jesus had to hold back because of — to be blunt — the dullness of the human mind.

"The human mind is capable of acquiring truth at a limited rate." Due to the effects of sin, we cannot understand and implement truth quickly. Our weak minds cannot fathom the mysterious ways of God, and we are unable to understand the deep secrets of God. Paul explained this by saying, "Now we see through a glass darkly" (1 Corinthians 13:12).

Even if we could understand the things of Christ, we could not endure them. It has been said that "to hear much and understand little is oppressive." There are truths that demand a pure, unselfish and brave heart in order to be borne.

Beyond this lack of capacity, many of us are unable to understand all truth because we are — again, I'll put it bluntly — lazy. "Sometimes a spiritual lethargy prevents the acquisition of further divine truth" (SDA Bible Commentary, v. 5, p. 1048). When we have become sleepy in a spiritual sense, truth cannot be perceived as well as when we are spiritually alert.

Another thing holding us back from complete understanding is our cultural conditioning. Oftentimes our habits and the ways we have been taught limit our ability to see clearly the truths that God has in store for us. We are not able to perceive things being different from the way we've always understood them to be. This type of — shall I be blunt again? — pigheadedness can stand in the way of the acceptance of new light.

Our spiritual conditioning also can prevent us from understanding deeper truths. Sinfulness stops us from accepting all of God's truth in any age. Be it in the time of the disciples or in the 21st century, our sinful,

wicked hearts prevent us from accepting what God says. "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jeremiah 17:9).

And finally, Jesus had to tell His disciples, "I have yet many things to say unto you, but ye cannot bear them now," because of their spiritual immaturity. However, He didn't just leave them (or us) to flounder and stumble alone. Jesus commissioned the Holy Spirit to complete the spiritual education process that He initiated, continuing the process of presenting truth.

Jesus told the disciples what they were able to understand — that which they had the capacity and/or willingness to accept. By word and example, He introduced new information. By doing this, Jesus was able to "push the envelope," to reshape the thoughts of His followers without losing them. He carried them to the limits of their tolerance with the truth that He presented.

Why did Jesus proceed in this manner? When I attended seminary, one of my professors had a poster on his office wall. It was a photograph of a rag doll being pressed in a vise. The caption read, "The truth will set you free, but first it will make you miserable!" We recognize this as the process of cognitive dissonance that occurs when new information is received that doesn't conform with what our knowledge base or belief system previously contained.

For example, when we are taught to believe in Santa Claus and we find out that he is not a real being, it creates a cognitive dissonance that causes misery. First we are shaken; then sad acceptance yields to freedom as we accept the truth about the myth. We soon adjust to the liberty that exists when we know the truth.

New spiritual truths are understood only in the enlightenment brought by the Holy Spirit. Spiritual things "are spiritually discerned" (1 Corinthians 2:14). Under the illumination of the Holy Spirit, we



find new nuggets of truth that were previously unseen, unappreciated and not understood.

Truth is progressive and dynamic and not static. Our understanding of truth continues to grow and develop as we follow the trajectory of the teaching of the Master to its logical, irrefutable conclusion. The Holy Spirit reveals to us the path of Jesus' teaching so that we may follow the trajectory to the target, which is Christ-like living.

Throughout His ministry, Jesus set new paradigms in place. His actions and His words shifted people from the old way of life to the newness of life in Him. Our Savior was not imprisoned by the traditional teachings of His time. Jesus was a change agent in all things, including the status of women. Jesus liberated women.

After the fall, we find that the woman was to look to her husband for leadership. Jesus' entire life was spent in redirecting humanity from sinfulness to righteousness. Jesus wants to take us back to where we are supposed to be. Redemption in the fullest sense means not just being restored to a relationship with God. It is seeking to follow the trajectory of Jesus all the way to the target, to the bull's eye.

What is the bull's eye? Equality and unity in the church. There can be no unity without equality and inclusion. The church must seek to follow the natural progression of Jesus' trajectory, all the way to the mark.

Inclusion, rather than exclusion, is the goal of God. He seeks to include all who will accept Him by faith (John 3:16). Scripture is replete with references regarding the inclusive nature of God as revealed by Jesus.

That which prepares us for inclusion is not gender, race or social standing. It is the Holy Spirit's ministry that qualifies us for service in the church, the Body of Christ. Full and complete participation is granted because of the Holy Spirit. All will not do the same thing, but all are to be included and represented in all phases of the work of the church, both local and universal.

According to the prophet Joel, the Holy Spirit will be poured out on everyone: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit" (Joel 2:28-29).

During Pentecost, when the Holy Spirit filled the followers of Jesus with power, Peter remembered Joel's prophecy as he saw it being fulfilled before his eyes (Acts 2:17-18). It is the Spirit-filled life that is used by God in all phases of His work.

The Holy Spirit began to convict those believers that human beings are all equal and united in Christ. The Apostle Paul wrote, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is

neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Galatians 3:26-28).

In Christ, Gentile and Jew are brothers and sisters; in Christ, women are to be recognized as partners with men in preaching the gospel; in Christ, slaves and master face each other. In Christ, neither heritage, social status or sex is the last word; rather, Christ is. No one is superior or inferior in Christ. "The elevation of woman to equality with man is the direct result of Christian teaching and practice" (*SDA Bible Commentary*, vol. 6, p. 962). In the sight God, all people are the same. Race, social status, and gender are unimportant to God.

But of course, it is more complicated than that. Paul also wrote, "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (1 Timothy 2:12).

What was Paul writing here? A letter of advice to Timothy. The *SDA Bible Commentary* explains: "In the days of Paul, custom required that women be very much in the background. Therefore, if women believers had spoken out in public or otherwise made themselves prominent, these scriptural injunctions would have been violated and the cause of God would thus have suffered reproach" (vol. 7, p. 296).

We must remember that God spoke to and through a patriarchal, male-dominated society. The men in biblical times were, to put it bluntly, sexist. We should not, however, assume that because the society was sexist that God is sexist or that the modern church needs to be.

When we follow the trajectory of Jesus' life and teachings, we find that, with God, women and men are equal in status.

All are sinners and all need salvation. All are empowered by the Holy Spirit for ministry and service to the Lord. As Peter discovered, God does not show favoritism: "Of a truth I perceive that God is no respecter of persons" (Acts 10:34).

The church must follow Jesus all the way, by following His path, His trajectory. All people must be involved in meaningful ministry, as Jesus would have it.

Abridged version of a sermon Ricardo Graham originally preached Oct. 8, 1994, at the Sacramento Capital City church.

Throughout His ministry, Jesus set new paradigms in place. His actions and His words shifted people from the old way of life to the newness of life in Him. Our Savior was not imprisoned by the traditional teachings of His time. Jesus was a change agent in all things, including the status of women. Jesus liberated women.

En Pos del Corazón de Jesús

Por Ricardo Graham

La ciencia de la mecánica conocida como balística tiene que ver con la propulsión, vuelo e impacto de los proyectiles. Los proyectiles, como los cohetes o las balas, tienen su propio recorrido o trayectoria. Cuando se conoce el punto de origen de una bala y se traza su trayectoria, se puede predecir dónde va a ir a parar.

Las enseñanzas de Jesús eran como “balas de verdad” que penetraban en las mentes de quienes le escuchaban. Todas sus palabras estaban llenas de verdad espiritual y vivificadora —verdad que dejaba a las masas disgustadas, desafiadas y transformadas.

Cuando Jesús daba en el blanco, nada seguía igual. La mujer junto al pozo fue confrontada con su negra realidad y su necesidad de Dios conforme Jesús le hablaba de su vida con seis hombres distintos y la desafió a beber del “agua de vida” (Juan 4).

Pero Jesús no enseñó a los discípulos y a sus seguidores todo lo que sabía o les reveló toda verdad. “Aún tengo muchas cosas que decirles, pero ahora no las pueden sobrellevar” (Juan 16:12, RVC).

¿A qué se debería eso?

Jesús tuvo que retener cosas debido a —seamos francos— la torpeza de la mente humana.

La mente humana es capaz de adquirir verdades a un paso muy limitado. Debido a los efectos del pecado, no podemos comprender e implementar la verdad rápidamente. Nuestras mentes débiles no pueden comprender los misterios de Dios y no somos capaces de discernir los profundos secretos de Dios. Pablo lo explica diciendo: “Ahora vemos con opacidad, como a través de un espejo” (1 Corintios 13:12, RVC).

Incluso si pudiésemos comprender las cosas de Cristo no podríamos tolerarlas. Se ha dicho que “escuchar mucho y comprender poco es agobiante”. Muchas verdades requieren de un corazón puro, desinteresado y valiente para poder soportarlas.

Además de esa falta de capacidad, muchos no podemos comprender toda la verdad porque somos —tengo que ser franco de nuevo— perezosos. “Algunas veces una letargia espiritual impide la adquisición de más verdad divina” (*SDA Bible Commentary*, vol. 5, pág. 1048). Cuando, en el sentido espiritual, nos hemos adormilado, la verdad no puede ser percibida de la misma forma como cuando estamos alertas espiritualmente.

Otra cosa que nos incapacita para comprender completamente es nuestro acondicionamiento cultural. Con frecuencia nuestras costumbres y la forma como hemos sido educados limita nuestra habilidad para ver claramente las verdades que Dios tiene para nosotros. No somos capaces de percibir aquello que es diferente de lo que siempre hemos entendido. Esa clase de —¿me permiten ser franco otra vez?— testarudez se puede interponer en la capacidad de aceptar nueva luz.

Nuestro acondicionamiento cultural también nos puede incapacitar para comprender verdades más profundas. La pecaminosidad limita que aceptemos toda la verdad de Dios a cualquier era, ya sea en los días de los discípulos o en el siglo XXI. Nuestro corazón pecaminoso y perverso nos incapacita para aceptar las verdades divinas. “El corazón es engañoso y perverso, más que todas las cosas. ¿Quién puede decir que lo conoce?” (Jeremías 17:9).

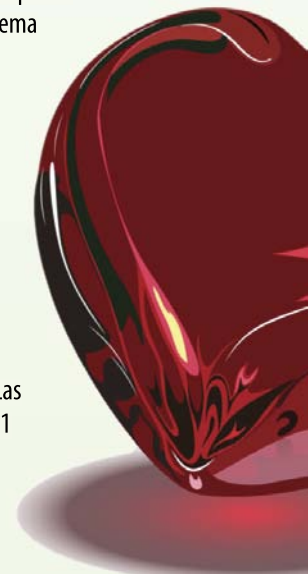
Jesús les dijo a sus discípulos: “Tengo muchas cosas que decirles, pero no podrán tolerarlas” por su inmadurez espiritual. Pero no los dejó (ni nos deja) navegando a la deriva. Jesús comisionó al Espíritu Santo para que complete el proceso de educación que inició, continuando el proceso de presentarles la verdad.

Jesús les dijo a los discípulos lo que eran capaces de comprender —aquello que tenían la capacidad o la disposición de aceptar. Les presentó información nueva por concepto y por ejemplo. Al hacer esto era capaz de salir de las normas tradicionales, para remodelar los pensamientos de sus seguidores sin desconcertarlos. Los llevó hasta el límite de su tolerancia a la verdad que les presentaba.

¿Por qué procedió Jesús de esa manera? Cuando estudiaba en el seminario, uno de mis profesores tenía un póster en una pared de su oficina. Era la foto de una muñeca de trapo atrapada en un tornillo de banco. La leyenda decía: “La verdad los hará libres, pero primero los hará miserables”. Reconocemos esto como el proceso de disonancia cognitiva que se lleva a cabo cuando se recibe información nueva que no encaja con nuestra base de conocimientos o el sistema de creencias que hemos tenido previamente.

Por ejemplo, cuando nos enseñan a creer en Santa Claus y descubrimos que no es un ser real, se crea una disonancia cognitiva que nos hace sentir mal. Primero nos altera; después, la triste realidad da paso a la libertad conforme aceptamos la verdad acerca de ese mito. Pronto nos acostumbramos a la libertad que se manifiesta cuando llegamos a conocer la verdad.

Una nueva verdad espiritual es comprendida solamente bajo la iluminación del Espíritu Santo. Las cosas espirituales “se discernen espiritualmente” (1 Corintios 2:14). Bajo la iluminación del Espíritu



Santo encontramos nuevas pepitas de verdad que antes permanecían invisibles, desapercibidas e incomprensidas.

La verdad es progresiva y dinámica, no es estática. Nuestra comprensión de la verdad continúa creciendo y desarrollándose conforme seguimos la trayectoria de las enseñanzas del Maestro a su conclusión lógica e irrefutable. El Espíritu Santo nos revela el sendero a las enseñanzas de Jesús para poder seguir la trayectoria al blanco que es vivir como Cristo.

A lo largo de su ministerio Jesús estableció paradigmas nuevos. Sus acciones y sus palabras sacudían a las personas de su manera de vivir a la novedad de vida. Nuestro Salvador no fue prisionero de las enseñanzas tradicionales comunes en su tiempo. Jesús fue un agente de cambio en todas las cosas, incluyendo el status de las mujeres. Jesús liberó a las mujeres.

Después de la caída, encontramos que la mujer había de mirar a su esposo para recibir liderazgo. Jesús pasó toda su vida dirigiendo a la humanidad de la pecaminosidad a la rectitud. Jesús quiere llevarnos a donde se suponía deberíamos de estar. La redención, en su máximo sentido, no solamente significa ser restaurado a una relación con Dios. Significa tratar de seguir la trayectoria de Jesús hasta el blanco.

¿Cuál es el blanco? Igualdad y unidad en la iglesia. No puede haber unidad sin igualdad e inclusión. La iglesia debe procurar seguir la progresión natural de la trayectoria de Jesús, hasta llegar al blanco.

Inclusión, en lugar de exclusión, es el blanco de Dios. Él trata de incluir a todos los que lo acepten por fe (Juan 3:16). Las escrituras están colmadas de referencias en relación a la naturaleza inclusiva de Dios como fue revelada por Jesús.

Aquello que nos prepara para la inclusión no es el sexo, la raza o la condición social. Es el ministerio del Espíritu Santo lo que nos cualifica para servir en la iglesia, el Cuerpo de Cristo. El Espíritu Santo otorga participación plena y completa. No todos han de hacer lo mismo pero todos están incluidos y representados en todas las fases de la obra de la iglesia, tanto local como global.

De acuerdo con el profeta Joel, el Espíritu Santo es dado a todos: “Después de esto, derramaré mi espíritu sobre la humanidad entera, y los hijos y las hijas de ustedes profetizarán; los ancianos tendrán sueños, y los jóvenes recibirán visiones. En aquellos días, también sobre los siervos y las siervas derramaré mi espíritu” (Joel 2:28, 29).

Durante el Pentecostés, cuando el Espíritu Santo llenó de poder a los seguidores de Jesús, Pedro recordó la profecía mientras veía que se cumplía ante sus ojos (Hechos 2:17, 18). Es la vida imbuida por el Espíritu que es usada por Dios en todos los aspectos de su obra.

El Espíritu Santo empezó a tocar a aquellos creyentes que los seres humanos son todos iguales y unidos en Cristo. El apóstol Pablo escribió: “Pues todos ustedes son hijos de Dios por la fe en Cristo Jesús. Porque todos ustedes, los que han sido bautizados en Cristo, están revestidos de Cristo. Ya no hay judío ni griego; no hay esclavo ni libre; no hay varón ni mujer, sino que todos ustedes son uno en Cristo Jesús” (Gálatas 3:26-28).

En Cristo el gentil y el judío son hermanos y hermanas; en Cristo las mujeres son reconocidas como compañeras junto

con hombres en la predicación del evangelio; en Cristo los esclavos y los amos se encuentran. En Cristo ni el patrimonio, el estado social o el sexo son la última palabra; la última palabra es Cristo. En Cristo ninguno es superior o inferior. “La elevación de la mujer a igualdad con el hombre es un resultado directo de la enseñanza y práctica cristiana” (*SDA Bible Commentary*, vol. 6, pág. 962). Ante la vista de Dios todos son iguales. La raza, el estado social y el sexo no son importantes para Dios.

Pero, por supuesto, es más complicado que eso. Pablo también escribió: “No permito que la mujer enseñe ni ejerza dominio sobre el hombre, sino que guarde silencio” (1 Timoteo 2:12).

¿Qué estaba Pablo escribiendo aquí? Una carta de consejos a Timoteo. El *SDA Bible Commentary* explica: “En los días de Pablo la costumbre requería que las mujeres estuviesen en segundo plano. Por lo tanto, si las mujeres creyentes hubiesen hablado en público o hubiesen salido a prominencia, esos consejos bíblicos hubiesen sido violados y la causa de Dios hubiese sufrido” (vol. 7, pág. 296).

Debemos recordar que Dios habló a y a través de una sociedad patriarcal, dominada por hombres. En los tiempos bíblicos los hombres eran —para ser francos— machistas. No deberíamos, sin embargo, asumir que porque la sociedad era machista que Dios también es machista o que la iglesia moderna lo debe ser también.

Cuando seguimos la trayectoria de la vida y enseñanzas de Jesús descubrimos que, ante Dios, los hombres y las mujeres son iguales, tienen el mismo status.

Todos somos pecadores en necesidad de salvación. Todos somos capacitados por el Espíritu Santo para ministrar y servir al Señor. Como descubrió Pedro, Dios no muestra favoritismo: “En verdad comprendo ahora que Dios no hace acepción de personas” (Hechos 10:34).

La iglesia debe seguir a Jesús hasta el final, siguiendo sus pasos, su trayectoria. Todos deben participar en un ministerio significativo, como Jesús lo hubiese deseado.

Versión abreviada de un sermón de Ricardo Graham; predicado originalmente el 8 de octubre de 1994, en la iglesia Capital City de Sacramento, California.

A lo largo de su ministerio Jesús estableció paradigmas nuevos. Sus acciones y sus palabras sacudían a las personas de su manera de vivir a la novedad de vida. Nuestro Salvador no fue prisionero de las enseñanzas tradicionales comunes en su tiempo. Jesús fue un agente de cambio en todas las cosas, incluyendo el status de las mujeres. Jesús liberó a las mujeres.

Special Session Delegates

Local conference executive committees choose most of the delegates to union sessions. For this special session, the local conferences re-appointed most of the delegates from the regular session in 2011. When someone from last year was no longer available, or to correct a slight imbalance in required ratios of lay/ministers, ethnicity, or gender, conferences appointed a few new delegates.

Arizona

Church Employees

Arties, Walter
Escalante, Abimael
Escalante, Ruben
Hastings, Robert
Hernandez, Isaías
Jewett, Julie
Keyes, Ed
Lawson, Robert
Lundquist, Benjamin
Marin, Jose
Montana, Gisella
Moore, David
Morehouse, Myckal
Perez-Baro, Saul
Sta. Ana, Glenn
Valenzuela, Renato

Lay Delegates

Abeyta, Linda
Acord, Sharon
Bao, Horacio
Fass, Vern
Fields, Cathy
Johnson, Debbie
Leeper, Judy
Long, Aaron
Martinez, Marissa
Martinez, Pedro
Mendoza, Jose
Norman, Mary
Ojeda, Pedro
Profitt, Kathy
Robbins, Susan
Sampson, Bill
Sampson, Cindy

Central California

Church Employees

Anderson, Frederick
Bohr, Stephen
Botabara, Daniel

Bullington, Kenneth
Cano, Mary Ellen
Dodge, Tom
Escamilla, Daniel
Flores, Silvia
Fraser, Kenny
Garcia, Gilberto
Garner, Thomas
Gillham, David
Haylock, Irving
Horton, Steven
Hudgens, David
Johnson, George
Kerr, Taneshia
Maui, Manuao
Mitchell, Grant
Nichols, Ezequiel
Oswald, Caron
Parrish, Deborah
Rasmussen, Marla
Rendon, Esther
Rendon, Luis
Scarborough, James
Steenberg, Pierre
Tabingo, Nelson
Torres, Ariel

Lay Delegates

Anderson, Marla
Baughman, Frank
Baze, Shelli
Beehler, Robert
Biloff, Janet
Brink, Tom
Cathcart, Doug
Chong, Yvette
Cox, Jenni
De La Cruz, Vivian
Escamilla, Nohemi
Harris, Paul
Haylock, Eva
Hill, Eloma (Jean)
Huerta, Leticia
Lee, Carol
MacArthur, George
Nelson, Teresa

Nichols, Angelica
Perla, Edwin
Perla, Gerson Raul
Ramirez, Elden
Ray, Carol
Renner, Nathan
Richards, Lauri
Scales, Lynda
Seagreaves, Jerry
Smith, Henry
Toews, Daniel
Torres, Linda
Urbina, Edward
Vega, Leticia
Walker, Edward
Wendt, Sherrie
Yeo, Randall

Hawaii

Church Employees

Camps, Luis
Christman, Gerry
Khrapov, Vassili
Rivera, Juan

Lay Delegates

Cowan, Robert
Escobar, David
Gould, Lisa
Quick, Sharon
Trefz, Patsy

Nevada-Utah

Church Employees

Barlow, Randy
Bergmann, Jason
Garcia, Carlos
Karry, Claritza
Neri, Peter
Romero, Sergio
Skoretz, Randall
Sundsted, Arlyn
Tilstra, Albert

Lay Delegates

Adjei-Poku, Gladys
Genobaga, Cristuto
Meade, Cheri
Peterson, Arnie
Pottinger, Lehaney
Vasquez, Hector
Ward, Michelle

Northern California

Church Employees

Batchelor, Doug
Botting, Gordon
Brown, Leon
Childs, Virgil
Dena, Richard
Gemora, Willi
Guevara, Paul
Hawks, Paul
Heinrich, Craig
Heinrich, Eddie
Henderson, Loyd
Jacobson, Keith
Lim, James
Maxson, Ben
Maxson, Mary
Rasmussen, John
Thoreson, Jim
Wisbey, Ron
Williams, Chuck

Lay Delegates

Ballew, Larry
Botting, Margaret
Carpenter, Karen
Chiles, Robert
Christensen, Debbie
Dena, Eneida
Dick, James
Dower, Ed
Genobaga, Jill
Graves, Frank
Guthrie, Todd
Hawks, Elizabeth

Heinrich, Tammy
Heinrich, Tina
Hicks, Larry
Hodges, Brian
Ingham, Lynal
Ingham, Rob
Janzen, Kathy
Keaton, Roger
Keaton, Julie
Keresoma, Bill
Knepp, Dan
Kollenberg, Rich
Lee, Tom
Magnuson, Rich
Magnuson, Kathy
Marsh, Gerald
Martin, Ken
Martinez, Evva
Merrill, Alice
Merrill, Don
Meyer, Andrew
Miller, Albert
Miller, Becky
Miller, Yvonne
Monette, Cory
Nelson, Ken
Pedersen, Debi
Piner, Starr
Rasmussen, Raelene
Rodriguez-Woodson, Marlene
Thoreson, Lynn
Van der Vlugt, Betty
Van der Vlugt, Ray
Watson, Lloyd
Westcott, David
Worley, Mark

Blue, Steve
Boyatt, Teri
Brown, Eric
Brunt, John
Bucknor, Beverley
Camarena, Carlos
Camarena, Elina
Clark, Greg
Cordero, Abel
Duong, Isaiah
Edwards, Robert
Escobar, Ricardo
Fepulea'i, Aleni
Fepulea'i, Shiphrah
Ferrerias, Marlene
Furness, Ernest
Gittens, Horatius
Guzman, Fabiola
Hernandez, Raul
Howe, Forrest
Ibanez, Carmen
Ingleton, Alberto
Isidro, Genevieve
Jacobs, Bron
Johnson, Audray
Johnson, David
Kim, WooHyuk "Isaac"
King, Andrea
King, George
Lancaster, Walter
Lee, Ger Peng "Jacklyn"
Maravilla, Beverly
Marroquin, Medardo
Marruffo, Patricia
McCottry, Kelby
McKinstry, Charles
Mendoza, Edwin
Mueller, Enno
Muskita, Hudyard
Neal, Brian
Park, Jonathan
Peeler, Emil
Pereda, Oscar
Perez, Mario
Quiroz, Guillermo
Retzer, Darold

Southeastern California

Church Employees

Alonso, Ernesto
Aragon, Leslie
Arnold, William
Asencio, Edna "Josie"

Delegados a la Sesión Especial

El comité ejecutivo de cada conferencia elige a la mayoría de los delegados a las sesiones de la unión. Para esta sesión especial, cada conferencia ha designado de nuevo a la mayoría de los delegados a la sesión regular en 2011. Si alguna persona del año pasado no estaba disponible, o para corregir algún desbalance en la paridad de laicos/ministros, etnicidad o sexo, la conferencia ha nombrado delegados nuevos.

Richardson, David
Riddle, Alfred
Roberts, Randy
Ruiz, Frank
Saravia, Yohalmo
Smith, Dan
Staples, Thomas
Taber, Gary
Wolfe, Latoya
Woolley, Linda
Zurek, Steve

Lay Delegates

Alvarez, Silvana
Anderson, Duane
Aragon, Lupita
Baker, LeRoy
Bewley, Sharon
Bishop, Michael
Blue, Betty
Booth, Lionel
Bourne, Ken
Camacho, Angelina
Catalano, Patti
Cho, Joy
Cotton, Maggie
Cuevas, Glenda
Davis, Nicceta
Evans, Jacklyn
Fillner, Edith
Fox, Curtis
Green, D'Borah
Grekov, Lidia
Griffiths-Watson, Hilma
Grimaldi, Larry
Hernandez, Alex
Hernandez, Humberto
Hill, Nancy
Johnston, Mark
Kim, Tai
King, Curtis "Cy"
Lampkin, Andy
Lazcano, Aida
Macomber, Robert

Madison, Julihana
Maksoudian, Teri
McFarland, Stefani
McLean, Shelia
McMillan, Sheryll
Mendoza, Mary
Miranda, Martin
Moran, Maria Romana
Mountain, Curtis
Palma, Madeilaine
Pereda, Edith
Quinones, Brunilda
Rollins, Lee
Ruggles, Martha
Sagala, Oliver
Sandiford, Anderson
Saravia, Jennifer
Schmidt, Adeny
Simpson, Cheryll
Solis, Joe
Sparks, Valerie
Standley, Charles
Tan, Shirley
Tolan, Victor
Trenchard, Warren
Turner, Jason
Vander Mei, Lola
Williamson, Sandy
Wilson, Yvonne
Wongworawat, Andy
Yanez, Marjorie
Zurek, Bedeania

Southern California

Church Employees

Acosta, Carlos
Balta, Sharon
Calderon, Enoc
Castanon, Abner
Choi, Michele
Crook, Harold
Garcia, Salvador
Gardner, Cherise

Harder, Thomas
Hutauruk, Julyamin
Kelly, Anthony
Kiemeney, Gerard
Lee, Samuel
Lee, James
Negrete, Mario
Oh, Sung
Paquini, Rogelio
Pena, Luis
Petit-Frere, Louis
Ray, Courtney
Robles, Demetrio
Roethler, Richard
Stirewalt, Dennis
Taimi, Iki
Todd, Carol
White, Jan
Wong, Robert

Lay Delegates

Castro, John Paul
Chase, Marshall
Cooney, Elizabeth
Cruz, Yvette
Davis, Alan
Dexter, Elizabeth
Docil, Erline
Elguea, Gloria
Ferrando, Lilliana
Garcia, Reynold
Guy, Richard
Harrison, Celeste
Harrison, Ronda
Haynes, Carol
Henriquez-Green, Rita
Imai, Dennis
Jarquin, Ignacia
Jenkins, Sherry
Luevano, Morena
Mercado, Juan
Moon, Jung In
Moss, Gerald
Nair, Krishna
Ovando, Daniel

Pfrrmann, Sandra
Prout, Greg
Ramos, Gustavo
Salvador, Kirsten
Sarabia, Martha
Scott, Michelle
Simeone, Deanna
Simpkins, David
St. John, Judy
Torres, Karla
Walker, Jr., Harry
Winston, Eunice
Yu, Miles
Zelaya, Rafael
Zenith, Deomilio

Delegates-at-Large

Executive Committee

Anobile, Tony
Arreola, Vic
Benson, Ted
Von Pohle, Berit
Cano, Ramiro
Carmen, Bob
Caviness, Larry
Galusha, Dale
Graham, Ricardo
Knight, Heather
Mitchell, Bobby
Newton, Bradford
Pedersen, Jim
Penick, Gerald
Soria, Jorge
Trujillo, Arnold
Unterseher, Larry
Watts, III, Ralph
Wisbey, Randal

Arizona

Thaine, Creitz
Fritzler, Isabel
White, Charles

Central California

Stuart, Chad
Huerta, Antonio
Carlisle, Curlie
Tresenriter, Matt

Hawaii

Kaanaana, Ellie
Martinez, Enrique
Nelson, Walt

Nevada-Utah

Skelton, Shannon
Garcia, Carlos
Arias, Mistee

Northern California

Childs, Virgil
Lorenz, Jim
Leon, Hugo
Miller, George
Morrison, Barbara

Southeastern California

Johnson, Charles
Chalco, Veronica
Oberg, Chris
Horinouchi, Dean
Soderblom, Alice

Southern California

Salcedo-Gonzalez, Myriam
Lee, Alfredo
Myers, Kathleen
Fujita, Reijin
Phillips-Thornburgh, Maurita

NAD Executive Committee

Williams, Cynthia (CCC)
Christensen, Glenn (NCC)
Cordova, Robyn (NU)
Guerrero, Moises (CCC)
Jara, Caleb (SECC)
Marshalleck, Eleanor (SCC)
Mason, Robert (NCC)
Nguyen, Vinh (SCC)
Roos, Frieda (SECC)

NAD/GC

Representatives
Bryan, G. Alexander
Cooper, Lowell
Evans, G. Thomas
Jackson, Daniel

Office Staff

Benavides, Eliezer
Carter, Larry
Chudleigh, Gerry
DuBose, Rich
Loeffler, Teryl
Reinach, Alan
Seaton, Dennis

Bylaws Committee

Ahn, Sylvia
Gilbert, Marianne
Keyes, Ed
LaMadrid, Karen
Lloyd, Rob
Palmer, Kingsley
Rasmussen, Ron
Roberts, Sandy
Salazar, Velino
Sampson, Bill
White, Eileen
Wilson, Lori
Woodson, Marc

Members get church on the community radar

Accompanied by a friend in 2009, Susan Brooks visited Rolling Hills church and enjoyed the preaching and fellowship. However, she wondered why, when she had been mayor of Rancho Palos Verdes, plus serving on the planning commission in the 1990s, she had not known that the Rolling Hills Seventh-day Adventist Church existed on the Palos Verdes Peninsula, perched on a strategic hill overlooking the Los Angeles basin.

The church is situated on a two-lane road with a median divider that passed the church's driveway entrance on one side, which meant that, on one side, cars passed the church and then had to make a U-turn to travel back to its entrance. In Brooks' words: "Poor community visibility and limited access, with no visible signage. No one knows this church is here."

Brooks dove into Bible studies with church Bible worker Janet Barnhill, and began to fall in love with Jesus and His remnant church. "Janet," she said, "this message is what I have been searching for all my life."

Baptized on July 26, 2010, Brooks affirmed, "This is my church home, and no one knows it's here." With the church board, elders and Pastor Jeff Rosenthal, she began pursuing a journey to put the church on the community radar.

At Brooks' suggestion, an elder went to City Hall in October of that year to obtain an application for membership in the local Chamber of Commerce.

Brooks attended a church board meeting to cast the vision and get the board's approval to apply to the City of Rolling Hills Estates for a U-turn sign with the church name.

Next, the traffic staff of Rolling Hills Estates visited the church site with Brooks, got the initial design and established need. The traffic staff then made their report at the Traffic Safety Committee meeting, which included three local elders, who each gave a three-minute testimony about the church's need for the signage. The Committee listened to the request for the U-turn and sign for the church, and then suggested a second option of a left-turn lane direct into the church driveway, with signage.

KENNETH ROGERS



The Rolling Hills church celebrated its new left-hand turn lane and signage April 7 with a dedication ceremony during its Sabbath service. (L. to r.) Pastor Jeff Rosenthal, church member and Rancho Palos Verdes City Councilwoman Susan Brooks, and Rolling Hills Estates Mayor Pro-Tem Frank Zerunyan.

The elders loved the suggestion. "Let's talk again," they said.

At the Traffic Safety Committee meeting in the first quarter of 2011, the left turn was "rubber stamped," reported Rosenthal, on the condition that the Rolling Hills church would pay for the project.

"In the very beginning, God moved on the hearts of the traffic committee when they

offered a direct solution rather than a mere U-turn sign with the church's name," said Brooks. Brooks had lobbied with gentle persistence, kind expressions of cooperation and appreciation to the end of the project.

"God's hand was on the project from beginning to end," said Rosenthal.

Janet Barnhill

Convocation focuses on bonding, binding, building for evangelism

The 2012 Greater Los Angeles Region Convocation had evangelism as its major theme. Pastor William E. Joseph Jr., a pastor-evangelist from Pittsburgh, Penn., urged the audience to, "Talk about Jesus, tell others to cast all their cares upon Him. I want to know that somebody cares for me — people need people to care for them!" At the conclusion of Joseph's message, at least 25 people responded to an altar call.

During an extended afternoon service that included a concert featuring musicians from GLAR and other churches, 13 individuals were baptized. Another highlight of the afternoon was the ordination of Pastor Morris Allen Barnes Jr., associate pastor of the Valley Crossroads church.

Barnes, a native of L.A., earned a Master of Divinity degree from the Seventh-day Adventist



Pastors gather around Pastor Morris A. Barnes as James G. Lee Jr., SCC vice president, prays.

Theological Seminary at Andrews University. He has served as associate pastor at the University and Smyrna churches and, currently, the Valley Crossroads church.

In 2011, the North American Division endorsed Barnes as a state and federal correctional chaplain. Currently, he is serving as a chaplain at the Pomona Valley Hospital Medical Center, working toward clinical hospital chaplaincy.

"To know God and Jesus," said Barnes, "is to know and experience love demonstrated through sympathy, empathy, compassion, longsuffering and reconciliation. To experience these is to have eternal life."

"I talked to the young people about the fact that God has our best interest at heart," said youth speaker Courtney Ray, associate pastor of the Tamarind Avenue church.

Youth responded by asking questions about what they ought to do if there are outside pressures from others trying to get them off the track of God's plan for them.

"Your message was real talk," said one girl. "It gave me a lot to think about," said another.

"This convocation evidenced that God is able to do just what He says He will do," affirmed Anthony J. Kelly, GLAR director. "We were blessed of God with good worship, excellent music and superb biblical preaching. The Spirit of God was truly in control."

"The ordination of Pastor Morris A. Barnes and baptism of 13 wonderful souls into the kingdom of God were the culmination and fruitful evidence of His presence and power!"

Betty Cooney



Courtney Ray, associate pastor, Tamarind Avenue church, was the convocation speaker for the youth.



Darryl Robinson awaits his baptism following the baptism of his wife Yvonne by Pastor Royal Harrison, Valley Crossroads church.

Northern California Conference holds mid-term constituency session

The Northern California Conference held its mid-term constituency session on May 20, 2012, at the Paradise church. The primary purpose of this session was communication: administrators presented reports on the state of the church in Northern California, and delegates had the opportunity to express views and ideas. "The constituency session helps the lay members be aware of the workings of the church," said Dorothy Shelby, Sacramento-Capitol City church member.

About 450 delegates gathered to hear reports from NCC President Jim Pedersen, Executive Secretary Marc Woodson and Treasurer John Rasmussen. "I enjoyed the reports from the conference officials," said Pleasant Hill church member John Cho. "They provided information generally not heard in church services."

In his report, Pedersen emphasized God's leading in the past and the importance of relying on Him. "The journey we're on as individuals, and as a conference family, is one that has to be rooted and grounded in faith in our Savior," he said. Pedersen focused on God's blessings in the Northern California territory during the past two years. Nearly 2,000 people joined the church through baptism or profession of faith, and over \$1.1 million was committed for public evangelism.

Pedersen then reported on new plans to further God's work in the conference. He encouraged church members to join the education department in praying for all NCC children

between 8 and 9 a.m. each day. He also told of discussions between the NCC and the Central California Conference toward plans to reach their mutual territory — the Bay Area. "We have a lot of work to do!" he said.

In his executive secretary's report, Woodson discussed the challenges of reaching the eight million people in the 31 counties of the conference territory, especially those in the four major cities — Sacramento, Oakland, Stockton and Fremont. He reported that 1 out of every 200 people in Northern California is a Seventh-day Adventist. He also spoke about the successful conference-wide implementation of eAdventist, the online membership data system, which has provided the most accurate overall membership



Walt Groff, NCC ministerial director, leads a breakout group in the Paradise church balcony.

necessity of reserve funds and gave examples of their usefulness.

After the reports, attendees were invited to

ask questions or make comments during an open discussion. Everyone who spoke commented on the issue of women's ordination — the focus of an upcoming special constituency session of the Pacific Union Conference on Aug. 19. "I appreciated the open discussion on women's ordination,"

said Pacific Union College church member Roy Benton. "It's important to hear heartfelt reasons that go the other direction [from my own] and to express our own local church's conviction."

When the meeting adjourned, delegates divided into four breakout sessions to provide feedback about the strengths and weaknesses of the NCC, and opportunities and threats to the Lord's work in Northern California. "There was much interest in the process, and a lot of great information came out of the discussion," said Ukiah Junior Academy Principal Kenneth Nelson, a member of the NCC Mission, Vision and Planning Committee. Notes from each breakout group will be given to the committee.



The Paradise Adventist Academy choir, directed by Tim Hansen, performs for the delegates.

number ever. As of Dec. 31, 2011, NCC membership was 39,054. In 2011, three new company congregations were organized: American Canyon Fil-Am, Granite Bay and Pleasant Hill Hispanic American. The Sacramento Tongan company will be organized in 2012.

Treasurer Rasmussen reported that during the past two years the NCC received \$73,730,420 in tithe, which is the conference's primary source of operating funding. The NCC Executive Committee approved an operating budget for 2011 that required the utilization of conference reserve funds, but — thanks to a tithe increase in 2011 and decreased expenses in some areas — the reserve funds were not required. Rasmussen then spoke about the



NCC Treasurer John Rasmussen and Executive Secretary Marc Woodson listen as President Jim Pedersen presents his report.

Julie Lorenz

Newsletters

Newsletters

Newsletters

Newsletters

Carmichael church members serve in Nicaragua

Members of the Carmichael church have learned a critical lesson about going on a mission trip: expect the unexpected.

Although their most recent trip, to Nicaragua this spring, took place during the dry season, so much rain fell in the weeks prior to the project date that preparations were delayed. However, it didn't rain again until the two weeks of work were over — and after everyone had boarded the bus headed for the airport.

Then there was the nerve-wracking moment when the regional superintendent of public schools (in the socialist nation) hastily summoned the mission trip's Vacation Bible School leaders to announce, "We have a problem." The startled church members, including Sheri Fayard, feared the government wanted to shut down the children's ministry program that she was leading. But instead he said, "You need to do this in all of our schools."

Meanwhile, local church members asked Harriet Busch, one of the volunteer cooks, to teach a vegetarian cooking class. She quickly adjusted her menus and came up with last-minute recipes that matched the groceries available at the nearby market.

Volunteers on the medical and dental teams, who treated 947 patients, had their share of unanticipated situations, too, and the missionaries went with the flow. "We make definite plans, but we've learned to be flexible so we can respond when God closes certain doors and opens others," said Steve Case, the trip's leader. "It has been a growing experience for us to learn how to follow God in this way."

A total of 71 missionaries labored in the Central American nation from March 18 to April 1. Their main mission: to build an educational and evangelism center — a large building that serves as a school during the week, a conference meeting center on the weekend and a community center all the time.

The construction project, built in partnership with Maranatha Volunteers International, took place in the town of Nueva Guinea, five hours east of the capital city Managua. It got the attention of local officials. The mayor, who had



Art Garbutt, a dentist, uses a portable X-ray machine to get images of a woman's teeth in Nueva Guinea, Nicaragua.

never heard of Seventh-day Adventists until a year before the project, offered to prepare the land for the building with his own earth-moving equipment for free. Both he and the police chief were on hand to lay the first block of the wall.

"Sometimes Adventists isolate ourselves," said Case, a veteran of dozens of mission trips, "but this time there was more integration with the community."

Eight project participants from Carmichael were children, some of whom raised money for the trip by selling homemade apple pies and tamales. All of them said the project changed their lives. "In America, everyone's always wanting things," observed 9-year-old Andreas Grellman. "After Nicaragua, we realized how greedy we were being."

While dozens of people worked on the main building, some traveled to the outskirts to build a Maranatha One-Day Church, and some participated in VBS, which drew 85 local kids the first day, and 150 the second day.

Others, including doctor Rick Campbell, nurse anesthetist Arnie Meert and nursing student Jeffrey Schall, set up their medical shop in a pink hospital and performed more than a dozen surgeries, which included treating a girl with a large skin infection. Art Garbutt, a dentist who oversaw the entire health-care ministry, also led a dental team with four of his non-Adventist coworkers. They treated 187 patients on the busiest day, mostly for extractions and fillings.

"Watching the church family unite in service and sacrifice in Nicaragua gives me a living example of the church in Acts, growing daily in service, mission and faith," said Keith Jacobson, Carmichael church senior pastor, who went on the trip.

Maranatha will send four mission teams back to Nueva Guinea through October to finish preparing the new building for the start of the school year in February.

Edwin Garcia



The Fayard family was among the 71 people who went on the Carmichael church mission trip. The Nicaragua project drew a number of young families, in part because of its fairly close location — just seven hours of flight time from Sacramento, and fewer time zones to cross than other locations.

Quiet Hour Ministries celebrates 75 years

Diamond anniversaries are truly something to celebrate. And on Sabbath, April 28, more than 1,000 people joined Quiet Hour Ministries in celebrating 75 years of sharing God's saving grace.

The special event featured José Rojas, QHM board member and mission trip volunteer, as the guest speaker. Wintley Phipps, award-winning vocalist, provided special music and treated attendees to a full afternoon concert.

Worldwide evangelism is the central focus of Quiet Hour Ministries and the 75th celebration was no different. Throughout the program there were mission stories directly from volunteers and mission field leaders.

Randy and Rob Steffens, two young men who have joined several QHM evangelism mission trips, shared stories from their experience on

meeting site. Believing what she heard, she had given her heart to Jesus. She was baptized that very day.

Other mission presenters included Dianne Fillman, retired dentist, who shared about her volunteer work in QHM medical clinics held as part of evangelism mission trips. Joedy and Judy Melashenko told about their experience leading QHM youth mission trips.

Dan Smith, senior pastor of the Garden Grove church, shared stories from his many QHM mission trips. Swamidass Johnson, pastor in Chennai, who came all the way from India, told many stories from the team of QHM gospel workers he leads that reaches unentered areas around the city of Chennai.

In addition, attendees got a unique look at the QHM vision for worldwide evangelism, which includes reaching more than 1 million people every year through 5,000 evangelism volunteers by 2016.

There was also a time to look back over the many milestones of QHM's 75-year history. Video and audio clips were interspersed with interviews of Alma Tucker, who brings a background of more than 65 years with the ministry, and Bill and Jackie Tucker. Bill Tucker, president and speaker of Quiet Hour Ministries, was just 3 years old when he was first on a Quiet Hour broadcast.

An offering collected during the event was enough to fund 81 evangelistic series by QHM teams of volunteers, which will reach more than 40,000 people for Christ.

"It's moving to see the deeply the sacrificial way in which people gave to the Lord at our celebration," said Bill Tucker. "I'm so excited to see God work through our supporters and



Bill and Jackie Tucker welcome attendees to the celebration. Bill Tucker is the third generation, after his father and grandfather, to serve as president and speaker of Quiet Hour Ministries.

volunteers to touch tens of thousands of lives around the world."

Reflecting on the landmark occasion, Tucker added, "While this celebration is for our 75th anniversary, it really is a celebration of what God has done and is still doing. He has blessed in so many ways, and we give Him all the glory."

Video of the 75th celebration event will be online at www.qhministries.org/75.

Quiet Hour Ministries is a Seventh-day Adventist supporting ministry focusing on international evangelism. Its evangelism mission trips involve people from all walks of life in reaching others for Christ. Last year alone, QHM's combined ministries reached more than 190,000 people worldwide. For more information, please visit www.qhministries.org.

Steve Hamstra



Swamidass Johnson, a pastor from Chennai, India, tells how God is using Quiet Hour Ministries gospel workers to reach unentered areas around Chennai.

the QHM mission to Baguio City, Philippines, last year. Hearty "amens" went up from the audience as the Steffens brothers told how God opened the way for them to share the gospel in a large public high school in Baguio City.

They also explained how a local woman came to the baptismal service asking if she could be baptized as well. Not recognizing her from their meetings, Randy and Rob asked how she came to make this decision. She told them that each night she had listened to their meetings from her window just across the street from the



Alma Tucker, who has served Quiet Hour Ministries in numerous capacities for more than 65 years, laughs with Randy Bates, QHM CEO, as they share stories from QHM's early years.

Loma Linda Academy teacher receives national award

Jay Linthicum, technology integrated education teacher at Loma Linda Academy, received two prestigious awards this year. Linthicum received the Loma Linda Chamber of Commerce Teacher of the Year award and was one of 10 teachers in the North American Division to receive the 2012 Excellence in Teaching award from the Alumni Awards Foundation.

Robert Skoretz, LLA high school principal, praised Linthicum, saying, "Jay Linthicum's extraordinary and unique vision as a teacher has helped LLA offer a top quality program in industrial arts and technology for the past 25 years."

Linthicum was honored at the Loma Linda Chamber dinner in January and also received recognition at a school assembly and at this year's Alumni Homecoming. The 2012 Excellence in Teaching award includes a monetary gift of \$2,000, a medallion and a Certificate



Jay Linthicum, Technology Integrated Education (TIE) teacher at Loma Linda Academy received the 2012 Excellence in Teaching Award from the Alumni Awards Foundation.

freshman engineering students are placed in charge of the senior engineering students because of the knowledge gained in the program.

"Alumni often come back to campus to share how the knowledge they gained in his classes

helped them in areas of study ranging from engineering to medicine," Skoretz noted.

Linthicum is known for developing the Technology Integrated Education program. It is evident that the TIE program is making a big difference when

students both enjoy his Southern humor and interesting stories," said Skoretz.

Linthicum recently presented the TIE program at the International Technology Education and Engineering Association convention in Long Beach and will present at the NAD convention for educators in August. He has been honored with the Zapara Excellence in Teaching award, the Alma McKibbin

award for teaching and leadership, and in 1996 was one of several hundred teachers selected to participate in a summer workshop by NASA in aeronautical engineering.

"A large part of Jay Linthicum's impact at LLA comes from his personality and his obvious love for students and the school. Faculty and

students both enjoy his Southern humor and interesting stories," said Skoretz.

Linthicum grew up in Springfield, Mo., and developed an early love for building things from time spent in his grandfather's woodworking shop. He completed a degree in industrial education at Andrews University in Michigan and began his teaching career in 1972 at Platte Valley Academy in Nebraska. In 1985, he joined the faculty at Loma Linda Academy and began the Technology Integrated Education program, a four-year curriculum that provides students with a unique foundation for technology- and engineering-related majors in college.

AAF is a nonprofit organization working to improve Adventist K-12 education. It has awarded grants totaling more than \$2 million



Jay Linthicum skillfully guides technology- and engineering-related student projects.



Technology Integrated Education teacher Jay Linthicum takes pride in his students and his shop at Loma Linda Academy.

of Excellence, which was presented to him at Loma Linda Academy's commencement service on June 3.

"The true rewards for any teacher are when your students are having success," Linthicum wrote in his application for the award. "Student success is the reward. Somewhere in this

to Adventist schools and educators. Since its establishment in 1995, the organization has recognized 106 exceptional teachers with an Excellence in Teaching Award. AAF aims to awaken the Adventist community to the full potential in Adventist education. Learn more at AlumniAwards.org.

Pam Dietrich

Monterey Bay Academy music teacher awarded for excellence

Kristian Leukert, director of music at Monterey Bay Academy, has been named a Teacher of Excellence by the Alumni Awards Foundation.

Each spring, AAF selects 10 recipients out of thousands of Adventist school teachers across North America for the award. This marks the ninth time in 10 years that an MBA teacher has received this award.

"It is rare to find a musician like Mr. Leukert who is equally gifted in both vocal and instrumental performance. He is blessed with an amazing blend of talent, personality, patience and natural teaching ability that allows him to truly inspire his students," says Tim Kubrock, academy principal.

Leukert completed a double major in trumpet performance and music education from La Sierra University and a Master of Fine Arts in voice performance at the University of California, Irvine. He graduated summa cum laud for all degrees. Leukert has performed and toured with various groups, including Men in Black and the La Sierra Wind Ensemble, Sinfonia, Jazz Ensemble, and Brass Quintet. He has served as

a contract tenor with the Los Angeles Master Choral.

During his 11 years of teaching, Leukert has witnessed a steady decline of trained musicians arriving at the high school level. When he learned that several local Adventist elementary schools did not have band programs, he took action. He created a beginning elementary band program to inspire and teach future musicians.

Starting this past fall, approximately 20 students from surrounding schools, as well as home school students, arrived at the academy each week to learn their instruments and play together.

"Adventists are known in outside circles as extremely versatile when it comes to music due to the strong music education we provide," Leukert says. "We can't allow that to disappear." He also says that Adventist churches are dependent on the music talents of their members that enrich the Sabbath school and worship services. These talents are most often generated at school.

Judy Seagreaves, principal of nearby VHM Christian School, Santa Cruz, Calif., says,



Kristian Leukert, director of music at Monterey Bay Academy, is the ninth teacher in 10 years to receive the Teacher of Excellence award from the Alumni Awards Foundation.



Elementary students from nearby Adventist schools practice each week at MBA. The band program for beginners was developed by Kristian Leukert, the academy's director of music.

"Kristian is truly an answer to my prayers for VHM. While we are able to teach children to sing together, we had no way to inspire them to learn band instruments. What a joy it was to hear our elementary students tell me with excitement which instrument they had chosen to learn!"

He has expanded the music department's outreach mission in the community. This past year, the Oceanaires participated in a concert for the Watsonville, Calif., Salvation Army to help kick off their Christmas toy drive. They are already booked for the 2012 toy drive event. They performed at a benefit for local high school music programs called "Sing for Your Life." Held at the Santa Cruz Civic Auditorium, the group received a check for \$550 to help support the music program at MBA.

Joined by the Westwinds, MBA's select instrumental ensemble, the two groups also share their ministry in community churches throughout the school year.



The Oceanares, MBA's select choral group, sing at the Sonora Adventist church. Concerts for conference churches by the Academy's musical groups are a highlight for church members and academy students.

"God wants the best for our, and His, children. We are so blessed that Kristian has chosen to use his gifts and talents to serve God through Adventist education," says Dave Gillham, vice president of education. "Kristian represents what Christian education is all about — accepting Jesus as Savior, choosing God first in all life decisions and striving for excellence in everything you do."

The Teacher of Excellence Award was presented to Leukert during MBA's graduation weekend by Arpad Soo, an Alumni Awards Foundation board member. Leukert also received a cash gift of \$2,000, as well as a medallion and Certificate of Excellence.

Leukert's own words...

In kindergarten, when our class was asked for the umpteenth time what we wanted to be when we grew up, I always answered with

confidence and conviction, 'I want to be a music teacher like my dad!' My earthly dad showed me that: Integrity is not something you hope for, it is something you fight, tooth and nail, to hold on to. A relationship with God does not end when you close your Bible or devotional book, but continues to affect

and enliven every aspect of your day. No matter how busy work gets, there are relationships that are more important — God, spouse and children. Music is a thing of beauty — a living, breathing testament to the Creator. Music, no matter how thoroughly prepared and competently executed, is hollow if it is not offered to Christ. A patient love for your students is more important than righteous retribution. A life lived in service to God through the ministry of education will, without a doubt, make a positive difference in students' lives.

That leads me to my other father, my Heavenly Father. I believe that every good and perfect gift comes from the Father, so, in truth, all the things I admire in my earthly father are a gift from God. It is Him I admired, Him I sought after and Him I wanted to emulate. In my humble opinion, Jesus was primarily a teacher while on this earth.

...on teaching

For me, wanting to serve God to the best of my ability and with utmost efficacy, translated into becoming a teacher. Teachers spend a great deal of time with students and interact with them in a much wider range of circumstances. Teachers are in a powerful position to have a lasting impact on a young person's life.

...on rewards

I had a group of students hanging out in my office one day listening to music. We listened to some Debussy, Hindemith, Stravinsky, Barber, Respighi, Copland, John Williams, and Bach, to name a few. The students came back often and would ask, "Hey Leukert, got any more cool music?" Later a student said, "Man, I had no idea classical music was so great." After graduation, he wrote me a thank you note that said his iPod playlist would be forever changed.

But nothing is as rewarding as having a spiritual impact on students' lives. At the baptism of one of my seniors, her dad told me what his daughter said: "Mr. Leukert is amazing. He is organized, funny, passionate, smart, and he loves God. I want to be a Christian like that."

...on Adventist education

I believe Adventist education is the surest and best way of winning souls to Christ. When I hear Christ say to me, "Go ye therefore into all the world, teaching," I reply, "That's what I'm doing, Dad. That's what I'm doing."

Nathan Henderson



The Westwinds, MBA's select instrumental ensemble, perform.

New Life signs a new lease

New Life SDA Company, a predominately African-American church in northwest Las Vegas, inked a lease on a new location last fall that has given new life to the growing congregation.

Several events gave rise to the move. First, after having been at their previous location for more than six years, their old lease was coming up for renewal. Second, continued growth had made their old location a bit tight. And finally, the municipal authorities had safety concerns about the number of exits in case of a fire.

In October 2011, a relocation committee began the work of finding a new space to lease. They looked at five potential sites, but one stood out from the rest. The church settled on the space at 3920 W. Charleston Blvd. Located in a busy strip mall, the site affords adequate space, great visibility and lots of foot traffic. Services began in the new location in December.

DENNY KRAUSE



The new location in a local strip mall is very visible.

After the December move, growth came quickly. As a result of the citywide Revelation Today meetings hosted by It Is Written's John Bradshaw, 19 new members joined New Life.

"God knew exactly what we needed before we did, and provided a space for new members that we could not have accommodated at our old location," says Pastor Donald McLeod. McLeod, a bi-vocational pastor, also serves the Las Vegas community as a supervisor in Juvenile Court Services.

Love makes the New Life congregation stand out, McLeod says. "To sum it up, we make everybody feel like somebody."

When it comes to future plans for the church, members plan to focus on three particular areas — juvenile ministry, homeless ministry and health ministry. "Lots of people are hurting in different ways," says McLeod, "and we will have great emphasis in these areas."

Denny Krause



Pastor Donald McLeod tries to "make everybody feel like somebody."

The company began as an outreach church plant of Abundant Life church in 2000. Attendance now ranges between 65 and 100 worshippers every Sabbath. Over the years, the congregation has worshipped in five different locations before acquiring their current space, which will give ample room for additional growth.

DENNY KRAUSE



The interior of the New Life sanctuary is modern and spacious.

Public school student graduates with HMA seniors

During her junior year of high school, Faamaepaepa Laupola, known to friends and family as Lori, preached at an Adventist youth meeting on "Going Public with Your Faith." She shared with the young people how they could be victims of circumstances, facing crossroads that may lead them to where their faith may be tested. Lori charged the youth to stand firm in their faith. Little did she realize then that she would soon need to do just that.

Attending public school in Waipahu, Hawaii, Laupola grew up with the same group of kids from grade school through her senior year in high school. Like many kids in this underprivileged community of mixed economics and ethnicities, Laupola looked forward to the day she would graduate from high school. In Hawaii, graduation from high school is a huge event, a time when extended family, known as "ohana," gather to shower graduates with garlands of love, lei's of candies, money and the most fragrant flowers imaginable. But for the first time, her public high school's graduation was to be held during the Sabbath hours.

Waipahu High School planned their commencement exercises early in the school year. And when Lori discovered that the graduation ceremony would be held on a Friday evening, she felt torn, but knew almost immediately the right thing to do was to stand firm in her faith. "It was the toughest decision I ever faced,"



Laupola's family help celebrate her graduation. Left to right are: Ron Laupola, uncle; Malo Posini, aunt; Laupola; Andrew Laupola, father; Naillah, cousin; and Lima Laupola, uncle.

Laupola said. She even considered transferring to another school where the graduation service would fall on another day of the week.

Her mother told Laupola that the decision to participate with her graduating class was hers alone, but that, regardless, her family would not attend. She prayed for guidance and wisdom and sought advice from her family. She learned that her uncle, Ron, had faced the same situa-

tion at his high school graduation in 1983, and that her grandfather had advised him to stay at his public school but participate with the local church school commencement exercise. Maybe something similar would work for her, she thought.

Laupola considered her options, and reached out to Nenny Safotu, Hawaiian Mission Academy's

registrar and arranged to march with HMA's graduating class. Laupola felt her prayers had been answered, and she was able to share with her friends and the faculty at Waipahu High School the importance of the Sabbath in her life. As she marched with the 2012 graduating class of HMA, Laupola held her head high, proud to be serving God without compromise.

Dressed in a formal blue uniform, First Sgt. Reynaldo Gonzalez, Laupola's JROTC Army instructor and mentor at Waipahu High School, presented her with her high school diploma amid shouts of cheer and support from friends and family.

Although she graduated with students she hardly knew, and did not receive special recognition for her long list of scholastic and extracurricular awards and achievements, Laupola believes it was worth the sacrifice to be true to God's commands. "God will make a way when it seems there is no way. Never doubt the Lord," she says.



First Sgt. Reynaldo Gonzalez with pauses for a photo with Laupola following her graduation ceremony at HMA.

Lorilynn Laupola

TCE and HIS students make over Route 66 motel

Wojciech Puzio immigrated to America from Poland seven years ago, hoping to provide a better life for himself and his family. He bought a motel on historic Route 66 in Holbrook, Ariz., just a few miles from the Painted Desert and Petrified Forest.

Over the years, Puzio watched as his dreams faded. His marriage ended, his daughter was killed in a motorcycle accident, and his motel began to show the ravages of time. Discouraged, he confessed, "In my seven years of living in America, not one person has ever done anything nice for me!"

As the young people picked up their tools, Vecchiarelli recalled the Bible story of David who had something big to accomplish for God, but Saul was hesitant because he was too young.

Puzio became actively involved in the makeover project, offering his own personal equipment and supplies. He walked around his property, commenting repeatedly to the students with a huge smile and open arms, "I can't believe this! I can't believe! I can't believe this!"

The two-day community service project ended with a huge pizza party on the steps of the re-faced motel as students talked, laughed and

Lord is going to bless Wojciech Puzio, and the seeds planted in his heart with the love of Jesus from this project will grow and grow."

"I think this project could be a life-changing experience for Mr. Puzio because it's showing him that there are people in the world who can do good things for people, and it will inspire him to do the same for others," said TCE student Heather.

"Having been on this project, I know I have the ability to help people in a life-changing way," said Miranda Borland. "I want to help others in any and every way I can, trusting that God will lead me where he wants me to serve."

Lundquist, who has developed numerous community service projects and home makeovers said, "This is the most challenging project we've ever undertaken. It required a tremendous amount of attention to detail — painting, taping, landscaping. But our youth came through, and they will never forget this humanitarian experience."

As the young people bade Wojciech Puzio goodbye, he told his young friends and their sponsors, "When you're ever in Holbrook, Ariz., you will have a free motel to stay in for the rest of your lives!"

Puzio recently told Vecchiarelli that business has significantly increased at his motel since the makeover.

Phil Draper



Wojciech Puzio poses for a photo with some of the crew.

As Holbrook Pastor Phil Vecchiarelli listened to Puzio's story, he realized this was an opportunity to demonstrate the love of Jesus. God had a life-changing surprise for Puzio as 21 Thunderbird Christian Elementary students joined forces with 12 Holbrook Indian School students to offer their assistance renovating the fading motel.

Sunday, April 29, the work began as the 33 students arrived at the motel with rakes, painter's tape, paintbrushes, paint sprayers, and other equipment they would learn how to use during the renovation.

Door handles and window facings were carefully taped. Then the paint began to change the appearance of everything. Puzio was brought to tears with the thought that a group of students he'd never met would reach out to a Polish immigrant who was fighting to survive financially.

and budding friendships."

Team sponsor Mitch LeCourt, whose fifth-grade daughter, Kelsey, participated in the project, said, "The size and magnitude of this project was completely overwhelming. I never imagined that a group of middle school students could completely make over a motel!"

When TCE Principal Paula McElvania was originally presented with the project idea, she said, "There is no chance in the world that the students can get this project done in two days. The motel is two stories tall — impossible!"

"I am constantly amazed at what our kids will do when they are equipped and empowered to work for Christ," McElvania said after the students completed the enormous project. "They are up to challenge!"

"I was nervous, thinking of what we'd gotten ourselves into," LeCourt continued. "I believe the

connected with a man they'd met just two days earlier.

Arizona Conference young adult ministries director Benjamin Lundquist was pleased with the work. "Jesus unified our student team as I witnessed HIS Native American and TCE students working alongside each other with support, encouragement,



Holbrook Indian School student Kevin Tsosie sprays a beam outside the motel. "I am so blessed that God can use me to help change the lives of others," he said.

Religion study completes second wave of data collection

Loma Linda University researchers with the Adventist Religion and Health Study, a sub-study of the Adventist Health Study-2, have been making significant strides in their quest to find what specific aspects of religion relate to better or worse health.

With the completion of the second wave of data collection in January, members of the research team can now begin the process of integrating both sets of data, which will enable them to produce stronger scientific results.

"This will allow us to answer several important questions," explains Jerry Lee, Ph.D., principal investigator, "such as 'Do people who are experiencing high stress in 2006 have more illness in 2011 but less so if they were more religious?'"

The sub-study began in 2006 when 10,988 Adventists from the Adventist Health Study-2 cohort filled out a questionnaire about religious

beliefs and practices, stressful life experiences, lifestyle (e.g., exercise and diet), psychological characteristics and social life. A smaller group who live in Southern California gave blood and urine samples at a clinic and underwent physical performance testing (e.g., grip strength) and memory testing. Researchers were also able to measure their blood pressure, body weight, body fat, plus waist and hip circumference.

In 2010-2011, 6,512 participants responded to a second questionnaire to see how responses had changed; in 2011-2012 many of the original clinic members returned to the second clinic. During this period, 327 of the religion and health study participants attended study-specific clinics held at LLU East Campus and Los Angeles Adventist Academy.

Partaking in a health research project requires commitment. Participants have to do many things, including fasting the night before, coming

to the clinic, performing the memory test, and giving samples of urine, saliva and blood. Yet, to the relief of the clinical team, the study members were found to be willing and generous with their time.

"All of us — seven staff, including four graduate students — were amazed by their commitment, incredible kindness, and compassion," says co-investigator Kelly Morton, Ph.D., speaking of study participants. "I don't think you could ever find a group of people who are more willing and eager to participate in this type of research. It was a hassle and a lot of work, but they were very committed."

Lee, echoing the same grateful sentiment, says, "The participants may not realize it, but they have made enormous contributions already. We just want them to know how much we appreciate their help in completing the questionnaires and coming to the clinics."

A longitudinal or prospective study such as this one typically means long-term outcomes. That is because researchers need to follow certain aspects of the health experience of study members over several years. Nonetheless, the Adventist Religion and Health Study has been

beneficial since its inception, and a number of scientific papers have already been published.

Adventist Health Study-2 — the parent study — is one of the largest health studies ever designed. It is a cohort study of 96,000 Seventh-day Adventists in the United States and Canada who enrolled between 2002 and 2007.

Two previous studies on Adventist health involving 24,000 and 34,000 California Adventists have been directed from Loma Linda University during the past 40 years. These have been among the first to raise scientific awareness of the close relationship between diet and health. This groundbreaking work has brought visibility

to the lifestyle recommended by Seventh-day Adventists from both the scientific and lay communities.

Barry Manembu, M.P.A.

What we have found so far:

Some of the latest results of the Adventist Religion and Health Study are as follows:

- Adventists divorced in the last five years are more depressed than non-divorced Adventists. However, the difference is much smaller for Adventists who use positive religious coping (i.e., seek spiritual support from God, or try to see how God might use a stressful event to help one grow).
- Childhood poverty predicts both greater self-rated religiousness in adult life and the use of religion to help one cope.
- Negative social interactions seemed to increase depressive feelings but less so where there is greater religiousness. In addition, negative emotionality (such as depressed feelings) predicts worse self-rated physical health. So religiousness does have a positive indirect effect on perceived physical health through its action in lowering negative emotionality.
- Childhood poverty is associated with growing up in a chaotic, abusive and/or neglectful family, but much more so in whites than blacks.
- Couples who are religiously alike report more marital satisfaction.
- Refraining from secular activities on Sabbath is associated with better mental and physical quality of life. These associations are partially explained by a better diet, more exercise, and religious social support among the more traditional Sabbath-keepers.



Jerry Lee, Ph.D., principal investigator on the Adventist Religion and Health Study, explains that the results of the study will help show which aspects of religion are most related to health.

Technology helps healing in northern California

In a health care setting, the use of technology, combined with a doctor's God-given talents, often means a diagnosis, a cure or a longer life for a patient. At Adventist Health hospitals up and down the West Coast, technology and healing go hand-in-hand.



Ukiah Valley Medical Center recently opened its Advanced Wound Center, which features two hyperbaric oxygen therapy chambers.

In Northern California, both St. Helena Hospital Napa Valley and Ukiah Valley Medical Center have embraced very select technology to make the lives of their patients better.

High-tech teaching in Napa

St. Helena Hospital Napa Valley recently opened the St. Helena Surgical Learning Institute, designed to educate surgeons on the latest surgical techniques. With the recent partnership of SHNV and KARL STORZ Endoscopy-America Inc. under way, the SLI is a destination for top surgeons to teach and broadcast valuable knowledge worldwide.

The new SLI plans to recruit top surgeons to the Napa Valley area to perform, teach and mentor other surgeons around the world. The state-of-the-art HD teleconferencing systems enable real-time surgical consults and distance learning, all increasing patient safety and enhancing surgical outcomes. The Institute

opened with its first teaching broadcast in January 2012 and continues to ensure top-quality surgical training and procedures in the community.

"The Surgical Learning Institute is an expression of SHNV's commitment to surgical excellence," says Jon May, SHNV Global Services Officer. "This network is the backbone of the Institute's distance learning program. With this technology in place, our surgeons can now teach and mentor anywhere in the world, without geographical limitations, to help the global community live younger, longer."

High-tech healing in Ukiah

For patients in Mendocino County, Calif., with wounds that won't heal, burns, pressure ulcers and other painful maladies, there is hope. Ukiah Valley Medical Center recently opened its Advanced Wound Center.

Two hyperbaric oxygen therapy chambers were delivered to the hospital in December and have been at work healing the community since. According to Jared Chaney, director of the Advanced Wound Center, "We're eager to share this new technology with our community. Each chamber provides hyperbaric oxygen therapy which helps in the healing process of wounds."

The HBOT chambers deliver 100 percent oxygen at up to two times the atmospheric pressure we experience at sea level. This greatly increases oxygen throughout the body, and is used to treat and aid in the healing process of several conditions. "We can treat diabetic wounds, pressure ulcers, gangrene and burn victims with HBOT. Additionally, our Advanced Wound Center performs complex dressings and wrappings, and surgical and chemical wound debridements," stated Chaney.

Several other Adventist Health hospitals in California have wound centers, including the Central Valley Network based in Hanford and Sonora Regional Medical Center in Sonora.

To learn more about how Adventist Health is harnessing technology for healing, read the online annual report at www.adventisthealth.org/news-room/annual-report.

Brittany Dobbs



St. Helena Hospital Napa Valley recently opened the St. Helena Surgical Learning Institute.

PUC students and faculty present at Western Psychological Association convention

Twenty-one students and four professors from PUC's department of psychology presented the conclusions from six research projects at the 92nd annual convention of the Western Psychological Association in San Francisco, April 26-29.

In addition to presenting research, the convention offered students the opportunity to attend lectures by prominent psychologists, learn about recent research

in the field, network with professionals from throughout the region, and otherwise prepare themselves for careers in psychology.

Participating in and staying up to date on cutting-edge research is critical for students of psychology, explains Charlene Bainum, one of the PUC professors involved. The annual convention allows students to put everything they've learned from the field together, she says. Attendees at the convention present their independent research, giving students a chance to learn about the most cutting-edge developments in the field. "You go from poster session to symposium to invited address," Bainum adds. "They're all talking about the latest thing that they've been doing."

For PUC students, however, the WPA convention is not only an opportunity to interact with leading psychologists and hear about their latest research; it is an opportunity to make their own contributions to the field in a professional setting.



PUC psychology students, as well as professors including Charlene Bainum, left of center, presented findings from their latest undergraduate research at this year's Western Psychological Association Convention — rubbing shoulders with top-level professional researchers in the field.

Presenting research at the convention is only possible for undergraduates thanks to the dedicated support professors provide to students preparing research projects, says Danielle Hagood, a junior psychology major. "The professors do a lot to make us that successful to get there," she says. "They definitely mentor us a lot and give us the opportunity to get so involved that we wouldn't know how to do on our own. All of a sudden, you're presenting and doing research without even realizing that you could do it."

According to Bainum, participating in a convention like WPA is an excellent opportunity, because it gives students a chance to showcase their experience from participating in research projects — an opportunity often not as easily accessible at larger schools. A small school like PUC gives students a higher likelihood of having the chance to work with professors and doing actual research due to more personal class sizes, she explains. Of more than 100 schools represented at the convention, six research

projects from PUC students were accepted for presentation this year.

"One of PUC's distinguishing characteristics, for our psychology program, is a very strong emphasis on undergraduate research," Aubyn Fulton, PUC psychology professor, explains. "If what you're interested in as a student is doing research with your professors at the undergraduate level, there is no better place to get that experience than PUC psychology."

Bainum agrees. "There's nothing, to us as faculty, more exciting than when we see students just light up and get really, really excited about psychology."

Founded in 1921, the WPA is the professional organization for psychologists in the western region of the United States. Students and faculty from Pacific Union College have presented research annually at the WPA convention since 1990.

Giovanni Hashimoto

Constituency delegates name four to board of trustees

La Sierra University's constituency has elected members of the board of trustees, reviewed the university's financial position, and approved changes to the university's bylaws. The biannual meeting took place on campus May 9.

Four individuals, all alumni from La Sierra University, were elected to first terms on the board of trustees:

- Joan Coggin, a founding member of the Loma Linda University Heart Team and former vice president for Global Outreach of the Loma Linda University Health Sciences Center. Coggin brings the board a compassionate vision and a strong background in leadership and academic policy.
- Ernie Hwang, president of Security California Bancorp and the vice chairman and chief
- Chris Oberg, senior pastor of the La Sierra University Church. Oberg possesses a courageous, student-centered, and theologically principled vision.
- Marilene Wang, a surgeon and professor in the Department of Head and Neck Surgery at the UCLA School of Medicine. She brings to the board a strong understanding of faculty development, research and funding, higher education culture, and university governance.

lending officer of the Security Bank of California. Hwang offers the board a strong background in leadership and academic policy.

flourished for the past two years, as evidenced by:

- Reaching record total enrollment for each of the two years since the last constituency session, and a total increase in enrollment of 26 percent over the past four years.
- Distributing \$27 million in direct institutional aid to students who otherwise would not have been able to afford an Adventist university education
- Launching construction of the university's largest academic building, which will house the Tom and Vi Zapara School of Business.

Constituency delegates also voted to ask two current board members to continue their service: Gerald McIntosh and Judy St. John.

"We take great pleasure in never forgetting that we are a community of thinkers; we value not only the answers, but also the questions," said President Randal Wisbey in his opening report to the delegates. "In fact, those of us who are blessed to make this university our home believe this is the very essence of what it means to be an Adventist university — and we can think of no better place to exhibit our commitment to seek truth, to know God, to serve others."

Wisbey concluded his report by noting that the university has

Biology discussion

Provost Steve Pawluk presented internal and external data regarding our students' learning experiences and faith development, and he outlined a series of actions the university has taken to build on these things and to ensure that all La Sierra University students understand and appreciate the Seventh-day Adventist understanding of the creation story. Among them were the following:

- Ongoing refinement of the Biology Seminar, created to help students understand how to address issues of science and faith.
- Initiating a task force on SDA beliefs and values to review and enhance the university's curriculum to ensure that every student knows and understands the Adventist church's beliefs and values. After careful study of the issue, the faculty senate voted the task force's key resolution, that a course focusing on the fundamental beliefs of the Seventh-day Adventist Church be required for all students.
- Using a portion of the year-long orientation sessions for new faculty members to focus attention on how faculty members can

NATAN VIGNA



President Randal Wisbey shares his vision of the state of the university to constituency session delegates. The meeting took place on May 9.

support faith development in students and each other.

- Bringing to the La Sierra campus biologists from Andrews University, Pacific Union College, Southern Adventist University, and Walla Walla University in an effort to learn how others approach teaching creation, and to exchange ideas.
- Sending a number of La Sierra faculty members to the summer 2011 Geoscience Research Institute summer workshop on teaching origins.

"I hope that you can see that La Sierra University faculty members are taking seriously the fact that La Sierra University is a Seventh-day Adventist university. It is both Seventh-day Adventist and a university," Pawluk told the delegates. "As times change, as complex issues arise (and they will, and they will be complex), as our students come to us with increased academic, personal and spiritual needs, I assure you that we will continue to refine our curriculum in order to provide the best possible service to our church, to our communities, to our students, and to our academic disciplines."

NATAN VIGNA



David Geriguis, vice president for financial administration, reports on the university's strengthening financial position. Geriguis says that the key financial indicators the university regularly tracks have all shown improvement over the past two years.

Strong financial growth

David Geriguis, vice president for financial administration, and Linda Devlin, auditor at Ahern, Adcock and Devlin, gave an overview of the university's financial growth during the past two years. Geriguis reported that the university's key financial indicators all confirm substantial improvement in the school's financial position over the past two years. Devlin said that the university has achieved a clean audit, the best possible outcome from the audit process. She went on to affirm the careful, detail-oriented efforts of the entire financial administration team in watching over the university's finances.

Delegates were updated on the status of a tax-free bond project voted by the university's board of trustees in 2008. A large portion of the bond's proceeds was used to refinance the construction debt for the Price Science Complex. Some independent websites have alleged this financing may impact the university's education ministry.

Elizabeth Eisner, an attorney specializing in tax-free bond issues, reported that the California Supreme Court ruled in 2007 that any nonprofit religious school or university could use tax-exempt bonds to finance qualified educational facilities. Eisner, who consulted with the university in the bond program's preparation, documentation and execution, said the bond documents contain numerous university statements of its identity as a Seventh-day Adventist institution and descriptions of how its faith orientation informs its educational mission.

Kent Hansen, university legal counsel, outlined the church-state separation issues addressed in the bond. He confirmed to the delegates that bond funding does not limit the university's faculty from teaching "Adventist belief in creation as an explanation for the origins of earth and life, as long as other alternative explanations of origins with claimed supporting evidence are also presented."

The constitution and bylaws committee report included two significant proposals:

- Change elected board of trustee members' terms from two consecutive six-year terms to one two-year term, followed by three consecutive four-year terms.

NATAN VIGNA



Kent Bramlett, assistant professor in the HMS Richards Divinity School, reports on the cutting edge archaeological research La Sierra professors are continuing. Delegates also heard reports on Sandra Balli's education research, and Leslie Martin's research into longevity that has received significant interest from the general public media.

- Allow the university to utilize electronic means for communication and document distribution to constituency delegates. Previously, all communication was required to be by mail.

Constituency delegates unanimously approved both changes along with a number of editorial clarifications throughout the document.

"One of the promises we make to our students is that they will not only experience the joy of learning, but the Source of all learning," said Wisbey. "I continue to be encouraged by the manner in which faculty members actively create an environment that truly enables students to be successful in reaching their life goals. In a complementary manner, the vast array of programs and services offered by Student Life and Campus Ministries reveal the university's deep responsiveness to creating an exciting home in which students can grow and mature.

"This, in effect, is why La Sierra University is so vital," Wisbey added.

Larry Becker

CALENDARS

Arizona

SUMMER CAMP (thru July 29) Camp Yavapines. Just \$100 for a week of fun and adventure at Adventure Camp (July 1-8, ages 6-9); Juniors (July 8-15, ages 9-12); Tweens (July 15-22, ages 12-14); Teens (July 22-29). Register online early: Azdayouth.com or contact Lisa, 480-991-6777, ext. 125.

GLOWAZ STUDENT EVANGELISM (June 3-Aug. 12) Summer program. Info: Jason Carlson or Vera Onkoba, 480-991-6777, ext. 108.

Central California

YOSEMITE SABBATH SERVICE (July 7-Sept. 1 except July 21) Lower River Amphitheater. Sponsored by CCC. Info: Miranda Nash, 903-905-3747, mn2209@gmail.com; or Tom Gearing, 209-559-3690, tagearing@gmail.com.

PRAYER WALK (July 7) 3:30 p.m. Soquel Conference Center. Ends with an agape feast. Info: Joyce Mulligan, 559-696-3692, joycejmulligan@sbcglobal.net.

CAMP MEETING (July 12-21) Soquel Conference Center. Info: ccc.adventist.org.

Nevada-Utah

SPARKS CHURCH VBS (July 9-14) 5:45-8:30 p.m. Theme: "Daniel's Courage in Captivity." Ages 3-12. 2990 Rock Blvd., Sparks, NV. Info: 775-331-4332.

TAHOE CAMP MEETING (July 30-Aug. 4) Tahoe Valley Campground, South Lake Tahoe, Calif. Info: 916-967-5932 or tahoecampmeeting@gmail.com. Website: tahoecampmeeting.adventist-faith.org.

Northern California

URBAN YOUTH RALLY (July 14) 12 p.m. Golden Gate Academy, 3800 Mountain Blvd., Oakland. "The One." Speaker: Eric Thomas. Info: African-American Ministries Department, 925-603-5097.

CAMPAÑA EVANGELÍSTICA (July 7-14) Con el evangelista Juan Cubero. La Iglesia Hispana Americana de Pleasant Hill, 800 Grayson Road, Pleasant Hill. Para mas información: 925-951-7041, <http://iahaph.adventistfaith.org>.

REDWOOD CAMP MEETING (July 19-28) 2437 Dyerville Loop Road, Redcrest. Come be blessed by fellowship, nature, seminars and speakers, including It Is Written Speaker/Director John Bradshaw, Pacific Press Publishing Association President Dale Galusha,

and ADRA International President Rudi Maier. Info: 707-946-2452, redwood-reg@ncc.adventist.org, ncc.adventist.org/redwood.

HERITAGE SINGERS CONCERT (July 21) 7 p.m. Lodi-Fairmont church (730 South Fairmont Avenue). Info: 209-334-1844.

THE KING'S HERALDS CONCERT (July 31) 7 p.m. Lakeport Community church, 1111 Park Way. Info: 707-263-6002.

Pacific Union College

ART AT ALBION FIELD STATION (July 8-20) PUC's beautiful remote campus on the Mendocino coast hosts the Summer School of Art, focusing on watercolor, oil, and acrylic painting techniques for artists of all ages and skill levels. Info: 707-937-5440.

SKY VACATION BIBLE SCHOOL (July 9-13) The Bible comes to life in new and powerful ways as children learn that nothing is impossible with God. PUC church. Info: 707-965-7297.

PACIFICQUEST (July 22-27) PUC's annual summer program gives seventh-through ninth-grade students a preview of college classes. This year's program focuses on the fascinating world of math, with elective classes on computer

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Director of Surgical Services: Applicant should have 5 years of clinical experience and 2 years in leadership role.

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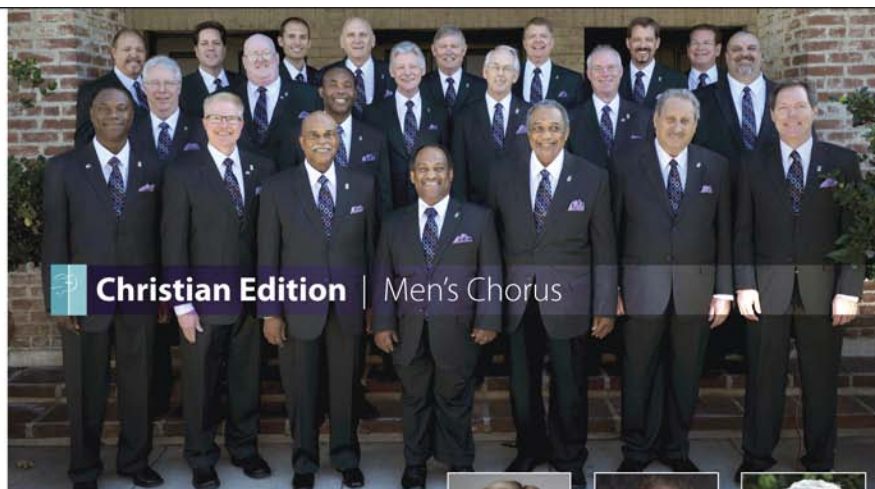


SACRED WORK Sabbath

September 8, 2012

This inspirational day, held at Rabobank Theater (1001 Truxtun Ave.) in Bakersfield, California, includes:

- Church at 10:30 a.m. with Lonnie Melashenko, vice president for Spiritual Services and Missions at Kettering Health Network and former director-speaker for the *Voice of Prophecy*.
- Musical guests include: Christian Edition, Jarrod McNaughton and Sandy Johnson.
- Evening concert at 7 p.m.



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Lonnie Melashenko



Jarrod McNaughton



Sandy Johnson

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Adventist Health

For more, call 661-869-6560 or visit www.sjch.us/sacredworksabbath

programming skills and communication for young leaders. Info: 707-965-6636.

KOREAN CAMP MEETING (July 29-Aug. 4) PUC hosts the annual assembly for Korean Adventist congregations on the west coast. Info: 707-965-7362.

Southern California

FULL PLATE DIET weight-loss classes (thru Aug. 6) 6 p.m., Valley Crossroads church, 11350 W. Glenoaks Blvd., Pacoima. \$25 for materials only. Class is free. Info: Sali Butler, 805-413-7388.

VACATION BIBLE SCHOOL (July 9-Aug. 3) One-week's program at numerous SCC churches. Visit scc.adventist.org/events for specific dates and locations near you.

OUR GREATEST NEED: The Holy Spirit Now (July 20-21) Speaker, Ron E. M. Clouzet, D.Min., Prof. of Christian Ministry/Pastoral Theology, Adventist Theological Seminary. Fri. 7 p.m.; Sabbath 11 a.m., 3 p.m. Two sessions. Sponsored by SCC. Central Filipino church, 777 Colorado Blvd., Los Angeles. Info: 323-355-7718.

BIBLE EXPLORATIONS Evangelistic Meetings (July 21-Aug. 18) Evangelist John VanDenburgh. Fri., Sat., Sun., Tues. and Wed. evenings, 7 p.m. Palmdale church, 1758 E. Avenue R, Palmdale 93550. The meetings will be bi-lingual and will include programs for children. Info: 661-947-8496.

L.A. ADVENTIST FORUM (July 28) 3 p.m. Speaker, Jeff Gang, D.Min.; senior pastor, Anaheim church. Topic, "Are We Still a Movement? Four Directions for 21st Century Adventism." The Chapel of the Good Shepherd, Glendale City church, 610 E. California Ave. Info: 818-244-724.

GETTING WHAT'S DUE YOU (July 29) 9 a.m. For those either entering retirement or children helping parents with these issues. Presenter, Geoffry Park, M.Div., CSPG, CSA, director, SCC Trust Services/Planned Giving. Scholl Canyon Estates, 1551 E. Chevy Chase Dr., Glendale 91206. Free brunch. Walk-ins welcome! Info/reserved seating: 818-546-8400; gpark@sccsda.org.

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SINGLE AND OVER 40? An interracial group exclusively for Adventist singles over 40. Stay at home and meet new friends in USA with a pen pal monthly newsletter of members and album. For information send large, self-addressed, stamped envelope to ASO-40, 2747 Nonpareil, Sutherlin, OR 97479.

SUMMIT RIDGE Retirement Village is an Adventist community in a rural Oklahoma setting but close to Oklahoma City medical facilities and shopping. Made up of mostly individual homes, the village has a fellowship you'll enjoy. On-site church, assisted living, nursing home and transportation as needed. Website: www.summitridgevillage.org or call Bill Norman 405-208-1289.

THE "HIDDEN TREASURE" & "Keys to Health" Adventist Mission Newspaper in Russian; printed monthly: evangelism, testimony, archeology, science & Bible, healthy recipes. Inviting all Russian-speaking members to please order, www.vestnik7.com. For more information, please call: 559-269-7328 or e-mail: fresnovestnik7@yahoo.com.

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HARMONY STRINGS, a long-standing country, bluegrass, folk-style musical ministry based in Clovis is holding auditions. Must commit to weekly practice sessions and monthly Sabbath presentations. Musicians must be able to travel. Singers, songwriters, players, if interested, call 559-299-4663.

SEEKING STUDENTS. One room conference elementary school in rural setting with small conservative church in Umpire, Arkansas. Active Pathfinder club and outreach programs. One hour from: 3 hospitals, mountains, lakes and rivers. Jonathan Baylon, School Board Chairman, 870-584-2442.

Employment

ANDREWS UNIVERSITY is searching for a Baker to join Dining Services. Qualified candidates will have a Pastry Chef degree or two years of training/experience. For additional information and to apply please visit: www.andrews.edu/HR/emp_jobs_hourly.cgi.

Bulletin Board

AUTHORS WANTED. If you've written your life story, want to tell others of God's love, or desire to share your spiritual ideas and want it published. Call

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ANDREWS UNIVERSITY is currently searching for a Coordinator of Vocal Studies to join our Music Department. Qualified candidates will have an earned doctoral degree in voice performance. For additional information and to apply please visit: www.andrews.edu/HR/emp_jobs_faculty.cgi.

ANDREWS UNIVERSITY is currently searching for a Center for Youth Evangelism Director. Qualified candidates must have experience as a youth professional and hold a master's degree or higher. For additional information and to apply please visit: www.andrews.edu/HR/emp_jobs_salaried.cgi.

ANDREWS UNIVERSITY is searching for a qualified candidate for the position of Institute of Church Ministry Director. A doctorate degree is preferred plus significant experience in applied research. For additional information and to apply please visit: www.andrews.edu/HR/emp_jobs_salaried.cgi.

ANDREWS UNIVERSITY is searching for a qualified candidate for the position of Assistant Herd Manager located at Indiana Academy in Cicero, Indiana. For additional information and to apply please visit: www.andrews.edu/HR/emp_jobs_hourly.cgi.

ARE YOU AN IT PROFESSIONAL that is seeking employment? ARM is looking

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FLORIDA HOSPITAL COLLEGE of Health Sciences is seeking a Curriculum Coordinator to work with both the academic departments and faculty on curriculum, mapping and course development in a blended learning environment. Qualifications: Ph.D. in Curriculum Development preferred with ten years of successful teaching in higher education. Send inquiries to Dr. Don Williams, Sr. VP Academic Admin., Florida Hospital College, 671 Winyah Drive, Orlando, FL 32803; 407-303-5619; don.williams@fhchs.edu.

FLORIDA HOSPITAL COLLEGE of Health Sciences, Orlando, FL is seeking a Physical Therapist Program Director beginning 2013. The Program Director will provide overall academic leadership developing this program and salary will be competitive. Qualifications: Minimum doctoral degree from regionally accredited school, senior faculty status, understanding of higher education and contemporary clinical, eligible for FL PT licensure, PT academic experience. Submit letter of interest, curriculum vitae, three references and/or letters of recommendation to Dr. Don

Williams, don.williams@fhchs.edu or fax 407-303-5671.

FLORIDA HOSPITAL COLLEGE of Health Sciences is seeking applicants for the position of Program Director for a new Physician Assistant program. A master's degree is required; doctoral degree is preferred. Florida Hospital College is a faith-based institution which seeks candidates who fit the unique culture and mission of the college. Please e-mail CV to: Dr. Len M. Archer, Associate Vice President for Academic Administration, Florida Hospital, College of Health Sciences, 671 Winyah Drive, Orlando, FL 32803 or len.archer@fhchs.edu.

GARDENER/GROUNDSKEEPER wanted to assist older couple in scenic country acreage. Private one-bedroom apartment on site (near Roseburg, Ore.). No smoking, drinking, drugs. Call Shirley: 541-643-8011.

SAN JOAQUIN COMMUNITY HOSPITAL in Bakersfield, Calif., is searching for a Director of Pastoral Care/Chaplaincy. The director supervises and coordinates provisions of spiritual care, has overall responsibility for the department and chaplains, and provides meaningful liturgical-sacramental ministry for patients, families and associates. Qualifications include a master's degree in theology from a school of theology accredited by the Association of Theological schools or equivalent, holds current credentials as a Seventh-day Adventist minister and holds current ecclesiastical endorsement as a chaplain from Adventist Chaplaincy Ministries offices. If you are interested in this position, visit www.sjch.us/jobs or call 661-869-6560.

UNION COLLEGE is seeking tenure track faculty member to teach foundational level courses and clinical in BSN

program. Prior teaching experience and minimum of MSN in nursing required. Qualified candidates will possess a commitment to Christian Adventist values. E-mail cover letter and résumé/ curriculum vitae to thstimo@ucollege.edu.

Events

DO YOU KNOW the Spirit of Prophecy well enough to defend your beliefs against Satan's attacks in these last days? "To The Law & To The Testimony" is the theme for the Secrets Unsealed Ministry's 4th Annual Summit (Sept. 6-9) at the Univ. Square Hotel in Fresno, Calif. Speakers: Stephen Bohr, Steve Wohlberg & Milton Teske, M.D. Children's program & Sabbath only registration available. Every attendee must register. Call 888-738-1412, 559-264-2300 or visit SecretsUnsealed.org for additional info and to register.

"HEALTHY ME, HEALTH FAMILY, Healthy Community (July 6-8) Alabaster Box Women's Conference. Kellogg West Conference Center & Hotel, 3801 W. Temple Avenue, Pomona, Calif. Women, girls (14-18) and health ministry leaders are welcome. Zumba Marathon and Health Fair; come have some fun. Registration and info visit: abwc.org or call 805-413-7388.

MARANATHA VOLUNTEERS International's 2012 Convention will be held (Sept. 21-22) at the Adventure Christian Church, Roseville, Calif. (a suburb of Sacramento). All are invited to attend this inspirational weekend. Featured speakers from India, Africa, and South America. Come and see how God is moving in different parts of the world and how you can be involved. Info: Maranatha Volunteers International at 916-774-7700 or www.maranatha.org.

WEIGHT MANAGEMENT Lifestyle Seminar (July 22-Aug. 5) & (Aug. 12-26) Lifestyle change, health education, stress management, hands-on cooking, \$740. Country Living Seminar (July 15-22). Simple skills for rural living. Devotionals focus on end times and country living. Cost \$370. Wildwood Health Retreat, Iron City, Tenn. Contact Charene: 931-724-6706, www.wildwoodhealthretreat.org.

Missing Members

MIDDLETOWN. Contact Lucy Beck, clerk, Middletown Church, P.O. Box 429, Middletown, CA 95461 or lucybeck2@yahoo.com: Joyce Blohm, Jonette Johnson, Amanda Merritt.

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2.7 ACRES in the foothills of Northern California. \$12,000. About 12 miles off I-5 near Red Bluff. Priced to sell. This cute little lot is situated next to friendly neighbors and a sparkling little pond. Call: 530-873-6670 or 530-330-5589. E-mail: rockhousehaven@gmail.com.

5.3 OAK- AND PINE-STUDD ACRES in Paradise, Calif., consisting of three separate but adjoining parcels. First has 2,400 sq. ft. home with attached garage, lovely yard, large two-story barn/shop. Second has 1,900 sq. ft. home with attached garage and a cute 1,000 sq. ft. cottage guest house/art studio and full RV hookup. Third is an undeveloped lot with city water and easy power access. Zoned for horses; beautiful country setting only minutes from city amenities. Paradise boasts a 100-bed Adventist hospital with large community clinic, and four year academy. For pictures and more information, call 530-889-5567.

A WELL-BUILT, BEAUTIFUL HOME, .75 acres; bonus apartment; 4-bdrm, 2-bath, 2,888 sq. ft., entry, dining and living room with lovely cooped ceilings; large kitchen, laundry area; sun room; 2-car garage; storage on all three levels. Hardwood floors under carpet, built in vacuum system. Workshop, drip system for yard/rosettes. Walking distance to college and stores. \$390,000. Call Beryl or Estelle Abbott 707-965-2144; 509-675-6382; 509-722-3696. E-mail: beabbott32@gmail.com.

HOUSE FOR SALE in Battle Ground, Wash. (Meadow Glade area) on one acre. 3-bdrm, 2-baths, hardwood floors, natural gas appliances, etc. Whole house vacuum system, large garden area, covered RV parking. Within one mile of Adventist schools and churches. \$339,900. More information at mgfhsvs@gmail.com.

RYDERWOOD, WASH. Beautiful remodeled upgraded older home, 1,440 sq. ft., 2-bdrm, 2-bath, large upstairs room for office or study; sunken hot tub on beautiful covered patio, cozy guest house; nice landscaping, country setting, abundant wildlife. Friendly, active 55+ community; several churches close by. Sacrifice \$119,900. 360-921-4900.

SHASTA COUNTY, CALIF. Beautiful country property; 4.5 acres, large

4-bdrm home/2-bath, office, dining; additional attached studio apt; detached guest house (rental). Newer cedar barn, two story bunkhouse, 2-stall horse shelter, additional sheds and outbuildings, dog kennel, garden area, fruit trees. Fenced, cross fenced, gated. Safe neighborhood, minutes from Redding. Westside, near trails. Ride out onto BLM land. \$349,500. E-mail for pics and more info at wishbonecorral@gmail.com or call 530-244-2100.

Reunions

LODI ACADEMY invites all alumni, former students and former faculty/staff to its 104th Alumni Weekend (Oct. 19-21). This year we will honor the classes of '2s & '7s from 1922-1977 & 2012. Reception, Fri., 6 p.m.; Sab. 9 a.m., Registration. Our speaker for the worship service is Joey Pollom, class of 1982. Sunday morning will be our annual Golf Classic. Visit www.lodiacademy.net for alumni weekend details or call the office at 209-368-2781.

OAK PARK ACADEMY Alumni Weekend (Sept. 28-29) Gates Hall, 825 15th Street, Nevada, Iowa. Honor classes: '7s, '2s, from 1937 to 1977. Send your e-mail address to Warren Woledge, warrenw2u@gmail.com. Info: Mary Dassenko Schwantes, 636-527-0955 or e-mail: marywchswantes@sbcglobal.net.

Vacation Opportunities

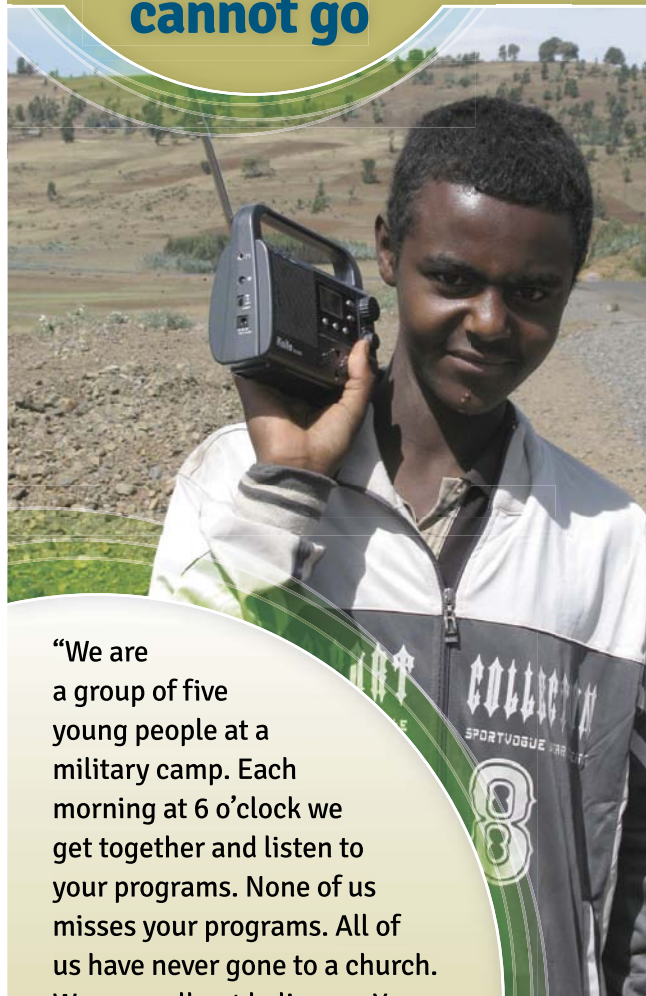
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AT REST

AYERS, ROBERT TEMPLE — b. July 28, 1913, Lansing, Mich.; d. Feb. 25, 2012, Cherry Valley, Calif. Survivors: daughter, Sharon Richards; two grandchildren.

BOYKO, ELSIE 'TOTS'Y — b. April 18, 1925, Lodi, Calif.; d. May 28, 2012, Redlands, Calif. Survivors: son, Michael; daughter, Debbie Bahr; four grandchildren; sister, Leta Knipper; brother, Armon Rott.

CAMPBELL, WILLIAM C. — b. Jan. 29, 1935, Matagalpa, Nicaragua; d. Nov. 13, 2011, Arcadia, Calif. Survivors: wife, Lucrecia; sons, William, Harold, Edwin; daughter, Ingrid Lucrecia; 11 grandchildren; five great-grandchildren.

CORBETT, EMILY JANE (BROWN) — b. June 27, 1911, Scottsbluff, Neb.; d. April 14, 2012, Loma Linda, Calif. Survivors: nieces, Catherine Lang Titus, Bonnie Smith Roach. Graduate of Loma Linda School of Medicine; practiced Anesthesiology at White Memorial Medical Center and Glendale Adventist Medical Center.

DOWNING, MARIAN (TOFFT) — b. Dec. 18, 1913, Watsonville, Calif.; d. Oct. 8, 2011, San Luis Obispo, Calif. Survivors: son, Lawrence; daughter, Linda Mulay; five grandchildren, eight great-grandchildren.

FREED, ROBERT EUGENE — b. Aug. 28, 1928, Joplin, Mo.; d. April 10, 2011, Springfield, Mo. Survivors: sons, Donald, Joseph; daughters, Robin Sanchez, MariLynn Bair, Cheryl Dickerson; 17 grandchildren; four great-grandchildren.

GREER, MABEL — b. July 2, 1923, Hibbing, Minn.; d. May 19, 2012, Loma Linda, Calif. Survivors: daughter, Darly Robertson; four grandchildren; three great-grandchildren.

JORGENSEN, LUCILLE E. (KANEN) — b. June 6, 1924, Grizzly Bluff, Calif.; d. May 11, 2012, Fortuna, Calif. Survivors: sons, David, Jeffrey, Steve; daughters, Jeannie Croy, Becky Lloyd; brothers, Lowell Kanen, Warren Kanen, Norman, Roland Kanen; sister, Eleanor Wing.

Correction: **KIESZ, LESLIE LYLE** — b. Sept. 19, 1936, Kalispel, Mont.; d. Jan. 23, 2012, Banning, Calif. Survivors: wife, Brigitte; son, Evan; daughters, Joanna Barnett, Jaime, Kara; two grandchildren; father, Arthur; mother, Martha.

KROHNE, JERRY LEE — b. March 12, 1958, Loma Linda, Calif.; d. May 15, 2012, Redlands, Calif. Survivors: mother, Jean; brothers, Ted, Dave, Scott; sister, Julie.

MAXWELL, ROSALYN HELEN — b. Nov. 20, 1922, Eldon, Iowa; d. May 25, 2012, Loma Linda, Calif. Survivors: daughters, Alice Lucas, Audrey Zinke; seven

grandchildren; four great-grandchildren; sister, Dolorita Laursen.

PARKER-RICE, MARY L. (HUMMEL) — b. Nov. 8, 1943, Nev.; d. April 15, 2012, San Bernardino, Calif. Survivors: husband, Michael.

PETERSON, GERTRUDE (OLSON) — b. April 11, 1923, Mussoorie, India; d. April 20, 2012, Post Falls, Idaho. Survivors: sons, Roy, Steven; daughter, Cyndee Bandy; six grandchildren; eight great-grandchildren.

RATLIFF, RUBEN D. — b. Nov. 26, 1934, Downey, Calif.; d. Nov. 29, 2011, Modesto, Calif. Survivors: wife, DeAnna; daughters, Laura Gagen, Julie Peabody, Gina Dalrymple, Elizabeth, Nila, Sherry Jo Bargdon; 12 grandchildren; 20 great-grandchildren.

REINER, LOREEN E. (BIY) — b. Sept. 26, 1930, Landas, Saskatchewan, Canada; d. Jan. 10, 2012, LaQuinta, Calif. Survivors: husband, Don; sons, Robert, Donovan; daughter, Kathy Riederer; three grandchildren. Served at the mission hospital in Benghazi, Libya.

SHELHAMER, JAMES EDWARD — b. Jan. 18, 1925, Dillsworth, Okla.; d. March 28, 2012, Sun City West, Ariz. Survivors: wife, Marjory.

SHELTON, DEBRA (MOORE) — b. July 3, 1955 Fresno, Calif.; d. April 11, 2012, Eureka, Calif. Survivors: sons, Jonathan Pratt, Berkeley; daughters, Sheena, Shanise McCallister; three grandchildren; father, Ed Moore, mother, Shirley Moore; brothers, Ed Moore Jr.; sisters, Denise Judd, Darlene Herr.

SHIMMIN, O.E. "BUD" — b. April 27, 1926, Arlington, Calif.; d. April 4, 2012, Clovis, Calif. Survivors: wife, Harriet; sons, Scott, Gary; daughters, Lody Liu, Cherie Schmid, Charlene Diane Alsop; 11 grandchildren; two great-grandchildren.

TANWANGCO, RUBEN SR. — b. Sept. 1, 1919, Philippines; d. Feb. 11, 2012, Loma Linda, Calif. Survivors: wife, Nilda; sons, Carmelo, Benjamin, Ruben Jr.; daughters, Gilda Osen, Gina Chavez, Sharon Basit; eight grandchildren.

THOMPSON, ELAINE CLAIRE — b. April 25, 1924, Loma Linda, Calif.; d. April 28, 2012, Loma Linda, Calif. Survivors: sons, Jay, Lorraine; daughters, Susan, Janet Strausbaugh; six grandchildren.

WHEELER, ROBERT LEE — b. Sept. 28, 1934, New London, Ohio; d. Oct. 22, 2011, Loma Linda, Calif. Survivors: wife, Jeanne; son, Ted; daughter, Tammy Turk; one grandchild; one great-grandchild.

WHITE, LENA MAE — b. May 1, 1930, Panoco, Vera Cruz, Mexico; d. Dec. 24, 2011, Fresno, Calif. Survivors: sons, O.C. Jr., Michael; daughters, Sharron Banks, Karen Brown; seven grandchildren; four great-grandchildren.

WOODS, DELMARE E. — b. Nov. 8, 1926, Seoul, Korea; d. Dec. 25, 2011, Menifee, Calif. Survivors: wife, Alice; son, Dale; daughters, Wilma Sue Woodward, Wanda Lunsberry; nine grandchildren, 13 great-grandchildren. Served on the staff of San Pasqual Academy and Monterey Bay Academy.



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The Recorder welcomes feedback to articles, suggestions, or comments which contribute, in a positive way, to the thinking of the church on important issues. Letters must include signature, address and home church. Limit, 250 words.

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SUNSETS



	July 6	July 13	July 20	July 27
Alturas	8:38	8:34	8:29	8:23
Angwin	8:36	8:33	8:29	8:23
Calexico	7:53	7:50	7:47	7:42
Chico	8:37	8:34	8:29	8:23
Eureka	8:50	8:47	8:42	8:35
Fresno	8:20	8:17	8:13	8:08
Hilo	7:03	7:03	7:01	6:59
Honolulu	7:18	7:17	7:15	7:12
Las Vegas	8:00	7:58	7:54	7:48
Lodi	8:30	8:27	8:23	8:17
Loma Linda	8:03	8:01	7:57	7:52
Los Angeles	8:07	8:05	8:01	7:57
Moab	8:44	8:41	8:36	8:31
Oakland	8:33	8:30	8:26	8:20
Phoenix	7:41	7:39	7:36	7:31
Reno	8:28	8:25	8:21	8:15
Riverside	8:03	8:01	7:57	7:53
Sacramento	8:32	8:29	8:25	8:19
Salt Lake City	9:00	8:57	8:52	8:46
San Diego	7:59	7:57	7:53	7:49
San Francisco	8:34	8:31	8:27	8:21
San Jose	8:30	8:28	8:23	8:18
Tucson	7:34	7:32	7:29	7:25



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