

PACIFIC UNION

recorder

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>> AUGUST 2012



28 High school cyclists
win top awards while learning life lessons

40-55 MORE ON WOMEN IN MINISTRY (ENGLISH Y ESPAÑOL)

CONTENTS

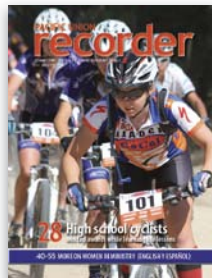
- 38-39 Adventist Health
- 56-64 Advertising
- 9-11 Arizona
- 4-8 Central California
- 31-34 CSS Newsletter
- 30 La Sierra University
- 22-24 Loma Linda
- 37 Nevada-Utah
- 12-16 Northern California
- 36 Pacific Union College
- 35 PARL
- 25-29 Southeastern California
- 17-21 Southern California
- 40-55 Special Features
- 60 Sunsets



about the cover

Madelaine Melcher, a sophomore at Redlands East Valley High, tied for fastest high school mountain biker in Southern California.

PHOTO BY
HEATHER BREYER



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. [New words in bold type]

“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 Newton, Secretary

The Determined Heart

It is difficult to imagine a more marginalized central character. Poor, alien, pagan, widowed, nearly destroyed by circumstances: Ruth rises above a broken landscape of failed dreams and opportunities through the sheer pureness and determination in her heart. She is the personification of hope.

We easily idealize the story of Naomi, Ruth and Boaz, perhaps because of the sparkling example of salvation that marks its conclusion. We easily dismiss the uncertainty and despair because we know the end of their story. But to them, the sadness and fear were real.

Each of the three main characters in the book of Ruth has his or her own story to tell, but it is the story of Ruth herself that our hearts are drawn to. At every turn, with every decision she must make, Ruth finds the way to continue to move closer to the people of God and to the purpose to which she is called. Perhaps this is what resonates in this story for me right now, as God's people prayerfully respond to challenges, needs and opportunities — in our lives and in our ministries.

We become captivated by the story almost immediately when three poor widows, Naomi and her two daughters-in-law, Ruth and Orpah, begin a journey from (pagan) Moab to Israel. They are bound together only by the sorrow and fear that follows the death of their husbands. Naomi suggests that her Moabite-born daughters-in-law would do better staying in their homeland rather than accompanying her to an uncertain future in Israel. Orpah follows her mother-in-law's suggestion and returns to her homeland. But not Ruth.

"Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God" (Ruth 1:16).

In that historic moment at the border between Moab and Israel, Ruth persisted in her sacred journey of accompanying Naomi back to Israel, and her story became forever intertwined with the people of God, with the lineage of Christ himself, and with us. Her actions remind us that God is always leading us forward, never backwards. Our past may include death in the family, divorce, failure in school, the loss of a job, loss of health, addiction, or prison; and the way forward may be unknown in its details, but we can confidently move ahead with God, knowing that the Holy Spirit is always leading us towards the Father and home.

Once in Israel, Naomi and Ruth survive through the provision in God's law that the poor may glean or gather for themselves whatever little bit is left by the harvesters. Ruth finds herself working in the field of Boaz, who unbeknownst to her is a cousin of her late husband and her father-in-law. Boaz, a bachelor, notices Ruth immediately and shows her unusual generosity and kindness.

Naomi, recognizing that God has provided the means for their salvation through the unexpected relationship that seems to be developing between Ruth and Boaz, plays matchmaker. She sends Ruth to seek his help in a dramatic scene that takes place as the harvest is ending. Boaz, exhausted from the work and from the harvest celebration, is asleep on the floor of the threshing room, protecting his crop. Ruth waits for him quietly. When he awakens and finds her at his feet she says, "I am Ruth

thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman" (Ruth 3:9). The "near kinsman" is literally translated "kinsman-redeemer." It refers to a man who is duty bound to redeem — that is, to marry and provide for — those who are widowed and left without any support.

Boaz knows immediately what Ruth is asking of him, and he makes good on his legal obligation, taking Ruth as his wife. Through this generous act, Naomi's family is restored more completely than she ever imagined.

In the story, we see Boaz and Ruth each acting in accordance with the way that God had provided for His children. The ways they respond are affirmations of God's leading, for God Himself is always providing the means for us to grow and move forward, even in a changing environment. We honor God in following where He leads. The opportunities that are given to us come from God Himself.

A baby is born at the close of the story of Ruth, perhaps giving us a hint of the Christ-child coming into the world. The child of Ruth and Boaz, Obed, is brought and placed in Naomi's lap as a symbol of her redemption. An epilogue to the story reminds the reader that baby Obed grows up to be the father of Jesse, and Jesse the father of King David.

The lesson here is that the right choices we make each day have a long-lasting impact; their trajectory into the future arcs across time even to the final generation. Through God's abundant grace, our destinies are swept up into the greatest story of them all. The redemption story in the book of Ruth — the story of faithful believers and determined hearts — is our story, too.

The choices we make each day have a long-lasting impact; their trajectory into the future arcs across time even to the final generation. The redemption story in the book of Ruth — the story of faithful believers and determined hearts — is our story, too.



Ricardo Graham

Lay-run Bible college graduates 32 students

With a population approaching 12,000, nearly 90 percent Hispanic or Latino, and a community relying on the citrus trade for jobs and businesses, discovering an international college in Lindsay, Calif., is unexpected.

Founded in 2000 and housed in the Adventist Hispanic church, the Cary Bible College and Seminary, formerly the Pacific Institute of Theology, held its 11th annual graduation June 15-16, 2012.

Thirty-two candidates from nine states and three other countries — Colombia, Honduras and Portugal — graduated. Diplomas (degrees) included Certificate for International Chaplain,

Associate of Ministry or Theology, Bachelor of Ministry or Theology, and Master of Ministry.

"We had nothing more than a desire to offer a program of study that could change lives for the glory of God," says Ruben Dario Sanchez, pastor of the Lindsay Hispanic church and a founder of the college.

The bold mission statement includes: "To transform lives through higher education, to model the pursuit of truth and the practice of discipleship, and to prepare graduates who think with clarity, act with integrity and serve with purpose."

The curriculum is exactly the same as any Adventist college and university and is staffed

by professors and administrators from several of those centers of higher education. Professors work for a small stipend; the college covers their travel expenses.

Mirta Robles, an 18-year-old Lindsay resident, teaches the sacred music curriculum. "This is no different from being a missionary in a foreign country. I am a missionary in Lindsay, Calif.," she says.

Stories

An Oklahoma, house-leveling tornado did not derail Guillermo Peña's commitment to finish his studies. His wife, Veronica, and two daughters, Damaris and Veronica, are

The professors and candidates are all smiles before the commencement ceremony. Front row (l-r) are teachers: Miguel A. Baret, Ph.D., Lina Sanchez, M.A., Ruben Dario Sanchez, Ph.D., Arnold Trujillo, Ed.D (ABD), Daniel Escamilla, M.Div., Pierre Steenberg, Ph.D., D.Min., Eduardo Gomez, M.A., Ricardo Bentancur, PhD, Ricardo Wainz, M.Th, Gustavo Contreras, M.Th., Angela Cruz, B.B.A., B.Th. (registrar). Back row (l-r) are graduates that attended the ceremony: Guillermo Pena, Rafael Rodríguez, Rolando Álvarez, Sabino Ordoñez Téllez, Rodolfo Paredes, Ever Licardi, Pedro Nel Paez, Félix M. González, Cesar A. Eguigure, (from Honduras) Eurico Vidro (from Angola, pastoring in Portugal), Robemilson Santana and Fagner Lino Da Silva (both from Brazil).



passionate encouragers. "This is actually good for the family, because he has a better relationship with God," his daughters say. Already a pastor and working in two prisons, the certificate for chaplaincy broadens his abilities for ministry.

Eurico Vidro received his Master of Ministry degree. As a Baptist, he wanted nothing to do with Adventists. But in 1996, he was invited to sing and play the organ for an Adventist church. Even though he was not a member, the pastor asked him to play each week. He was baptized four months later, joining his wife and five children as members. He was pastoring three congregations in Portugal when he heard "such beautiful things" about the college. Distance learning was a perfect fit for him.

The Beginning

"When I completed my doctorate in education in 1979, I felt a tremendous responsibility

A Few Facts...

- Began in 2000 to train members to work for the soon coming of Christ
- Curriculum is the same as many other Adventist colleges
- Cost of each credit is \$30 and includes books
- Lay people receive the same training as any pastor
- Professors are chosen from Adventist colleges and universities in several countries
- Initial start-up funding came from the Central California Conference camp meeting evangelism offering
- Funding comes through prayer, college administrators do not ask for money
- Advertising is by word of mouth and one 3ABN interview which netted 150 students from Columbia, including 30 non-Adventist pastors
- The four-year theology degree requires Greek and Hebrew and a 60-page project thesis
- Undergrads may transfer a maximum of 51 credits
- Text books and tests are available on the website



Rodolfo, Elsa Paredes and their 17-year-old son from Richmond, Calif., are moving to Baja, Mexico, as missionaries. Thirty people have already been baptized through outreach series preached by Rodolfo in Ensenada, Mexico.

for training. I saw very intelligent members who wanted to be more active in the church, but going to school was not an option," says Sanchez.

Sanchez has 40 years of service in church work, including 16 years as development director for It Is Written and Voice of Prophecy in Simi Valley, Calif., four for Spanish programs and 12 for the English language ministries. "We had to raise \$5 million a year. I learned to pray a lot!"

After a liver transplant 18 years ago, Sanchez, then 50, decided to return to pastoring. "I love it!" he says. "I never thought I would live this long. The Lord gave me all these years, a most beautiful life. Lindsay was my healing place."

A New Name

Since inception, college administrators have never asked for donations, choosing to depend totally on Jesus. Monetary gifts to the college continue to roll in.

From the start, Norman Cary, owner of Cary Honey Farm, caught the vision of preparing an international army of lay people committed to

fulfilling the Great Commission. Classes are offered throughout the year. In-residence tuition is free. Distance learning carries a nominal cost.

Because of his generous and consistent support, in 2009 the board voted to change the college name to Cary Bible College. "When they explained how this would encourage others to give to Adventist ministries, I reluctantly agreed," Cary says. "God has blessed me with more money than I need. What better place to spend it than in His work?"

The Future

Sanchez continues to pursue the dream for Hispanic church members to have affordable access to a four-year college degree for ministry. "Eventually the work is going to be finished by lay people," he says. Several graduates now serve with pay at the Lindsay church. The associate pastor, youth pastor and children's pastor have hands-on leadership experience.

Caron Oswald



Clayton Leinewebber demonstrates the slaying of a perfect lamb, a sinner's sacrifice.

Messiah's Mansion draws crowds in Lemoore

Kathy and Terry Funukall had been studying Daniel chapters 7-9. "What we read was very interesting," Terry explains. When they heard that Messiah's Mansion, a full-scale replica of the sanctuary, was in Lemoore, Calif., attending became a priority.

"The visit to Messiah's Mansion made such an impact. Now I understand that my work is to stay in the Word to know God," Terry adds.

More than 1,600 people, from Atwater to Los Angeles, Calif., braved the 100-plus degree heat to visit the exhibit pitched on the church property. From June 16-25, 75-minute tours went from 1-7 p.m. daily.

"We wanted to have a different avenue to evangelize our city," says Dennis Tello, pastor of the Lemoore and Coalinga churches. "We are well-known in the community because our members give a lot of service in and around Lemoore."

The community did respond. "The mosaic sanctuary attracted a lot of churchgoers," Tello says.

Many Adventists also attended. "They loved it," says Tello. "It was refreshing to see members who believe we have a beautiful message."

The Messiah's Mansion ministry began in 1995 by Bible teacher Clayton Leinnewebber and his wife, Carolyn, both staff at Oklahoma Academy. Student's studied the sanctuary for their junior year Bible class. The final exam was for each student to write his or her own script and then give a tour of the full-size model. Quickly, word spread and summer tours began.

Today, there are three full-time exhibits working year-round, two are domestic, one is international. Each exhibit requires a staff of 20. Current and former students from OA and trained volunteers give their time.

Even those who never attended OA get involved in the ministry. Larry Sendelbach's life was turned upside down when he toured the sanctuary at Weimar Health and Education Center, Weimar, Calif. Just before the exhibit moved to Lemoore, he called his wife saying, "I'm not



Guests learn about the Most Holy Place and the Ark of the Covenant.



Driving from Fresno, Calif., (l-r) Sheryl Johns, Linda Grissom, Anne Adams, and Mary Jo Wilcocks wait for their tour to start. These friends have been studying the sanctuary in a women's Bible study group. "We heard about it on the radio and just had to come," Sheryl Johns says.

Continued on pg. 8 ...

coming home,” and spent the next two weeks volunteering. Now he wants to sell his property and travel with the ministry full-time. To explain his new passion, Sendelbach paraphrases a statement from Ellen White’s *Early Writings*, page 63: “My way is through the sanctuary.”

The Sanctuary

Messiah’s Mansion is a replica of the heavenly sanctuary described in the Old Testament. The purpose of the sanctuary was to cleanse sinners of their sins and to bring them back into the presence of God. Jesus, the way of salvation, is symbolized throughout the mosaic sanctuary. Until He comes, Jesus dwells in the sanctuary of His people’s hearts.

The Courtyard contained the Altar of Sacrifice, burning with fire, provided by God, that never goes out, a perfect expression of the Holy Spirit. The blood of a spotless sacrifice was placed on

the horns of the Altar as the sacrifice was laid on the Altar.

The Laver symbolized Jesus washing away the sins of each repenting sinner. Each morning and evening, the priest washed himself before entering the Holy Place.

The Holy Place housed the Table of Showbread with two, six-high stacks of bread. Jesus became flesh (bread) and lived with His children. The bread symbolizes God’s Word, and when consumed each day, provides spiritual and physical health. Each day, the priests ate the bread. Fresh loaves arrived each morning.

The Altar of Incense burned day and night, its smoke filling the room and floating into the Most Holy Place, representing the prayers of repenting believers.

The Candlestick with seven lamps which lit the room demonstrated the daily fuel from the

Holy Spirit, filling believers with His fruit and spiritual gifts.

In the Most Holy Place, visited only once a year on the Day of Atonement, sat the Ark of the Covenant, which held the 10 Commandments written by God’s finger, Aaron’s rod which budded and a pot of manna, illustrating the need to begin each day with the life-giving Word of God. It was topped by the Mercy Seat, where the blood of the sacrifice was sprinkled, and two solid gold cherubim. Beside the Ark was the Torah (the first five books of the Bible) and a Golden Censor. When the priest waved the Golden Censor, the room was filled with a smoky fragrance of Christ’s righteousness mingled with the prayers of His people.

Caron Oswald



OA graduates Nathan and Sonie invite guests into the courtyard, the first stage of the 75-minute tour.

Backyard Ministries event brings renovation to Camp Yavapines

Thunderbird Adventist Academy chaplain Robbie Parrish developed Backyard Ministries to provide opportunities for students to be involved in outreach — not to foreign lands, but right at home. Last year's first event was to remodel and landscape the Arizona Conference Community Services Center in Phoenix. Students not only provided a much-needed facelift for the structure, but were also involved in ministry to the people who came to the Center seeking help.

programming for the church service. Then, Leeper worked side-by-side with the youth during the entire project in Prescott and led out in the morning worship each day.

Three unique projects were planned: replacing the badly worn fence surrounding the entrance to the camp; cutting, sanding and staining boards to create benches and tables throughout the campus to accommodate the camp meeting crowds who would need them; and clearing a large portion of the woods

near Wagon Camp where summer camp worship is held each evening.

The students also helped with the horses at the corral every morning by cleaning stables, staining the barns, and constructing two offices for summer camp.

After a long day of work and a bountiful supper, the students and their sponsors gathered for student-

there in Prescott," Leeper observed. "Not the beautiful beaches and water, maybe, but the bond between the students and staff members was fantastic."

Abel Bajo, TAA student association religious vice president, said, "I found a spiritual connection as I was sanding boards for the benches and tables. I thought about Christ and the patience, time spent, and the perfection of His work in the carpenter shop — and how He works just the same way in our lives. And He didn't have the cool sanding machines like we had!"

TAA student Charles Robinson recalls feeling sad when he awakened one Friday morning, eager to work, and then realizing the event was but a memory. He loved the experience and recommends it to fellow students who want a different kind of spring break.

Each student paid \$25 to participate in the Backyard Ministries event at Prescott. Maranatha International provided most of the supplies for the fencing.

"Don't miss an opportunity to help your neighbor," Parrish concluded. "We have a huge mission field right in our own backyard."

Phil Draper

JUDY LEEPER



Charles Robinson, Jessica Stelfox and her mom, Liz, prepared raw lumber to be used for tables and benches at the camp.

"This year's mission trip was to Camp Yavapines in Prescott, Ariz. — a place where some of our team had spent their summers as campers. So many of us have had such good times there, now it was a time for us to pay forward," Parrish explained.

Spring break was not the usual fare for the 16 students and their five adult sponsors who spent a week with their work clothes on sawing boards, painting and scraping, digging fence post holes, and working with the horses at the stables.

Arizona Conference executive committee member Judy Leeper, who has completed many international ShareHim missions, invited the youth to spend the first night at her home in Sedona so they could provide a skit and special

led worship.

"We did some fun things besides work," Parrish said. "We took the kids bowling and had a road rally where you try to accomplish a list of things with a disposable camera and a definite time limit. The competition was great and we had an insane amount of fun!"

"All of the elements seen in mission trips abroad were right

JUDY LEEPER



Tractor rides and working with the horses were some of the "extras" during the week at Camp Yavapines.

Carlton Byrd reaches out to missing members

This year, the Pacific Union and North Pacific Union African-American ministry directors combined their workers' meetings. They also added an evangelism component to support ministry in the local area.

Once Arizona was selected as the location for the 2012 meeting, the conference

African-American ministry directors voted to co-sponsor with the conference a mini-evangelistic campaign. Walter Arties, assistant to the president for African-American ministries in Arizona, suggested a one-week "reaping" meeting to invite former members back to church. "So many missing members remain on church rosters, often

never being contacted by their former church families," he explained. "Getting our members involved to reclaim these dear ones would be a huge blessing!"

"You don't make Adventist Christians in four or five nights with little time to present our distinctive truths," he said. "But one can reach out to former members who have wandered away for whatever reason. We may not have time to discuss our doctrines, but we do have the time to tell these dear ones about Jesus, and invite them to once more make Him the center of their lives."

The directors asked Arties, a Breath of Life board member, to invite Dr. Carlton Byrd, director-speaker for Breath of Life, to speak for the series. Byrd agreed.

Members jumped in to prepare. Rosalind Pereira, a public relations professional from one of the Phoenix area churches, designed post cards to be mailed to the people on the list. The South Mountain and Beacon Light congregations had weekly planning sessions to divide their lists of missing members for visitation and telephone follow-up.

The series, titled "Reclaim That Name," ran from March 24 to 31. Byrd carefully crafted sermons as personal invitations to "come home to Jesus." Guest musicians included Claudine Robinson, Howard Trimmings, Michelle Graves, Cheryl Johnson and the Beacon Light Choir, and the All Nations Singers.

"We should have been doing this all the time," said resident historian Florence Darby. "I keep a list of missing faces in my heart and want to see my Adventist family united as we watch these end-time events unfold!"

"The beauty of 'Reclaim that Name' is it's an initiative you can do anywhere at a very low cost," said Arties. "Our church members can come together, prepare a list of former members, and simply reach out to them. You don't have to print color brochures, pay for expensive television spots, etc. Just come together with a group from your church. Then go and find your missing members and invite them home."



PHIL DRAPER

Guest soloist Michelle Graves from California performs.



Walter and Beverly Arties, Imelda and Bobby Mitchell, and Danielle and Carlton Byrd.

Phil Draper



Dr. Carlton Byrd, speaker-director for Breath of Life, preached dynamic sermons about coming home to Jesus during "Reclaim That Name" meetings.

Orleans church celebrates 50th anniversary

Last spring the Orleans church celebrated its 50th anniversary with a gathering that — for many — felt like a family reunion. Nearly 90 current and former church members, community friends and alumni from its one-time elementary school attended the special Sabbath reunion on April 14. Many returned the next day for a pancake breakfast and games.

During the course of the weekend, people shared how the church had impacted their lives. “I loved raising my four children in the Orleans church because of all the love the church family had for my kids,” said member Shelley Slusser.

Member Jill Maxwell experienced similar feelings. “This church is amazing! So very loving, kind and accepting of everyone,” she said.

During Sabbath school, charter member Roger Williams shared how the congregation has ministered to the community over the years. Witnessing opportunities have ranged from building a new house for a family who lost their home in a fire, to taking a plate of food to the attendant at the local waste disposal site on Sabbath afternoon.

“The church has always welcomed me,” said community member Mavis McCovey, who attends the church. “I have many friends here that also believe heart, mind and soul in a living God.”

During the homecoming, more than \$900 was donated to help kids go to Redwood Creek

Camp. A major ministry outreach for the Orleans church is the Redwood Creek Campership Program, which assists needy families in paying the fee for the annual weeklong Adventist summer camp located in Humboldt County.

The speaker for the Sabbath morning worship service was Bruce Preyer, who taught at the Orleans school and, after retiring, served as the church pastor. He was true to his preferred format of telling stories to deliver his message rather than preaching a sermon.

As they gathered together to celebrate the anniversary, many who attended the Orleans reunion had great hopes for the church’s future, including 6-year-old Casey Quinn, who said: “I hope that the church will have 100 plus 1,000 new people!”

Orleans Church History

The history of the church began when several Adventist families moved to Orleans in the early 1950s. They held worship services in various locations, including an Episcopal church and a dance hall. In 1957, Lloyd and Mary Downs leased a piece of land on the western bank of the Klamath River to the Adventist company, and the founding families constructed a church building. On Sabbath, March 31, 1962, the Orleans company formally became Church #91 of the Northern California Conference, with 36 charter members — including three current

JEANETTE QUINN



Lonnie and Roger Williams, charter members of the Orleans church in 1962, are still members 50 years later.

church members: Roger and Lonnie Williams and Marilyn Atteberry.

The church school started in 1959 with two children. After others enrolled the next year, the students began meeting in the back rooms of the church. Construction on a separate school building was almost complete when the local public school burned down during the Christmas flood of 1964. The school district rented the church school for about a year, and the rent monies completely covered the material costs of the new building. The school educated students for many years, but as the local logging industry declined, people left the area to find work, and the school closed in 1991. The church still uses the building as a fellowship hall, for community services and Vacation Bible School.

Jeanette Quinn

JEANETTE QUINN



Former and current members of the Orleans church and alumni of its school gather for the 50th anniversary celebration.

David Osborne named police Chaplain of the Year in Chico

This spring, the Chico Police Chaplains Association named David Osborne their Chaplain of the Year for 2012. Osborne recently retired as senior pastor of the Chico church, and is now serving as interim pastor of the Fremont church.

In the news release announcing the award, the association noted that Osborne's "sense of humor, his good nature, and generally joyful outlook have become indispensable at all meetings and events of the chaplaincy." In addition to acknowledging his more than 47 years of service to the Adventist church, the news release read: "David Osborne and his wife, Judy, have served the Chico community with joy, love and dignity. We salute them and thank David for his service to the Chico Police Department."

Osborne has served as a volunteer police chaplain since 2007 — ministering for many hours each month to people in the community and members of the police force — all the while wearing a bullet-proof vest.

Part of his duties include being on call 24 hours a day, five days a month, to be available to help people in crisis. Many experiences are difficult and unpredictable. Osborne goes with police officers to notify family members that their loved ones have died as the result of accident, violence or suicide. "I'm seeing people at the worst time in their lives," he said. When relatives are with the person who has died, Osborne waits with them — sometimes for hours — until the coroner removes the body. The police officers are busy with their work, but "I'm there just for the family," he said. He always asks if people have a pastor that he can call for them. "A majority of people don't have a church connection at all," he said. "I always give them my card."

Recently Osborne received a note, signed by all the members of a family he helped during a bad time. It read: "Dear Chaplain Osborne, Thank you for your support in our time of need. Our mother's untimely passing was a shock. Your thoughtfulness was truly appreciated."

Osborne believes that another very important part of his job is reaching out to the men

and women of the police force. Several times a month, he goes on three- to four-hour "ride-alongs" with police officers, trying to get to know as many as possible. This time of extended conversation allows him an insight into the officers' lives and hearts. "Police are very insular — a very tight group. They only trust each other," he said. "They want somebody on the inside, totally confidential." As he talks and jokes with them, and as they eat with one another, "they know they have somebody inside that's just for them — their friend," said Osborne.

He encourages other Adventist pastors to volunteer for chaplaincy training. In addition to ministering to a wide variety of people, the chaplain can raise awareness of the Adventist church in the local community. Because he is often invited to pray at city council meetings, Osborne knows the mayor and other community leaders. He has become friends with many other local pastors who serve as volunteer chaplains. "Suddenly all these people are my personal friends; we just josh and have fun because we are genuine friends," he said. "Being a chaplain puts

you into the community. They see that we're not 'weird' Adventists, but real people — Christians — and they relax and enjoy being with you."

Julie Lorenz

MARY J. LAUDERDALE



Father Peter Hansen, president of the Chico Police Chaplains Association (right), congratulates Pastor David Osborne.



LIVING IT
HIGH SCHOOL OUTREACH

LIVING IT
HIGH SCHOOL OUTREACH

“Living It” website focuses on public high school ministry

Although many Adventist teens attend public high schools, pastors and youth leaders often do not reach out to them at school, according to Scott Ward, Lodi English Oaks church associate pastor. “Especially if you grew up in the Adventist system, the thought of stepping foot on a public campus is terrifying,” he said. “But we need to meet the kids in their world if we really want to help them learn to live their faith.”

Pastors and youth leaders interested in public campus outreach now have a source of inspiration and practical help: “Living It,” a high school ministry resource center at www.livingiths.org. Launched earlier this year at Just Claim It 3, the North American Division/World Youth Prayer Conference, the site is funded by Pacific Union special evangelism funds, NCC evangelism funds and members of the Lodi English Oaks church. It will be a recipient of Mission Investment Offering funding in 2013.

Ward developed the resource center as the result of his experiences on high school campuses reaching out to Adventist youth, as well as their Christian and non-Christian friends. This ministry has long been a passion for Ward, who also serves as NAD public high school campus ministries coordinator and is working on a doctorate that focuses on spiritual growth in high school kids.

The website provides a wealth of ideas and materials for campus outreach, and more content is being added all the time, including links to dozens of helpful Adventist and Christian ministry sites.

The site’s “Discipleship Resource Center” contains four main segments:

In the “Video Testimonies” section, students share personal stories of how they live their faith at school. Pastors and youth leaders also present ideas for reaching out. “You’ll hear a variety of perspectives and a lot of inspirational messages that will help you to inspire your kids

Pastor Scott Ward’s ministry to Tokay High School students, including Chris Miller and Amelia Seefeldt, helped inspire the creation of “Living It” High School Outreach.

to get out there and live their faith,” said Ward.

The section “Outreach Ideas” provides numerous practical tips for both leaders and students on public campuses. Leader-to-student outreach ideas include starting a Christian club and building relationships through sports. Student-to-student outreach suggestions include pizza and prayer at lunchtime and a campus beautification project. This section also debuts a new Pathfinder honor called “Public Campus Ministry,” which students can earn while reaching out to their school friends.

Another section titled “Jesus Living In You” challenges teens and leaders to nurture their spirituality through their devotional life and be ready to lead others into a relationship with Jesus. The site publishes devotions and invites others to contribute messages from the heart that will inspire kids and leaders to live their faith.

The section “At-Risk Help” is vital for youth workers who feel overwhelmed by serious teen problems, such as cutting, suicidal thoughts and pornography. Living It has partnered with Loma Linda University’s Behavioral Health Institute to provide overviews of problem behaviors, as well as suggestions for dealing with them.

SCOTT WARD



Tokay High School student Mary Griffith tapes a video testimony for www.livingiths.org.

Ward plans for the website (and its corresponding Facebook page and newsletter) to be a community where those engaged in high school ministry can share ideas, support and inspiration. So far, a dozen conference youth directors have signed up to be part of the Living It community, and Ward predicts more will join soon — as well as pastors, volunteer leaders and students. “This site is all about people getting connected to Jesus and Living It with Him every day, everywhere,” he said.

Julie Lorenz

Friendship evangelism leads to baptisms

Two Northern California Conference churches have discovered the power of friendship evangelism to interest people in the Adventist message.

Valley Community Church

By Essence Stewart-Murray

Last April, 33 people were baptized into the Valley Community church in Stockton as a result of the 10-day “Busy People Bible Revival,” under the leadership of Pastor Edwin Brown and guest evangelist T. A. McNealy.

The church prepared its members to reach out to the community during its Empowerment of the Laity Training. Then, for nine weeks before the meetings, church members took cards with simple Bible verses to homes in the community. The 18 Bible cards (two per week) were distributed to the same addresses and families each week. “There was consistent contact with the same individuals week-to-week, thereby establishing friends,” said Brown. “When it was time for the meeting, members were inviting a new friend instead of a stranger.”

The congregation felt rewarded when 71 visitors registered during the seminar. “My favorite part was seeing church members excited and rallying together to find new souls for the kingdom,” said Brown.

The revival sparked a new passion for soul-winning among the members, as well as a greater sense of unity and fellowship. Church members enjoyed learning a straightforward way of making a difference for God. “My favorite part of the Busy People Bible Revival was the simplicity. Dr. T. A. McNealy made things very plain for us to understand,” said member Ammon Helton. “I loved interacting with the community.”

MAURICIO CISNEROS



Hervin Rafael Perez was baptized this spring at the Oakland Spanish church (left right: Hervin Rafael Perez, Rodolfo Paredes, Pastor Richard Dena and Pedro Perez).

Oakland Spanish Church

By Julie Lorenz

At the Oakland Spanish church, 30 people have been baptized since last Dec. 31. The congregation is mid-way through a total of seven short evangelistic events scheduled for 2012. “The efforts are both for planting and reaping,” said Pastor Richard Dena, who also serves as NCC Hispanic ministries coordinator. At each event, new people become involved, while those who attended previous meetings learn more and decide to be baptized.

Between each evangelistic effort, church members conduct personal Bible studies with interested people. In addition, the congregation has 14 small groups that meet weekly in people’s homes and monthly all together at the church. “We have people coming to the evangelistic meetings that we’ve already studied with 20 times,” said Dena.

Small groups not only help people join the church, they help them stay. When people commit to Adventism, they often lose former friends, and small groups help them make new ones. “If they don’t have friends in the church, we lose them,” said Dena.

The church’s goal is to baptize 35 more people by October after showing them how God can change their lives — as He did for new member Hervin Rafael Perez. “I didn’t feel good in the past. I was afraid,” he said. “Now I’m coming to church, I feel very content, much more secure, without fear.”

RICARDO GRAHAM



Valley Community church Pastor Edwin Brown, right, baptizes Michael Mitchell.

Vietnamese church breaks ground for mission center

Eight years ago," said Vinh Khac Nguyen, pastor of the El Monte Vietnamese church, "I had a vision to build a mission center in which we could hold evangelistic meetings and have Bible studies. We also want to conduct health fairs and have a training school for Vietnamese pastors. A couple of years back we started fundraising. Now we have \$620,000 of the \$1 million needed for the center. Praise God!" The center will be built on the church's current parking lot. The church's publishing ministry will support the mission of the center, providing literature, Bible lessons and Sabbath School Study Guides in Vietnamese.

Nguyen spoke at the groundbreaking ceremony for the Vietnamese Mission Center on June 9. An enthusiastic audience had gathered, including many who helped make it possible for the El Monte Vietnamese congregation to start and to grow.

Larry L. Caviness, Southern California Conference president, noted some in the audience who had pioneered Vietnamese work in California. "I see Elder Ralph Watts," he said. "He is the 'godfather' of the Vietnamese work in California. Many here this afternoon, Elder Watts, can trace their beginnings to your work. Not only for your help with this church, but also for people's lives, individuals whom you helped evacuate from Vietnam in 1975.



El Monte Vietnamese church leaders and supporters participated in the groundbreaking: (l. to r.) Pastor Vinh Nguyen, Bradford Newton, Pacific Union executive secretary; Pastor Giao Cong Le, the church's former pastor; Sung Oh and Larry L. Caviness, SCC treasurer and president, respectively; Hung Vinh Lam, Kim My Hguyen, Ron Seone, M.D., Rachel Tom and Yen Hoang Le.

"Vinh had a dream about this mission center; that this church can do missionary work, so the work can be finished and Jesus will come. My challenge to you today is that you move ahead with the mission of the church. 'Go therefore, and make disciples, and baptize.' We have the promise of Jesus: 'I will be with you until the very end.' He is the power for what we do."

Throughout the meeting, church treasurer Minh Merideth updated the audience about the day's gifts. "I follow a fearless leader, besides God," she said, referring to Nguyen. "As a treasurer, I'm shaking, because I don't know where the money is coming from, but God will provide."

Grateful members and friends gave many gifts, including one donation that was a poignant reminder of what the church has meant and still means to its members and leaders.

"Pastor Le Huu, the church's first pastor, wanted to be here and to give," said Merideth, "but he passed away. He wanted the money received from his funeral to be a gift for this building." Family members came forward to present \$25,500. By the end of the day, the fund totaled \$720,000, with more pledged to arrive later.

The Brown Brothers, a well-known Filipino men's chorus, provided special music for the occasion.

"This day marks the beginning of the fulfillment of a dream," said Watts, a former administrator of Southern California Conference and ADRA. "As you build, remember David's important statement: 'Unless the Lord builds the house, those that labor, labor in vain.'"

Betty Cooney



Treasurer Minh Merideth and Pastor Vinh Nguyen updated attendees about the latest gifts at the ceremony. "Many non-church members have helped us reach this far," she said.

Three senior women respond to God's call

105-year-old joins church

Always a bright witness, especially to children, Vivian Beatrice Scarbrough, known as "Aunt B," is a popular member at Grace Community Group in Santa Barbara. "God is so good to me," she says with a broad smile. About her decision to join the Adventist church, Aunt B said, "It's what I want. Where God leads, you must follow!" She was accepted into membership on profession of faith on March 10, 2012, at the age of 105.

At ages much younger than 105 years, many people may see life through the lens of the past. Aunt B takes on each moment, each decision, as if a lifetime stretches before her.

Aunt B's love for God and understanding of the Bible began when she was a young child. Her childhood Bible, still in the family, is underlined and obviously well read. She was raised next door to the Evergreen Baptist Church, founded by her grandmother, in Lake Charles, La., where she was born in 1907. When there was a death in the church, special meetings or time for church, Aunt B and the other children in the family would ring the church bells. Not only did she read the Bible, Aunt B also lived by God's Word.

Every day until she was 103, she drank a very small glass of brandy. Then, she said, "God appeared to me one night in a dream. He told me not to drink any more, and I haven't. I will never take another drink as long as I live." She believes that act of obedience was preparing her to follow God completely in joining the Adventist church.

Neighborhood children usually flood around Aunt B to enjoy her special care, food, motherly (make that great-great-grandmotherly) conversation and candy. And they came in droves to celebrate her 100th birthday.

Her prayer request: "Pray that I will continue to depend on God more."

—David Gardner



Aunt B in "a circle of love," singing, tapping her feet and waving her hands in beat with the Native American music at a Santa Barbara community event earlier this year.

Centenarian honored in L.A. for medical service

BETTY COONEY



In addition to her medical practice, Branch served as a medical examiner, district health officer, medical director, faculty member, and consultant in ob/gyn, public health and preventive medicine.

On June 24, 2012, the Coalition of Mental Health Professionals presented the Charles R. Drew Award to Geraldine Branch, M.D., MPH, 103, for her inspirational leadership and contributions to the practice of medicine for more than 60 years.

For a petite woman hailing from Newburgh, N.Y., and among the first U.S. African-American female physicians, Branch has impacted public health in Los Angeles, largely because of her sense of calling. "I had a dream and saw the exact location where I was going to work and the people I would work with," Branch recalled. The location was the Watts community in South Los Angeles. "When we moved west," she added, "Watts had no street lights and it had dirt roads that rainy seasons turned to mud. The community had no hospital."

Branch, a 1936 graduate of New York Medical College in obstetrics/gynecology, wanted to respond to her adopted community's public health needs. With a busy practice and a family (she has a son and a daughter), she decided to hire a classmate to work with her in her practice, and she went to U.C.L.A. to earn a master's in public health. Then she turned her attention to local needs.

Working with local people, she helped get street lights and paving. The area had a park, but no facilities; she lobbied for a swimming pool and nutrition classes in the park. The community had north-to-south transportation, but no east-to-west links, so Branch next worked with groups lobbying for a freeway. They were eventually gratified when the 105 Freeway became a reality.

Branch worked to persuade the Board of Supervisors to build what is now known as King-Drew Medical Center on the west side of town.

Branch's career spanned 60 years, in New York and California. Today, her scholarship fund provides tuition for a medical student, the third so far, in gratitude to

God and the sponsor who had enabled her to become a physician.

—Betty Cooney

BETTY COONEY



Branch recently was honored with a set of postage stamps featuring her name and picture.

Continued on next page ...

Octogenarian artist awarded for 3-D art

Award-winning artist Roberta Baskett-Middleton creates three-dimensional art that literally reaches out to viewers, inviting children to carefully touch and feel. Her art, trademarked "Bask Art," is a unique blend of color and texture that incorporates tiny, meticulously-cut strips of paper for a 3-D effect that suggests the actual feathers, fur and other coverings on her subjects.

Challenged by a multitude of health problems, this octogenarian continues to use her God-given talent to create beautiful art out of paper.

Baskett-Middleton often cuts paper into small strips and carefully stores them in pill boxes, without really knowing what she plans to create out of them. A first time visitor to her tiny art studio will usually ask, "What will you do with all of this paper?"

"I don't know yet," she says. "I'm waiting for God to show me."

Baskett-Middleton's home is a showcase for her art. In addition to the walls being adorned with her three-dimensional works, she has utilized her design skills, honed in her training at U.C.L.A.'s interior design school, to delight the eye. Each wall is tastefully painted in a contrasting color and artistic objects are placed at strategic points, adding interest and vibrancy.

Active in the Smyrna church in Los Angeles, the artist also uses her home as a center from which to witness. She purchases cases of books and mails them to contacts. She has opened her doors to individuals needing temporary shelter at times.

Baskett-Middleton has been exhibiting her work since 1987 in area art galleries and churches, on cable TV and at the Black Heritage Art Center in Roanoke, Va. In 2011 and again in 2012, she received Distinguished Woman Artist awards from the fine arts department of West Los Angeles College. The Smithsonian Institute

is considering several pieces of her art for exhibition in 2013, budget permitting.

"I want my art to glorify God and bring honor to Him," she says.

—Peggy Dobson



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NED LINDSAY PHOTOGRAPHY

The Smithsonian Institute is considering several pieces of Baskett-Middleton's art for exhibition in 2013, budget permitting.



Artist Roberta Baskett-Middleton clips and glues bits of paper, creating 3-D art works.

BETTY COONEY



Church members assist a local bicyclist to obtain produce and other food items.

Ojai church distributes “rescued” produce to the community

During the annual growing season, the Ojai Valley church procures about 750 pounds of produce from the Mercy Food Bank approximately every two weeks. Church members volunteer most of the day on those Sundays to distribute the produce to the community.

The fresh garden food is available, according to local organizer Maggie Garrett, because the food bank finds itself with an excess of produce which growers are unable to sell. “Mercy Food Bank interfaces with produce growers and warehouses in Arizona, and with non-profit organizations willing to distribute the produce to people who need food,” said Garrett. “When the warehouses are full and more produce is still coming in, they have to make room for the new produce. Unfortunately, what they do is dump the produce into landfills, wasting thousands of pounds of nutritious food.”

The Ministerial Association in Ventura County started the food bank program and has about

five tons of produce shipped in bi-monthly for local churches to distribute. The Ministerial Association has to pay for the shipping and the food, which is deeply discounted. During distribution, donations are accepted to help cover the costs.

“Typically in the past,” recalled Garrett, “Ojai’s Adventist church has received a wide variety of vegetables and melons for distribution. The produce is in good shape; it’s just excess.” Garrett calls the project a “food rescue,” because the food is being rescued from landfills.

In addition to the produce, Ojai church members also add donations of canned and dried goods, as well as fresh oranges from the grove of trees on the back of the church’s property. Copies of *Steps to Christ* are included with the food items, and many are picked up as browsers bag their food items.

Everything is given away at a booth set up in front of the church. Directly across the street, tenants of the Housing Authority’s apartment

complex make their way over for much-needed grocery items. Church members repeat Garrett’s slogan: “Take what you need; pay what you can.”

By mid-afternoon, any food remaining is then taken to a local street corner where day laborers congregate, looking for employment. They are always eager and grateful for the sustenance. After this stop, remaining items are taken to Help of Ojai, a non-profit organization that provides need-based assistance to individuals and families in the area.

Each time the Ojai church has had a load of food to distribute, all costs have been recovered. Extra donations are forwarded to the Mercy Food Bank rather than held for future projects. The Ojai church does not keep any donated funds. As a result of the service, many people ask about Adventism, Bible truths and God.

Christine Byrne

Loma Linda University has just received a \$5.9 million grant award to research diabetes, breast cancer and prostate cancer among minority populations. This grant will also facilitate student-training programs.

LOMA LINDA UNIVERSITY



LLU receives \$5.9 million grant award to research diabetes and cancer among minorities

The Loma Linda University Center for Health Disparities and Molecular Medicine recently learned that funding by the National Institute on Minority Health and Health Disparities (NIMHD), National Institutes of Health (NIH), had been renewed with a grant of more than \$5.9 million over the next five years.

The new funds will support research into type 2 diabetes, as well as breast and prostate cancer, among minority populations. It will also facilitate student training programs already in place and enable the center to implement community-based health promotion efforts.

Roger Hadley, M.D., dean of the LLU School of Medicine, says, "This significant NIH award is an explicit endorsement of not only the incredible success of the center but also its vision for the future." He adds, "The goals of this Center of Excellence are solidly aligned with our school's mission, and the award is wonderful news for Loma Linda."

Founded in 2005 through a grant by the NIMHD, and supported by the LLU School of Medicine, the center has developed research training and mentoring programs that have already impacted the lives of several hundred high school, college, graduate and doctoral students.

These up-and-coming young researchers are chosen from underrepresented groups and are given the opportunity to engage as interns in the latest biomedical research, while looking at health-related issues that disproportionately affect minorities.

The LLU Center for Health Disparities and Molecular Medicine is one of only a handful of centers nationwide recognized as an NIMHD Center of Excellence.

"We are pleased," says Marino De Leon, Ph.D., primary investigator and director of the

center, "that the NIH has renewed its commitment to support health disparities research at Loma Linda University."

He continues, "This is a testimony that our peers at the national level and at NIH value the contributions of our center, and are excited by the new initiatives we have proposed for the next five years."

Over the next half decade, the center plans to integrate public health approaches, as well as social and basic translational research methodology, into studying promising biomarkers for breast cancer, prostate cancer and type 2 diabetes.

The research will be carried out in conjunction with health promotion efforts in the areas of type 2 diabetes, obesity and cancer.

The LLU Center for Health Disparities Research will continue its programs to train young minority scientists, creating a competent and diverse workforce of researchers to address major health disparities affecting the nation.

Richard Hart, M.D., Dr.P.H., president of Loma Linda University, comments, "This center and its continued funding enable Loma Linda University to expand its key commitments to education of young professionals and to serve our community." He continues, "Developing minority professionals who can work on some of the most critical health challenges today is a necessity for our country, and Loma Linda is pleased to continue this effort."

For more information on the center and how Loma Linda University is helping improve the health of minorities, please go to the website at www.llu.edu/chdmm.

Larry Kidder, M.A.

Researcher's determination and curiosity places LLU and United States at number one globally in endodontic research

It was the middle of the night when a phone call awakened Dr. Mahmoud Torabinejad. It was Dr. Thomas Pittford, Torabinejad's Ph.D. mentor, calling from London. "I know it is 3 a.m. in California," he said. "But I cannot believe what I'm seeing."



Dr. Mahmoud Torabinejad

Pittford had been examining tissue under the microscope in his lab. The research study, which Torabinejad had designed, was to discover what effect Mineral Trioxide Aggregate (MTA), a substance he thought might be useful in endodontic treatment, would have on living tissue.

As Pittford examined the sectioned tissue on the glass slide, he saw that the cementum (a normal tissue on the root surface) had regenerated over MTA. Not only was he the first to observe this phenomenon, it had never occurred before with any other material.

The discovery of MTA's benefits nearly two decades ago has transformed the field of endodontics, it is now used in many endodontic procedures performed in the United States and around the globe.

Almost 20 years ago, as a young endodontist, "We realized that our field needed biological progress," Torabinejad recalls. "I knew that for many children who had experienced dental trauma or decay, the tooth could not be saved. The reality was that the child would then live the rest of their life without the tooth."

Torabinejad saw the limitations of his field as opportunities. Not only did he hope to find better methods of treatment, he was determined to find a material other than amalgam to place in contact with the dental pulp (the tooth's nerve). These are not small dreams; when any new material is used in health care, its safety — including its effect on living tissues and its effectiveness over time — must be studied and documented.

Follow-up studies revealed that MTA was so beneficial to those who needed root canals, that millions of teeth that would have been lost have been saved. The impact of the dental material is so great that some have nicknamed MTA "angel dust."

In 2011, a research study appeared in the *Journal of Endodontics*. At first glance, the study, "Top-cited articles in Endodontic Journals," includes elements that appear in many published studies: an abstract; a description of materials and methods; citations; tables; graphs and references. The purpose of this paper was to reveal the top researchers in the field; its findings also shed light on the impact these top researchers in endodontics have made on their field. As lead author of 12 articles and co-author of four additional articles of the top 100 most-cited studies, Torabinejad's name appears first on the

list. Of all dental schools globally, only 17 were represented in the top-cited articles; Torabinejad's research places Loma Linda University's School of Dentistry at number one on the list. When questioned about what this means, "It not only places Loma Linda University at the top," he says, "it also shows that the United States leads all other countries in both research and its impact on the field of endodontics."

A patient and caring professor and investigator, Torabinejad continues to share his knowledge with dental students; he also oversees an active research and education program with other countries worldwide.

"I've had many offers to teach at dental schools over the years," he says. "But I never wanted to leave Loma Linda. The environment here is what I needed; I'm convinced that the research I've done could not have happened anywhere else."

Nancy Yuen, M.A.



Dr. Mahmoud Torabinejad's research has placed Loma Linda University on the map in the area of endodontics.

What time is it? It is time...

Fellow Southeastern California friends, I have worked in the church more than 41 years and have served this church as a pastor, assistant to the president, secretary and conference president. Over the years, I have seen our church grow through a myriad of practical and theological issues. Some of these have been easy — others have been difficult. As each challenge arises, there always comes a time when decisions have to be made, a critical time to take action and move forward. This is one of those times.

In August we will have a special Pacific Union Conference constituency meeting. The purpose of the session is to amend Union bylaws affecting the way the Union authorizes ordination. This change will allow the Union executive committee to approve ordinations without regard to gender.

The issue of women's ordination is not a theological issue, but rather one of culture and traditional practice. Jan Paulsen, former General Conference president, made this point clear in his book, *Where Are We Going?* "The Church has never taken the view that biblical teachings exclude the possibility of women being ordained to the ministry on an equal footing with men. But global leadership has felt that local readiness and perceptions — heavily influenced by culture — have thus far kept us moving forward on this as a global community" (p. 12).

Many years ago, the members of the Southeastern California Conference told conference leadership through constituency action that we needed to treat both men and women equally in ministry, and since then, this has been our conference's practice. Men and women who are called to ministry and who serve in SECC do so without regard to gender. I have seen clear evidence that the Spirit works through all our pastors. To enable women in ministry was right then, and it is right now.

In recent years, General Conference policy was amended to expect all church entities to align themselves in unanimity of practice and policy. Such a position in earlier times would have hampered the great strides made by the Advent movement, and today these restrictions hinder mission and the advancement of the gospel work. Even though there is a call to uniformity, there are significant accommodations made in view of local issues of culture. There are currently accommodations made for polygamy, state funds for education, labor unions and women's ordination. There are at least two divisions who, with approval, publish a *Church Manual* that culturally differs from the one voted by the General Conference. In our culture, the issue of ordaining without regard to gender has moral and ethical implications.

The work of the church is to fulfill the mission God has called us to do. We are not driven by policy. Times change, and so must policy. But policy is not what unites us as a church. It is Jesus Christ. And through Him we share a common mission. We are united in theology and doctrine. We accept the gospel commission and look forward to Christ's return. We share in the call for revival and reformation. We see the Holy Spirit working in our congregations through ministers and members regardless of gender. It is time to pray, to deliberate and to act. It is time.



Gerald D. Penick, Sr.

Gerald D. Penick Sr. is the president of the Southeastern California Conference.

Corona's seniors visit Northern California Adventist landmarks

Members of the Senior Club of the Corona church headed out on a four-day adventure on May 14 to visit Adventist landmarks in Northern California.

The Adventist heritage trip, as it was called, was coordinated by Senior Club directors Robert and Lirlie Horner, who led a group of seven seniors through the James White House in Oakland, St. Helena Hospital, Elmshaven and Pacific Union College. There were also side stops in Benicia, Jack London Square and Andersen's Pea Soup Restaurant.

"We felt like the trip was an opportunity to build community together," said Robert Horner, who has coordinated a number of trips for the group, mostly in their 80s.

The Senior Club has been an active part of the Corona church for more than 20 years, with past excursions to Loma Linda and La Sierra universities, the Getty Museum, San Luis Obispo, the Adventist Media Center in Simi Valley and a trip to the Grand Canyon last October.

"We thought of the Adventist heritage trip because the history of the Adventist message in California is especially interesting," said Horner.

The group encountered a number of surprises along the way. As they arrived at their inn for the night in St. Helena, they found that the owner was a graduate of Pacific Union College and Loma Linda University. The group ended up receiving special treatment, complete with luxury rooms and a personalized breakfast, before taking off to their next destination.

Another surprise and highlight for the group was the opportunity to have one of Ellen White's great-granddaughters, Gladys Kubrock, as their guide for the Elmshaven tour.

"She told us experiences she'd had in the house and lots of interesting inside stories about her



Pictured is the gravestone of John N. Loughborough — the first Adventist minister in California.

family," said Horner. "Hearing that there are 19 great-grandchildren of Ellen White still alive today, all of them firm believers in her prophetic message, was inspirational to us."

The group was also able to fit in a trip to the cemetery in St. Helena, where the first Adventist minister in California, John Loughborough, and other Adventist pioneers are buried. They also visited, in Healdsburg, the site of the once-standing Healdsburg College, the second Adventist College (renamed Pacific Union College and moved to Angwin in the early 1900s) and home of Ellen White before her move to Australia.

Upon returning home, many of the group members expressed gratitude for the opportunity to visit the Adventist landmarks.

"I'm not sure if I'll still be a director next year, but I'd still like to stay involved with the club," said Horner, 84. He smiled. "I told them this was the last trip I was going to coordinate, but who knows — I say that every year!"

Rebecca Barcelo



A guided tour at Pacific Union College directed by Herbert Ford leads to stories of the ship Pitcairn. Pictured is a sign describing details of the ship's dimension, as well as a short history.



The group poses for a picture. From left to right are: Jean Claffin, Marilyn Royer, FloraMaye Dealy, Wendell Wall, Audrey Shaffer, Lirlie Horner, Robert Horner, Lynn Barton and Lorayne Barton.



The group stopped at the house Ellen G. White owned in Healdsburg.

High school cyclists win top awards while learning life lessons

HEATHER BREYER



Andrew Wilber, Redlands Adventist Academy, waits at the start line with Bradley Breyer, Redlands East Valley High school, and Chad Nelson, Mesa Grande Academy.

HEATHER BREYER



JJ Fuentes and Paul Hoxie, Redlands Adventist Academy, line up at the start line for the second race of the SoCal Highschool Cycling League season, the Hog Canyon Classic.

The Redlands Interscholastic Cycling Organization, a group of Redlands high school and academy students, took home top awards in May at the California Golden State Mountain Bike Championships.

Having begun competition only within the past year, team members were pleasantly surprised to receive the awards of Tied Lead for Fastest Cyclist in Southern California and Third Fastest Cyclist in the State of California.

While coaches and parents alike are proud of the small team's accomplishments, they're also pleased with other aspects of the team's work, such as its promotion of community, health and principles of teamwork and perseverance.

The 11-member team combines students from Redlands High School, Redlands East Valley High School and Redlands Academy, with one member commuting from Mesa Grande Academy. While they come from different

backgrounds, the students have bonded over their hobby, becoming a close-knit group in the process.

"The kids all share a love for cycling, and we want to support them while fostering this healthy hobby into their adult years," said Jason Woodruff, one of the team's four coaches. Zach Thorp, Matt Freeman and Cedric Melcher also are coaches.



The Redlands Interscholastic Cycling Organization (RICO) takes team pictures with riders and coaches.

HEATHER BREYER



The team cheers for Ty Dawkins.

Rose Fuentes, mother of biker JJ Fuentes, said that this team has changed the way her son sees health and diet.

"Before, I could barely get him to eat vegetables, and now he has stopped drinking soda and keeps asking when I'm going back to the store for more spinach," she said, laughing. "I think this program is a great tool to show kids that health doesn't have to be about what you *can't* eat, but about what you *can*, and the great benefits it will have on your lifestyle."

The bikers have also had to learn lessons about humility and teamwork as they enter stiff competition with other high school students from California.

"You have to remember that you owe a lot of your success to your team and the support you get from sponsors and coaches," said Chad Nelson, student at Mesa Grande Academy and winner of the award for third-fastest cyclist in the California freshman division. "Everyone has their

good days and their bad days, so consistency is hard. But it's the best feeling when you put in the hard work and get great results," he said.

Charlie Wilber, assistant coach and father of biker Andrew Wilber, helped form the high school cycling team. After initiating a bike club at the Redlands church, he noticed a group that was pulling ahead and decided to help start a separate branch of the club for younger riders, the Redlands Interscholastic Cycling Organization, or RICO.

"I'm proud of the hard work that the students have put into training," said Wilber. "But I'm even more proud of the high standards that they've acquired. They are humble, respectful kids who care about good sportsmanship and who encourage their teammates and even their competition."

Madelaine Melcher, a sophomore at Redlands East Valley High, who tied with a competitor for fastest high school mountain biker in Southern

California, feels that she's come a long way mentally when it comes to competing in races. Her days as a competitive gymnast fueled the rigorous physical requirements necessary for mountain biking, but the mental shift of competing against others, instead of herself, have taken some getting used to.

"I used to be really shy and was a little intimidated at first when it came to competing with others," she said. "But in learning how to pace myself and set goals, I'm getting better at that. Mountain biking has helped me be more confident, not only in competition but at school and with other things."

When asked whether this is a temporary phase or something she will carry with her into adulthood, she smiled assuredly.

"I plan to do this for a while. It's my new thing," she said.

Rebecca Barcelo

REBECCA BARCELO



At the awards program at Redlands Adventist Academy, the academy students of RAA, who are part of Redlands Interscholastic Cycling Organization (RICO), receive recognition. Teammates from other schools celebrate with them.

CHARLIE WILBER



Redlands Interscholastic Cycling Organization (RICO) coaches Cedric Melcher, Matt Freeman, Woody Woodruff and Zach Thorp with the California State Championships third place trophy.

REBECCA BARCELO



One of the many highlights of the RICO 2012 season include the California State Chamionship 3rd place trophy.

La Sierra University names three to key administrative posts

La Sierra University has two new school deans and a new vice president as the 2012-13 school year begins.

Dr. Ginger Ketting-Weller is the new dean of La Sierra University's School of Education. She comes to the post after serving as the vice president for academic administration at Walla Walla University in College Place, Wash., since 2002. Her career has also included service as a professor of education at Pacific Union College and as a teacher in K-12 schools in Redlands, Calif.; Lincoln City, Ore.; and in the Philippines.

Dr. Ketting-Weller holds a Ph.D. in education from Claremont Graduate University. Her areas of specialty at Claremont included children's literature, human development, and research and statistical analysis. Her Master of Arts degree from Loma Linda University, La Sierra Campus, is

in educational administration and leadership. She graduated with a Bachelor of Science degree in elementary education from Walla Walla College, where she also successfully completed Walla Walla's



Ginger Ketting-Weller, dean, School of Education

honors program. Ketting-Weller was the La Sierra University School of Education's Honored Alumna in 2011 and was named the Educator of the Year by Pacific Union College in 2000.

"I'm committed to living out La Sierra's values of inquiry, learning and service," Ketting-Weller said. "We serve an important role at La Sierra. As an M.A. student here, the things I learned gave me the basic tools which, when combined with experience, have carried me to new challenges at each step of my career."



Adeny Schmidt, dean, College of Arts and Sciences

training, research and service," said Provost Steve Pawluk.

Adeny Schmidt, Ph.D., has accepted the post of dean of La Sierra University's College of Arts and Sciences. She brings a wealth of experience in higher education, both as a teacher and as an administrator, to her new position.

Schmidt holds a Doctor of Philosophy and a Master of Arts degree in psychology from the University of California, Los Angeles. She previously had earned a Master of Arts degree in psychology from Catholic University of America. Her Bachelor of Arts degree in behavioral sciences is from Andrews University.

Schmidt has served at Columbia Union College and Loma Linda University, in addition to serving La Sierra University. Since joining La Sierra's faculty in 1990, Schmidt has served as department chair, dean, vice president for academic administration, director of service learning, and as a program evaluator for the Center for Academic Success. In 2008, she accepted the chair of the psychology department at La Sierra University, and during the 2011-2012 academic year she served as the interim dean of the College of Arts & Sciences.

During her academic career, Schmidt has received the Schrillo Award for Faculty Research, the Zapara Award for Excellence in Undergraduate Teaching, the Godfrey T. Anderson Award for Outstanding Teaching, the Academic Advisor of

"Her experience and vision bring significant strength to the university as we engage the issues and opportunities that present themselves now, and as the university continues to grow and enhance its

the Year (2004 and 2005) and the Faculty Award for Outstanding Faculty Service.

Norman Yergen has been named La Sierra University's vice president for university advancement. Yergen has served as assistant vice president in the La Sierra's advancement office since 2006.

Yergen brings more than 30 years of experience in leadership, strategic planning, fund raising, and team building to his new post. Prior to joining the La Sierra advancement team, Yergen served four years at vice president for advancement at Washington Adventist University. He has also served the Adventist church as a pastor in Alaska and Maryland, and as a local conference executive secretary in Alberta. He holds a bachelor's degree in theology and history from Walla Walla College (now University) and a Master of Divinity from the Seventh-day Adventist Theological Seminary at Andrews University.

Yergen has been instrumental in securing a number of major gifts to La Sierra University since coming in 2006. While at Washington Adventist University he oversaw the growth of that university's annual fund to more than \$1 million annually.

"Our alumni represent La Sierra's strongest legacy," Yergen said. "I look forward to shepherding this community, working to enrich our brand, fostering community development and capacity. La Sierra represents the best in Adventism and provides the best hope for the church tomorrow."



Norman Yergen, vice president for University Advancement

Larry Becker



Church Applied

• Networking Pacific Union Churches with Ministry Resources, Ideas and People •

Hell AND MR. FUDGE

An exclusive interview with Pat Arrabito, director of LLT productions, about their latest production that is winning awards and turning heads. Discover how this movie can be a part of your community outreach.

inSpire: Pat, your production team recently produced a movie about the nature of God titled, "Hell and Mr. Fudge." As soon as I saw the video trailer I was hooked. I wanted to see it. What an intriguing title. Tell us about yourself, the movie, and what inspired you to tackle this subject.

Arrabito: I came to the production world when my husband, James Arrabito, while in the middle of the "Sabbath Project" research, lost his life (along with our two eldest sons) in a

plane crash. By the grace of God and teamwork with Jeff Wood and Jim Wood, the "Seventh Day" series was accomplished. We continued working together, moving on to the subject of the state of the dead after the "Seventh Day" series (now available in 13 languages) was finished.

inSpire: I have seen the "Seventh Day" series and it is very well done. But your new movie is quite different because it is a feature length drama that tells a story rather than documenting historical events. What's behind the story?

Read full interview:
www.visitinspire.org/fudge



Against the Flow

Today when a survival-of-the-fittest attitude seems to prompt many to be uncaring about the needs of others, Jesus calls His followers to go against the flow — to initiate a counter-cultural way of thinking and living that compels

them to act on His behalf. Each week, scores of members within the Pacific Union Conference provide "critical support" to thousands. We wish we could feature them all, but here are four churches who have committed their energies to doing what they can to bless and serve.

Watch video: www.vimeo.com/43056759

Tearing off the Roof

by Rich DuBose

The main point of ministry is to connect people with Jesus Christ. This is the Gospel Commission — outlined in Matthew 28:19-20, and it is what every Seventh-day Adventist church should be doing.



I grew up in the church. My dad was a pastor, and I was able to observe ministry from just about every angle. I knew about church boards, nominating committees and funerals before most kids even knew they existed. I attended worker's meetings with my dad where he and fellow pastors came to together to talk about church policy, theology and strategies for ministry. I

remember looking at those pastors and thinking to myself that I could never be "one of those guys" (and yes, they were all guys).

I could never be one because I had a passion for divergent (right-brain) thinking that continually thought of ways to adapt, experiment and create new ideas and things. In grade school I continually got into trouble because instead of doing math and English, I drew all over my books, on the

desk and on my assignment sheets. The creative parts of my brain where moving 90 MPH, but the teachers kept throwing stuff at the analytical (convergent part my brain), and it wasn't sticking. I did poorly in my studies.

Read full article:

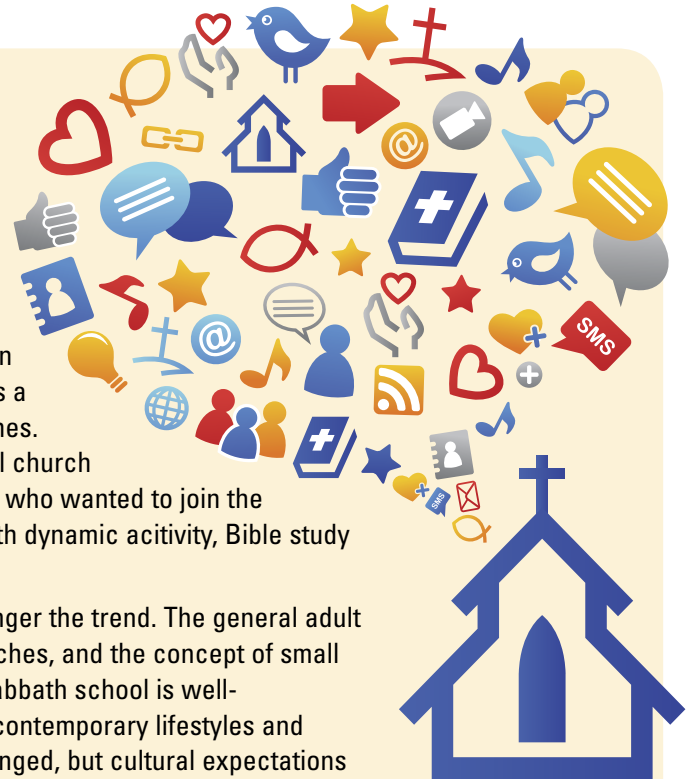
www.churchsupportservices.org/risk

Rich DuBose is director of Church Support Services for the Pacific Union Conference.

Does Anybody Still Do Sabbath School?

The short answer is yes, but that doesn't mean all is well with what was once one of the strongest evangelism venues in the Adventist church. In the '50s and '60s, Sabbath school was a strong feeder for growth in both rural and metropolitan churches. Sabbath school membership, which typically exceeded official church membership, was viewed as the preferred path for individuals who wanted to join the church. Sabbath schools across North America were alive with dynamic activity, Bible study and interaction.

While the above may still be true in some locations, it is no longer the trend. The general adult Sabbath school program has been discontinued in many churches, and the concept of small study classes struggles to survive. Although the purpose of Sabbath school is well-intentioned, it struggles to compete with new media formats, contemporary lifestyles and schedules. The need for fellowship and community hasn't changed, but cultural expectations and communication methods have dramatically altered the way we interact.

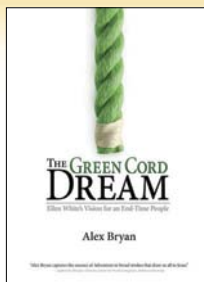


Read full article:

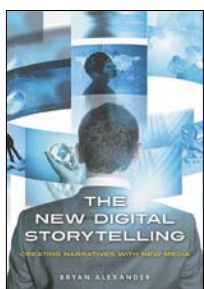
www.churchsupportservices.org/socialmedia

A ChurchApplied ministry idea. Pacific Union Conference Church Support Services 2012.

Resources YOU CAN USE



The Green Cord Dream, by Alex Bryan. This book puts needed emphasis on making Jesus the center of focus within Adventism. Recommended for every member and church leader. Use it for personal devotions, Sabbath school and small group discussions, etc. Published by Pacific Press. Price: US \$12.99. Available at your local Adventist Book Center (paperback) or Amazon (e-book only).

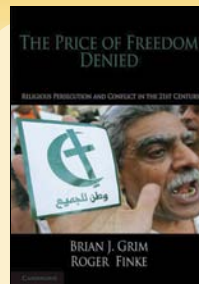


The New Digital Storytelling: Creating Narratives Within New Media, by Bryan Alexander. "People have been creating digital stories since before the web began, but only recently have so many powerful media for sharing these stories become available to the general population. Digital storytelling uses new digital tools and platforms to tell stories. A wave of digital storytelling started in the 1990s with the rise of popular video production, then progressed in the 21st century to encompass newer,

social media technologies."

"Alexander explains the modern expression of the ancient art of storytelling, weaving images, text, audio, video, and music together. Alexander draws upon the latest technologies, insights from the latest scholarship, and his own extensive experience to describe the narrative creation process with personal video, blogs, podcasts, digital imagery, multimedia games, social media, and augmented reality — all platforms that offer pathways for creativity, interactivity, and self-expression."

This is the first book that gathers these new, old, and emergent practices into one place, and provides a historical context. Anyone interested in sharing God's story via new media technologies should read this book. Published by Praeger, 2011. Price: US \$42.30. Available on Amazon.



The Price of Freedom Denied, by Brian J. Grim and Roger Finke. "*The Price of Freedom Denied* shows that, contrary to popular opinion, ensuring religious

freedom for all reduces violent religious persecution and conflict. Others have suggested that restrictions on religion are necessary to maintain order or preserve a peaceful religious homogeneity. Brian J. Grim and Roger Finke show that restricting religious freedoms is associated with higher levels of violent persecution. Relying on a new source of coded data for nearly 200 countries and case studies of six countries, the book offers a global profile of religious freedom and religious persecution. Grim and Finke report that persecution is evident in all regions and is standard fare for many. They also find that religious freedoms are routinely denied and that government and the society at large serve to restrict these freedoms. They conclude that the price of freedom denied is high indeed."

Publisher, Cambridge University Press, 2011. Price: US \$17.99. Available on Amazon.



InSpire Gathering

If you are a creative type and want to be inspired by rubbing shoulders with like-minded Adventist creatives who have a passion for sharing God's love, plan to attend a one-of-a-kind gathering in Berkeley, Calif., April 26-28, 2013, at the Berkeley Adventist Church. For more details, visit www.visitinspire.org/berkeley



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Get monthly updates that feature ministry news, videos, people, ideas and more. Sign up at: www.churchsupportservices.org/news



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Why I Created a Webinar for Pastors

by Chip Dizard

I have been on many webinars — some have been good and some have been nothing more than sales pitches for a product. While I respect the people who create these, I wanted to create a webinar that answered basic questions and created a need. That need was in ministry. I have been working with non-profits and ministries for over 10 years and I realize the challenges that they face —



volunteer army, low budgets, and little or no innovation.

I invited Joel Sam of Symbiota to partner with me on this webinar because I felt he added

value to the discussion. By the end of the webinar, Joel was in more demand than me! This is why I create webinars, to help pastors, inspire people and generate creativity.

Visit: www.chipdiz.us/pastorwebinar

Web Round-Up

Storytelling
www.storyharvest.org

Online Software Training
www.lynda.com

inSpire
www.visitinspire.org

Devotional App
www.creativeministry.org/app

LibreOffice
www.libreoffice.org

Video Stories of Faith
www.vimeo.com/churchapplied

Humble Hero
www.tinyurl.com/74z4jse

SpiritRenew App Reviews

If you are looking for an easy way to share inspirational thoughts, healthful tips, and more with family members and friends via their smartphones or media tablets, you need to turn them on to SpiritRenew. Here's what some of our users are saying:

"Always Inspiring. Always Uplifting. Besides the word being filled of truth, it's always motivating to read the testimonies of those brothers and sisters who walk in the faith of Jesus Christ and share the journey of battles and triumphs in life." —*The HippoMaster*

"Very Inspiring! Thank you so much for making this inspirational app available for free. I enjoy the quick reads!" —*KUBrvt*

"Great App. Very inspirational and motivational. It has become something I use on a daily basis." —*Bluechika*

"Truly Inspiring! It has pulled me through some tuff times. I enjoy reading the articles and am spiritually blessed. I like it much better with the recent improvements." —*Lemonsito*

25K + people have downloaded the SpiritRenew app. Send us an e-mail request and we'll send you a free supply of sharing cards: css@puconline.org. For more information, visit www.spiritrenew.org.



Students see pulses of American religious liberty first hand

Adozen academy seniors and juniors recently participated in a pilot project dubbed "Freedom Classroom." The program, designed to train these specially selected students for leadership in advocacy for liberty of conscience and religion and the separation of church and state, included attending a series of lectures, participating in tours, and meeting with high-level government officials.

Pastor Norm Farley, president of the North American Religious Liberty Association West, and his Inland Empire team led the effort to recruit Adventist academy students to participate in an essay contest and in the trip itself. His wife, Alice, provided logistical and budgetary support, while Alan J. Reinach, Esq., director of the Church State Council, planned and arranged the itinerary. The entire program was coordinated with help from SIFE [Students in Free Enterprise] at La Sierra University.

The group first assembled at La Sierra University for an orientation on liberty of conscience and religion, with half a dozen scholars and experts engaged in teaching. The group then flew to Washington, D.C., and toured James Madison's home in rural Virginia, Montpelier. There, a specially prepared lecture emphasized the intellectual development of Madison's views on liberty of conscience, which he regarded as "the most sacred property," and the separation of church and state. From Madison's study, overlooking the Blue Ridge Mountains in the distance, the group pondered his philosophies, which were shaped in his late teens.

Next, the group traveled to Colonial Williamsburg, where the 18th century capitol has been preserved and restored. The guided tour emphasized relations between church and state, and the conditions that led Virginia to be the first colony to separate church and state.

Next, the students toured the Supreme Court building, hosted by J. Brent Walker, director of the oldest Baptist lobby on Capitol Hill, the Baptist Joint Committee on Religious Liberty. Walker discussed the Baptist history and commitment to separation of church and state, as

well as the historic religious bills whose passage was coordinated in the conference room where the group was meeting. In the afternoon, the students heard from two Adventist attorneys who had argued cases before the Supreme Court — Walter E. Carson and Lee Boothby.

Next, the group crossed Maryland Avenue to meet with attorney Jim Henderson at the American Center for Law and Justice. Henderson argued that America is a Christian nation, and presented a coherent pro-life agenda. He inspired polite but pointed questions from the group, as well as awe at his effective advocacy. By day's end, students had a clear picture of the polarized culture warfare that often seems to be tearing the nation apart.

In the evenings, the group organized a worship program that they presented twice: first, at the Frederick, Md., church on Sabbath, and again Monday morning at the church's General Conference headquarters. In between, the group spent Sunday contemplating the polarization that led to the civil war at Harper's Ferry, W.Va., and Antietam, the bloodiest battlefield of that war. The evening was spent studying and preparing religious liberty presentations.

At Monday morning's GC worship, Dr. John Graz, religious liberty director, presented a medal to Freedom Classroom essay contest winner Dongyang Qui. Students enjoyed a luncheon sponsored by Liberty magazine, and met with Lincoln Steed, Liberty editor, and Melissa Reid, director of NARLA.

By common consensus, the highlight of the trip was Tuesday's meeting with Admiral Barry Black, Senate chaplain. Black discussed his own education and preparation for leadership, and encouraged the students to excel in their study habits and to commit themselves to the Lord's service. Earlier, the group met

with Dwayne Leslie, government relations director for the Adventist church, and Richard Foltin, from the American Jewish Committee and chair of the Workplace Religious Freedom Coalition. After a tour of the Capitol, the group divided up for meetings with legislators and their staffs. Later, many sat in the Senate gallery to listen to debate on current bills.

On Wednesday, the trip concluded with a visit to the Holocaust Museum, where the group spent a couple of hours contemplating what happens when liberty dies.

The group did not get to see many museums and monuments. But they did get an inside look at advocacy for religious freedom in the Supreme Court and Congress. They met the people who are defending freedom and shaping the law. They also saw the sharp ideological divide that is tearing at the fabric of American society, and wrestled with the issues and how to work for compromise and consensus.

Freedom Classroom organizers expect this first trip to be the beginning of a journey, not the end. "Freedom Classroom is a top priority for us in the Pacific Union," declared Reinach, "because there can be no higher priority than training the next generation for leadership." The Southeastern California Conference and Liberty magazine both provided financial support for the adventure.

Freedom Classroom alumni intend to regroup and bring their program to area churches. For more information, e-mail info@churchstate.org.

Alan J. Reinach, Esq.



The Freedom Classroom tour included a meeting with U.S. Senate Chaplain Barry Black.

The Maxwell Scholars

PUC's most prestigious scholarship

Pacific Union College has selected this year's recipients of the Maxwell Scholarship. Named for PUC's iconic former president, this prestigious award honors incoming freshmen who show outstanding academic achievement, exceptional leadership experience, and a commitment to Christian service. The five finalists will receive \$15,000 in renewable scholarship funds for all four years they attend PUC, and this year three of the winners are natives of the Pacific Union.



Rachel Cacho

Lodi Academy, Lodi, Calif.

Rachel was ranked first in her class at Lodi Adventist Academy, has won the Stockton All-County Student Pinnacle Award, and has won numerous school awards for consecutive semesters with a perfect GPA. She served as editor-in-chief of the school's newspaper for two years and was first chair saxophonist with the academy band. She has excelled as an athlete — she was captain of the varsity basketball and football teams, was twice named to the Mountain Valley All-League basketball first team, and has been a Lodi News-Sentinel Athlete of the Week. She has volunteered in local homeless ministries, at Lodi Memorial Hospital, at Vacation Bible School programs in two local churches, and on a mission trip to

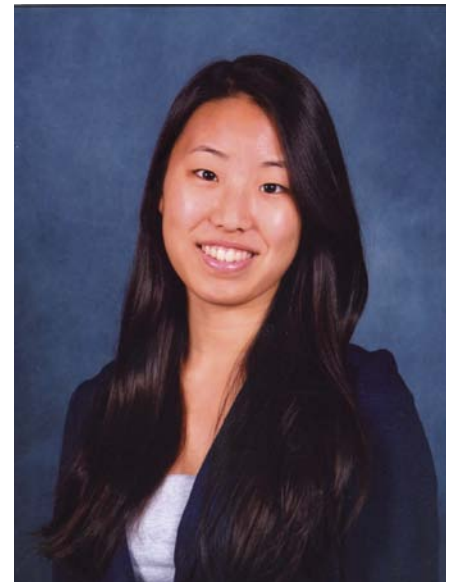
the Philippines. Last year the Daughters of the American Revolution honored her with their Good Citizen Award. Teachers and supervisors consistently describe her as being dependable, responsible, and remarkably mature.



Donghwan Kim

El Diamante High School, Visalia, Calif.

Donghwan's drive for academic excellence has led him to maintain an incredible GPA throughout high school. He has been a member and vice president of the school's academic decathlon team, president of the local chapter of the California Scholarship Federation, and an after school tutor for his classmates. He has volunteered with a number of academic support and community service groups, including the Key Club, Scholar Club, Link Crew, and Interact Club. An avid athlete, he was a member of the school's cross-country team, and has been an MVP on his school's tennis and swimming teams. He is an accomplished musician, playing the violin in the Tulare County Symphony — which awarded him substantial scholarships for three years in a row — and volunteered his musical skills at Fresno Korean Seventh-day Adventist Church as an accompanist. He also gave free lessons to children in the congregation — a service that other members say has helped bring new families in to the community of believers.



Sophia Kwon

Loma Linda Academy, Loma Linda, Calif.

Sophia has earned distinctions at two separate schools: Atlanta Adventist Academy, where she began, and Loma Linda Academy, where she graduated. A member of the National Honor Society, Sophia has received commendations for excellence in English, American literature, U.S. history, and math. She served as a class officer in her freshman, sophomore, and senior years, was student ministry director at Loma Linda, and sang with the LLA show choir. In Georgia, she performed violin with the Georgia Youth Symphony and served as the assistant concert master in 2010. In her senior year she earned a Presidential Award for community service — she has been a volunteer with Locks of Love since before high school, raised funds for cancer research with Pennies for Patients, and volunteered at nearby Hacienda Junior High School as a mentor for younger students from broken homes. At her local church, she has been involved in elderly, youth, and music ministries, and she has served as a worship service accompanist and praise music coordinator.

The other two finalists are Isaac Lee of Salem, Ore., and Ella Melnick of Vancouver, Wash. Maxwell Scholarship semi-finalists also receive a substantial scholarship: \$12,000 renewable for four years. This year's semi-finalists are Hannah Choi, Bethany Costa, Sam Han, Emily Mathe and Emily Miner.

Larry Peña

Third career fulfills lifelong dream for Mountain View pastor

David Wallace grew up in New Bern, N.C. Laura Reddick, a well-known neighbor woman who served as a midwife for many African-American mothers, had a big impact on young Wallace's life. The woman also raised dairy cows that produced milk for many in the town — delivered every day except Saturday. She worshipped at the Adventist church on Saturday, and for this, some people called her the "crazy lady."

RICHARD FANERTY



Pastor David Wallace

In his teens, Wallace worked for Reddick, delivering milk. How could she, who skillfully delivered so many babies, be crazy? Was it possible that he, a good Baptist, was worshipping on the wrong day? He didn't dive into study of the Sabbath at that time, but he did wonder if he might make a good preacher some day.

When Wallace was 18, he enlisted in the Air Force. A few years later, while stationed in Charleston, S.C., he discovered that his girlfriend was a Seventh-day Adventist who worshipped on the same day as the "crazy lady" he once knew. Wallace attended church with her, studied the Sabbath and other Adventist beliefs, and was baptized.

A short time later, the pastor invited Wallace to help with an evangelistic series where entertainer Little Richard would be assisting. Wallace called for the offering, prayed, and sat on the platform with the other two men.

Wallace's faith grew roots, and he became active as a local church elder. Thoughts of being a preacher resurfaced.

His Air Force career took Wallace to bases all over the world, and in each place, he became a leader in a local Adventist church. Where there was no English-speaking church, Wallace would start one. Again, thoughts of being a pastor occupied his mind.

While in the Air Force, Wallace earned a bachelor's degree in social psychology, and became the Equal Opportunity Officer on three different bases. He was an instructor at the Tactical Air Command Academy where he taught geo-political theory, management, communication, and military training.

Wallace ended his Air Force career at Nellis Air Force Base in Las Vegas, Nev., after 23 years of service.

Not content to sit at home during his retirement, Wallace began a new career in the Welfare Department of the State of Nevada in Las Vegas in order to do meaningful work helping people. He eventually became the Las Vegas District Manager, and retired once again after a 25-year career in the department.

During his retirement banquet, scores of fellow employees — many from years back — paid tribute to Wallace for the ways he had helped them. Some recounted stories of Wallace coming to a hospital room and praying with them before a surgery or when sick. Others remembered times Wallace offered counsel for tough relationship issues. It took nearly three hours to exhaust the lines of people who wanted to honor Wallace.

Wallace's pastor at the Mountain View church heard the testimonies, and concluded that Wallace had a pastor's heart. The pastor and the church board voted to hire Wallace as a part-time, locally paid, associate pastor — one of three associate pastors at the church at that

time — marking the beginning of his third career. Primary responsibilities included visitation, teaching, counseling, and a space in the preaching rotation.

"Looking back now over eight years of ministry at Mountain View, I can truly say I was blessed to have had such an opportunity, and to fulfill a lifelong dream," says Wallace. "I always look forward to helping meet the needs of our members."

"You can always count on Pastor Dave to be there when you need him," says Rebecca Palitang, a long-time member of the Mountain View church. "Everyone knows that."

Denny Krause

Conference to celebrate and dedicate new office

On Sunday, Sept. 16, at 2 p.m. the Nevada-Utah Conference office staff will dedicate its new office building at 10475 Double R Blvd., Reno, Nevada 89521.

Purchased in early 2011, conference staff moved into the new office location in July 2011 after having the building partially renovated to meet the needs of staff and operations. Since that time, remaining renovations were completed and the loan on the building has been completely paid off. Several past conference presidents will attend.

Visitors are welcome to join the staff for the 2 p.m. dedication, followed by refreshments, fellowship and office tours.



DENNY KRAUSE

New California clinics add services and flavor to communities

Adventist Health has more than 150 clinics across California, Hawaii, Oregon and Washington in a multitude of diverse communities. When Adventist Health partners with a new community, much care and thought goes into how the people of that community can best be served.

New clinic unlike any other

Adventist Health's new Dinuba Medical Plaza in the Central Valley Network is not an average health care facility. This is apparent even at the entrance. But this clinic wasn't always destined to be "cool."

In the early planning stages, it was determined that the proposed plans were deemed too "boring" — they didn't reflect anything about Adventist Health. Central Valley leaders knew they could do better. With the help of two

architectural firms, including the Disney Imagineers, Adventist Health created a completely different look, inside and out.

What they created will be a potential prototype for Adventist Health's future. Leaders and community members broke ground on the Central California clinic last year, generating excitement in the medically underserved community of Dinuba.

When the 7,200-square-foot plaza is completed this year, 14 staff and three physicians will provide a new level of medical care for Dinuba-area residents, with urgent care, medical imaging, laboratory and JobCare occupational medicine services. The new clinic boasts a specially designed entry and reception area, Kids Kave and treatment rooms.

"When one walks into the front doors of the clinic, the façade is meant to evoke a feeling of

being welcomed or greeted with open arms," said Robert Kessinger, RN, who will be the manager of the medical plaza.

The facility is designed to be a place of comfort and imagination, utilizing vibrant colors, exciting décor and a unique layout. This concept is quite a change from the way most health care facilities have been built.

"It's common for patients to be anxious, or even frightened, when they visit a health facility," said Randy Dodd, vice president of business development and strategic planning. "The Dinuba clinic's color schemes, furnishings, layout and other amenities are meant to have a calming effect on people and be soothing to patients."

One of the coolest features of the clinic is that patients and their families waiting to be seen will have more than magazines to keep them occupied. iPads will be available in the waiting area

The exterior of the Dinuba Medical Plaza was designed to evoke a warm feeling of welcome.



where patients can play games, surf the web or read an e-book.

“The medical plaza is a means of providing better patient services to the community and better employee services to the people on staff,” Dodd concluded.

New partnership in Glendale

After months of careful planning, Adventist Health Physicians Network announced the launch of their newest division with Glendale Adventist Medical Center. AHPN is Adventist Health’s California medical foundation, which responds to the need for better community care across the network. The medical foundation model allows enhanced integration of care between clinic sites (physician practice/urgent care) and the hospital, providing a much broader, community-based way to care for patients.

The network expands with the sale agreements between AHPN and principals of the two urgent care centers in Glendale and Burbank; a multi-specialty medical group, Universal Primary Care; and a management service organization, Premier Health Management Group.

The integrated model is seamless for patients at each location because AHPN is keeping the physicians and employees working at the clinics.

This addition to the Southern California network offers an opportunity to share Adventist Health’s focus on wellness and disease prevention through new points of care outside of the hospital. These include family medicine, internal medicine, endocrinology and pediatrics physician practices, and two urgent care locations for treatment of minor emergencies. Because of the ability to integrate with GAMC, patients and physicians will experience more coordinated care as intended in health care reform. This type of integration will have a positive impact on the health of the greater Glendale community.



The bright interior welcomes patients at Adventist Health’s Dinuba Medical Plaza.

“The network showcases a partnership, an alignment of the best traits of each entity for the benefit of patients and this community,” says Kevin A. Roberts, President and CEO at GAMC. “This model underscores our commitment to create efficient and effective solutions to align and defragment the delivery of high quality health care in Glendale.”

Brittany Dobbs



Responses to Readers' Questions Regarding the Special Session

Pacific Union Officers

In the June and July issues of the *Pacific Union Recorder*, we reported that the Pacific Union Executive Committee has voted to authorize the ordination of pastors without regard to gender, and that a special constituency meeting will convene on Aug. 19 to amend the union bylaws to clearly permit this. Since these reports, several people have responded, mostly through e-mail messages to Pacific Union officers. In the next few pages, the officers summarize the questions received and provide information that they hope readers will find useful.

Q. Why has the *Recorder* published only arguments supporting the ordination of women as pastors and given no space to other opinions?

A: During the last half century the Seventh-day Adventist Church has adopted several policies with which some loyal and faithful Adventists disagree. For example, church policy states that deaconesses (female deacons) should be ordained, that women can serve as local elders, that women can be ordained as local elders, that ordained local elders can perform baptisms and weddings and conduct communion services, and that called and qualified women can serve as pastors. As a result of these official church policies, more than 120 women currently serve as pastors in North America, including some who serve as senior pastors of large churches. Even though most of these women pastors are not ordained (but are instead commissioned) as pastors, they perform all or most of the functions of ordained pastors.

Because the Seventh-day Adventist church is committed to following the Bible without compromise, the church didn't adopt these policies without first studying what the Bible says. In 1973, for example, the General Conference asked the GC Biblical Research Institute to assemble a team of Bible scholars and pastors to study what the Bible teaches about the place of women in ministry. That group of 13 men and 14 women reported at Annual Council that, "We see no significant

theological objection to the ordination of women to church ministries." Through the years, other committees have consistently reported similar findings. In 1977, Gordon Hyde, director of the BRI, reported: "The above observations, tied to the work done over a period of several years by the BRI and an associated study committee, provide the consensus of those involved that there is neither theological mandate nor objection to ordination of women to any level of responsibility for which ordination is indicated."

The world church never officially accepted or rejected the views of Scripture reported by these study committees, but the policies the church has adopted, as listed above, are clearly in agreement with the findings of those study committees.

And that is where differences of opinion arise. These policies of the church are contrary to the ways that some Seventh-day Adventists interpret Scripture. Some members and pastors would like the church to reverse several of the current policies regarding women in ministry. And they would like any church body that discusses the role of women in ministry to re-study the Bible and to arrive at different conclusions than those reached by previous study groups.

If the Pacific Union Executive Committee had voted to challenge the policies and re-examine the theology upon which the church has based its policies on women in ministry, then the *Recorder* would have reported both sides of those discussions. But the Pacific Union Executive

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Committee did not do that. They voted to apply the existing policies consistently to all pastors, in order to utilize all of God's gifts to finish His work. It was clear during the discussions of the Pacific Union's Ordination Study Committee that committee members were familiar with the biblical arguments for and against ordaining women. The study committee agreed with the policies the church has adopted regarding the place of women in ministry, and the executive committee voted 42 to 2 to take the next step in applying those policies.

From some of the letters received at the *Recorder* office, it is clear that this approach is disappointing to people who wanted the union to re-examine the church's policies and understandings of Scripture.

Because many people are interested in the Bible arguments used during the previous few decades of debate, this issue of the *Recorder* includes a very brief snapshot of the biblical discussion. If these samples whet your appetite for more biblical studies on women in ministry, we have provided a link to a website where you can pursue the topic further.

Q: Will a positive vote at the special session enable female pastors to receive the same pay as men and to conduct weddings, funerals and baptisms?

A: In the Pacific Union, all pastors with similar assignments are already paid equally, regardless of gender. Men and women pastors receive the same salary, medical insurance, parsonage allowance, retirement benefits, and all other areas of remuneration. Also, women pastors are already authorized to conduct funerals and weddings, baptize, conduct communion, and do just about everything thing else a male pastor does.

The church manual lists two things an ordained minister can do that a commissioned minister cannot: ordain local elders, deacons, and deaconesses; and form, disband, or merge churches. But in North America, the conferences form, disband, and merge churches, not individual pastors. And in most local churches in the Pacific Union where women currently pastor, the conference already authorizes them to ordain local church leaders. So if the constituency approves the bylaws changes that have been suggested, there is really nothing that most female pastors will start doing that they are not already doing. There may be a few who will be able to begin ordaining local leaders, but this is a very small part of a pastor's work.

Q: But women cannot now be elected as a conference or union president, right?

A: In most places that is true, but the Pacific Union Conference bylaws have said for many years that the president must be ordained or commissioned, so a woman can already be elected union president. And most women pastors in the Pacific Union are employed in the Southeastern California Conference, where they can also be elected as president.

The special session will not affect the policies of any local conference in the union or in the world. So if local conference policy permits or prevents a woman from serving as president now, the same policy will apply after the session, regardless of what is voted. A positive vote at the special session will not automatically open up any new presidency to

women, nor will it qualify a single woman pastor to be elected president who is presently not qualified for that role.

But a positive vote may encourage some local conferences to amend their bylaws or change their policies to permit women to be elected president.

Q: What will the Pacific Union do differently if the delegates vote yes on August 19?

A: This one is easy. Nothing the Pacific Union does will change. Here's why: Until August 2002, every three months, each conference in the Pacific Union sent to the Executive Committee one list of pastors to be approved for ordination and another list of pastors to be approved for commissioning. The Union Executive Committee then approved the ordinations in one vote, and the commissionings in a second vote. But in early 2002, the Southeastern California Conference informed the union that their policies now required that men and women pastors be treated the same. For that reason, all SECC pastors, both male and female, would be "ordained-commissioned." The union could have responded by creating and approving three lists each quarter: ordinations, commissionings and ordinations-commissionings. Instead the union began putting all requests into one list, whether for ordination, for commissioning, or for ordination-commissioning. For 10 years, all qualified candidates have been approved for "ordination/commissioning."

That simple change means that conferences that ordain men and commission women get the approvals they ask for, conferences that ordain men and don't employ women as pastors get the approvals they ask for, and conferences that ordain-commission both men and women get the approvals they ask for. In early 2012, when SECC began ordaining both men and women, that, too, required no change on the part of the union. All their names are added to the single list for "Ordination/Commissioning" and approved with the others.

Still, the Special Session vote is important. If the delegates at special session vote to authorize the union to ordain without regard to gender, that vote will mean that official union policy is catching up with union practice, and that the variety of local conference policies are officially affirmed by the union.

Q: All those different conference ordination policies must create a lot of confusion. What happens when a female pastor goes to a place that does not have the same policy as where she was ordained or commissioned?

A: In many ways the Pacific Union is a microcosm of the cultures of the whole world. But the variety of practices and policies regarding the ordination of women has created no conflict or confusion of any kind. Churches, conferences and schools around the world invite a particular woman to speak as a guest when they want that woman to speak, regardless of what is written on her credentials. When a woman transfers from a conference that ordains women pastors to a conference that commissions women pastors, or vice versa, she receives credentials according to local policy and performs the functions her new employer asks her to perform. The General Conference recently employed as a vice

Continued on the next page ...

president a woman pastor who previously served in the Southeastern California Conference and carried “ordained-commissioned” credentials. No doubt, when she moved from Loma Linda to Silver Spring, she received new credentials that say “commissioned,” and she works according to GC policy. The GC has reported no conflict or confusion.

Q. What will the Pacific Union Conference do differently if the delegates vote to not approve the changes?

A: The Pacific Union has been following its current method of approving ordinations for 10 years — with the existing bylaws in place. Presumably, if the delegates vote not to change the bylaws, the union will not change the process it has been following. It would be very difficult for the union to change its current process, because all pastors are employed, assigned, and ordained/commissioned by local conferences, according to local conference policy. Neither the GC, the North American Division, nor the union has authority to mandate or change local conference policy regarding employees.

Q. So why is the special session being held? Will anything change?

A: It is true that there won't be many visible changes in the near future. Whether the delegates approve or disapprove the suggested amendments, the churches in the Pacific Union that have women pastors before the session will still have women pastors after the session, the churches that don't have women pastors will still not have women pastors, the people who believe the Bible allows or requires that women pastors be treated the same as men pastors will still believe that, and the people who believe the Bible denies ordination or pastoral ministry to women will still believe that. But several significant things are likely to change if delegates approve the amendments.

1. Current women pastors will know that they have the full, unqualified support and affirmation of the church, just like the men pastors do — at least in the Pacific Union.
2. Young women who sense a call from God to enter the pastoral ministry will know that the Pacific Union will not deny that call on account of their gender. Over time, this will probably result in a larger number of qualified female candidates for pastoral ministry — and a larger number of qualified candidates, period, without regard to gender.
3. Local conferences will be officially empowered, without reservation, to adopt and enact local policies that reflect their own mission needs, whether that includes women pastors or not. Recently, the Southern California Conference voted to begin ordaining women pastors when the Pacific Union officially authorizes that. So if the delegates approve the change, women pastors in SCC will be ordained rather than commissioned. In the future, other conferences in the Pacific Union may or may not do something similar.
4. Since, in the Seventh-day Adventist Church, policy is normally adjusted to follow existing practices, the world church may recognize

that the flexibility modeled in the Pacific Union is a good and proper way to finally resolve this issue around the world, preserving unity while facilitating the mission of the church.

Q. The General Conference president has initiated a process to study the theology of ordination. The study is scheduled to conclude in 2014, with a possible action at the 2015 GC session. Why is the Pacific Union not waiting for the completion of that study before taking action?

A: The executive committee decided to let the constituency make that decision. The delegates may decide to wait. The GC president has assigned two representatives to appeal to the delegates to wait. But there are several things the delegates will probably consider before voting to wait. First, the church has been trying for 130 years to develop one ordination policy that will fit the whole world. It is now clear to leaders in North America that one policy will never fit the needs of the entire world. As recently as 2010, then-GC president Jan Paulsen polled the 13 division presidents. Three of the divisions reported that ordaining women would be helpful or acceptable, and eight divisions reported that ordaining women would be unacceptable in the cultures where they seek to win disciples to Christ (two, apparently, did not respond).

It seems clear to most church leaders that if any one policy is adopted for everyone, the work of God in some parts of the world will benefit, while the work of God in other parts of the world will suffer. A single method for the whole world seems contrary to the Bible, where Paul said he became “all things to all men so that by all possible means I might save some” (1 Cor. 9:22). It appears contrary to the advice of Ellen White, who said several times that the work could not be done the same in all places; and it is certainly contrary to the reason Unions were formed in the first place — to allow the Spirit of God to lead in different ways in different parts of the world. At least, that is the view of the Pacific Union Executive Committee. The delegates may or may not agree.

Q. The church voted in 1990 to not ordain women, and in 1995 to not delegate ordination decisions to the 13 divisions. Why would the Pacific Union take an action contrary to those votes?

A: The Seventh-day Adventist Church has no policy or doctrine restricting ordination to men, though it is a long-standing practice. The votes at GC sessions in 1990 and 1995 were votes to not create an ordination policy at those times. In order for those votes to become church policy, actual policies would have to be carefully written, voted, and added to the more-than-900-page *GC Working Policy* book or to the *Church Manual*. No such policies have been discussed.

A similar situation occurred in 1975. The GC voted that year that deaconesses should be ordained. But at GC session in 2010, there was much heated debate about whether or not to add that to the *Church Manual*. Many delegates probably wondered why ordination of

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deaconesses was still being discussed 35 years after it was voted, but church administrators knew exactly why: because until the action voted in 1975 was added to the *GC Policy* book or *Church Manual*, it was only a guideline, to be used by churches in those parts of the church that found it useful for fulfilling their mission.

The same is true of the votes of 1990 and 1995. This is why former GC president Jan Paulsen could say about women's ordination in 2006: "We have talked about it and looked at it more than once, but we have not been able to make a decision in this matter affirming a direction that the global church can go together."

In the years since 1990 and 1995, no policy on ordination has been suggested. The Pacific Union Executive Committee believes it is time to recognize that a global policy is not the answer to this 130-year global problem. General Conference policy specifies that the final authority and responsibility for deciding who should be ordained resides with the unions. The Pacific Union Executive Committee believes this perplexing problem is resolved when unions exercise their responsibility instead of waiting for a worldwide policy.

Q: If the Pacific Union develops a policy on ordination before the General Conference votes a policy, is that rebellion against the world church?

A: No. Unions were adopted by the world church in 1901 for no other reason than to allow flexibility in ministry methods in different parts of the world. The Seventh-day Adventist Church is not governed by a hierarchy. In fact, the church felt so convicted of this, that in the reorganization of the church in 1901, they adopted a constitution that did not include a GC president. In our church, all authority is derived from the membership. The membership assigns certain responsibilities and authority to "higher" levels of church organization. For example, the world church assigns missionaries to various parts of the world and manages the world mission budget. The world church adopts common baptism vows and membership policies, but only the local church has final authority to decide who will and will not be a member in a particular local church. The *Church Manual* says that working on the Sabbath is a reason that a member may be disfellowshipped, but only the local church has the authority to decide if a member who is working on Sabbath actually will be disfellowshipped. The decision of the local church cannot be mandated or vetoed by the local conference, union, division or GC.

This system of government was voted by our pioneers because they believed it would enable the Holy Spirit to best lead in the lives of the most people, resulting in more effective ministry of the church around the world.

Likewise, the world church votes employment policies for pastors, but only the local conference decides who will be employed, and where they will be assigned. The world church votes general qualifications related to ordinations, but only the unions have the authority to decide who will be approved for ordinations.

The Seventh-day Adventist church would not be having the current discussion about women in ministry if the church were a hierarchy: the GC would make a decision and the unions and conferences would obey. And we would not be having this discussion if we were congregational:

the churches would make their decisions and no one from world headquarters would complain. We are involved in this discussion because of the unique nature of the Seventh-day Adventist Church, where no level of the church has final authority for everything.

A recent document produced by the GC commented correctly that the distribution of authority in the church creates a tension between world church perspectives and local perspectives. That tension should be a healthy and friendly conversation between world leaders — who will usually believe the work of God would proceed more efficiently if unions, conferences, and local churches would all just follow world policy — and local leaders, who will usually believe that the work of God can be done more efficiently if planned at the local level, without interference.

Q: The Bylaws Committee has suggested that the bylaws should be changed to say the policies of the Pacific Union will "in general" be in harmony with the policies of the world church. Doesn't that open the door for rebellion and apostasy?

A: No. It might, if that one sentence were all that held us together. But the Pacific Union Conference has been a loyal and supportive part of the worldwide Seventh-day Adventist church since 1901, and that statement — that this union's policies will be in harmony with GC policy — was not added until 100 years later, in 2001. A few sentences before the sentence to be changed, the Bylaws state that the purpose of the Pacific Union is "to promote the worldwide mission of the Seventh-day Adventist Church." And the next sentence after the sentence to be changed says, "This Union shall pursue the purposes of the Church in harmony with the doctrines, programs and initiatives adopted and approved by the General Conference of Seventh-day Adventists in Constituency Session."

Regardless of the outcome of this special session, all Seventh-day Adventists are brothers and sisters in Christ, bound together by His love for us, by our love for Him and by our love for each other. The officers of the Pacific Union and the members of the executive committee invite all members in our territory to study the issues carefully, to pray that the Holy Spirit will lead in the discussions and in the votes, and to resolve that whatever the outcome, we will remain united in our purpose — to preach the good news of salvation in Christ and to prepare people for His soon return.

WHERE WE STAND NOW	
WOMEN PASTORS	
IN THE PACIFIC UNION	
Arizona	1
Central California	2
Hawaii	0
Nevada-Utah	2
Northern California	5
Southeastern California	25
Southern California	5
Total40

Does the Bible Support the Ordination of Women to the Gospel Ministry?

Reprinted from Adventists Affirm

No

On May 9, 2012, The Pacific Union Executive Committee voted (42 to 2) to authorize the Pacific Union to approve ordinations to pastoral ministry without regard to gender, and to call a special constituency session to amend the bylaws to make this action official.

The executive committee based their action on earlier Adventist studies that have determined that the Bible does not exclude women from pastoring churches or from ordination, but many delegates will want to review what the Bible teaches on this topic. The two articles that follow, both written by committed, loyal, conservative Seventh-day Adventists, provides a brief introduction to the most commonly discussed texts and the conflicting ways that some Adventists interpret those texts. For more detailed biblical studies on the topic, go to <http://session.adventistfaith.org>.

The following affirmations were first published in *Adventists Affirm*, an independent journal described as “a publication affirming Seventh-day Adventist beliefs,” vol. 3, no. 2, Fall 1989. It was later included as Appendix B in the book *Prove All Things*, Mercedes H. Dyer, editor (Berrien Springs, Mich: *Adventists Affirm*, 2000). An introduction noted that, “The editorial board of *Adventists Affirm* has prepared this document with the contributions and counsel of other Adventist scholars and church leaders.” The editorial board at the time of publication included: Genevieve Bothe, Samuele Bacchiocchi, Carl Coffman, William Fagal, Hedwig Jemison, Betty Lou Hartlein, C. Raymond Holmes, Warren H. Johns, Rosalie Haffner Lee, C. Mervyn Maxwell, Dolores Slikkers, Stephen V. Wallace, Mary E. Walsh, and Douglas Waterhouse.

Affirmations

1. We affirm that men and women are equal before God. Both were created in the image of God (Gen 1:27), and both have been redeemed by Jesus Christ (Gal 3:28).
2. We affirm that Scripture teaches difference in function while maintaining equality of being. Man is called to exercise a caring, sacrificial headship in home and church, patterned after the headship of Christ (Eph 5:21, 25; 1 Cor 11:3). Woman is called willingly to accept and cooperate with the caring headship of man, not as a cultural custom, but as a divinely ordained principle (“as to the Lord” Eph 5:22; see 1 Cor 11:3; 1 Tim 2:12-13). God ordained these distinctions as part of the created order; they should be respected, not only in the home, but in the church as well.
3. We affirm that 1 Timothy 2:12-3:7 is authoritative today, and cannot be confined to ancient Ephesus. “I permit no woman to teach or to have authority over men. ... Now a bishop must be above reproach, the husband of one wife.” Paul supports his teaching with an appeal, not to culture, but to Scripture, and specifically to creation: “For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor.” To restrict Paul’s argument to the past or to limited situations today would make void his appeal to Scripture and deny his teaching authority.
4. We affirm that the role distinctions were assigned by God at creation before the fall (Gen 2:18-23), and remain as a part of redemption after the cross. “For Adam was formed first, then Eve” (1 Tim 2:13); “the head of every man is Christ, the head of a woman is her

Continued on the page 42 ...

Yes

Richard Davidson

The Bible supports the ordination/commissioning of women as pastors

Richard M. Davidson, Ph.D, is professor of Old Testament Exegesis; chair, Old Testament Department, Seventh-day Adventist Theological Seminary, Andrews University, Berrien Springs, Mich. Davidson is a past president of the Adventist Theological Society. In 1998, an ad hoc committee from the seminary published the book, *Women in Ministry: Biblical and Historical Perspectives* (Andrews University Press, edited by Nancy Vyhmeister). Chapter 13, “Headship, Submission, and Equality in Scripture,” was written by Davidson, who describes the following outline as a “handout” used in connection with that chapter.

1. Genesis 1 teaches us that male and female participate equally in the image of God. “So God created man [Heb. *ha’adam* ‘humankind’] in His own image, in the image of God created he Him; male and female created He them” (Gen 1:27). This foundational passage (and its surrounding context) gives no hint of a divine creation order. Here man and woman are fully equal, with no subordination of one to the other. We find that this description of the relationship between man and woman holds throughout Scripture and beyond. No inspired writer — not Moses, Jesus, Paul, or Ellen White — teaches the creation headship of man over woman. Nor has this position ever been accepted in the history of Adventism.
2. Genesis 2 reinforces Genesis 1. In Gen 2, woman is presented as the climax, the crowning work of creation. She is created from a rib from Adam’s side, to show that she is “to stand by his side as an equal” (Gen 2:21-22; PP 46). She is man’s *‘ezer kenegdo* (“help meet for him,” Gen 2:18 KJV), which in the original does not denote a subordinate helper or assistant. Elsewhere in Scripture it is most often God Himself who is called *‘ezer* (“helper”) (Exod 18:4; Deut 33:7, 26; Ps 33:20; 70:5; 115:9, 10, 11). The phrase *‘ezer kenegdo* in Gen 2 means no less than an equal counterpart, a “partner” (Gen 2:18, 22 NEB). Contrary to popular argument, Adam does not name the woman (and thereby exercise authority over her) before the fall in Gen 2:23. Adam does not name Eve till after the fall (Gen 3:20). In short, Gen 2 contains no creation order subordinating woman to man or restricting her from entering into full and equal participation with man in any ministry to which God may call her.
3. Subjection or submission of wife to husband comes about only after the fall. A subjection of Eve to Adam is mentioned in Gen 3. God says to Eve: “Your desire shall be to your husband and he shall rule over you” (Gen 3:16). But it is crucial to recognize that the subjection of Eve to Adam comes after the fall. Furthermore, it is limited to the husband-wife relationship, and therefore does not involve a general subordination of women to men. This is precisely the consistent interpretation of Ellen White (see especially PP 58-59, 1T 307-308, and 3T 484) and *The SDA Bible Commentary*. The servant headship of the husband set forth in this passage can no more be broadened to men-women relationships in general than can the sexual desire of the wife for her husband be broadened to mean the sexual desire of all women for all men.
4. Paul’s writings maintain the Eden model. Paul gives much instruction regarding the relationship between husbands and wives. As can be seen by 1 Tim 2:14 (see also 1 Cor 14:34 and PP 58-59), it is ultimately in light of Gen 3:16 that he indicates the “head of a wife is her husband” (1 Cor 11:3 ESV) and calls upon wives to “be subject in everything to their husbands” (Eph 5:24). Such passages as 1 Cor 11:3-12, 1 Cor 14:34-35, and 1 Tim 2:11-12 all concern the issue of the submission of wives to their husbands and not of women to men in general. Furthermore, in 1 Tim 2:13, Paul is not arguing for a creation headship of man over woman as has often been assumed. Rather, he is correcting a false syncretistic theology in Ephesus which claimed that woman was created first and man fell first, and

Continued on the page 43 ...

husband, and the head of Christ is God" (1 Cor 11:3). The fall distorted the functional relationships between men and women, in both home and church. In place of a caring, sacrificial leadership, men may try either to dominate or to escape responsibility. In place of a noble cooperation, women may try to usurp man's leadership or adopt a servile submission. In so doing, both lose the blessings God intended for them.

5. We affirm that redemption in Christ removes the distortions of the appropriate functional relationships which resulted from the fall, and elevates the proper functional relationships:
 - In the home, husbands should overcome their desires to dominate or be passive, learning instead to provide a caring, sacrificial leadership for their wives and children, seeking to encourage and enable them in every good thing. Similarly, wives should forsake any desire to resist their husbands' appropriate authority, learning instead to willingly and joyfully cooperate with their husbands' caring leadership, thus helping them to develop into the men God has called them to be.
 - In the church, redemption gives to men and women an equal share in the blessings of salvation and equal grace to serve in accordance with their own God-ordained roles.
6. We affirm that both the Old and New Testaments amply support the active participation of women in the private and public religious life of God's people. In the Old Testament women participated in the study and teaching of the law (Neh 8:2; Prov 1:8; Deut 13:6-11), in offering prayers and vows to God (1 Sam 1:10; Num 30:9; Gen 25:22; 2 Kings 4:9-10, 20-37), in ministering "at the entrance to the tent of meeting" (1 Sam 2:22), in singing at the worship of the temple service (Ezra 2:65), and in engaging in the prophetic ministry of exhortation and guidance (2 Kings 22:14-20; 2 Chron 34:22-28). In the New Testament we find women fulfilling the mission of the church (Acts 16:14-15; 21:8-9; Rom 16:1-4, 12). Likewise for more than 100 years the Adventist church has incorporated women into its ministry as Bible instructors, who have helped to win thousands of people and been an important part of the pastoral team. Though it needs to do more, the church has utilized women's talents in this and many other vital ways. Thus we believe that women have appropriate functions in the work of God and the church.
7. We affirm that the Bible precludes ordaining women as priests in the Old Testament and as apostles/elders/pastors in the New Testament, because of Scriptural and theological rather than social and cultural reasons. The New Testament explicitly appeals to the order and method of creation of Adam and Eve to explain why women should not exercise a headship teaching function within the church. See 1 Tim 2:13; 1 Cor 11:8. In these texts the order and manner of Adam's and Eve's creation reveal God's design for man to function as the spiritual head of the home and church. (For more information, see the first issue of *Affirm* [Appendix A in "Prove All Things"].)
8. We affirm that there exists a distinct correlation between the headship role of a father in the home and that of an elder/pastor in the church. "A bishop . . . must manage his own household well" (1 Tim 3:2-5). Ellen White upholds this correlation: "As the priest in the home, and as the ambassador of Christ in the church, he [the minister] should exemplify the character of Christ. . . . He who fails

to be a faithful, discerning shepherd in the home, will surely fail of being a faithful shepherd to the flock of God in the church" (*Reflecting Christ*, p. 179). "The family of the one suggested for [the elder's] office should be considered. . . . If he has no tact, wisdom, or power of godliness at home in managing his own family, it is safe to conclude that the same defects will be carried into the church (*Testimonies for the Church*, vol. 5, p. 618).

9. We affirm that there exists a correlation between the role of an elder/pastor as spiritual father of the family of faith and the role of God as the Father of the human family. Though God transcends sexual role distinctions, He has chosen to reveal Himself as our Father, as Jesus attested repeatedly. Apparently the reason is that the role of a father in the home and of an elder (older father figure, 1 Tim 5:1) or pastor in the household of faith (1 Cor 4:15) best represent the role that God Himself sustains toward us, His children (Eph 3:14-15). The unique symbolic role which an elder or pastor is called to fulfill, as a representative of the heavenly Father, Shepherd, and Head of the church, cannot legitimately be fulfilled by a woman as pastor, because her Scriptural role is that of mother rather than father (1 Tim 5:2). To appoint a woman to serve in the headship role of elder/pastor is an adulteration of the pastor's representation of God. Attempts to support women's ordination by blurring this distinction through such means as prayers addressed to God as "our Father and Mother in heaven" are reminiscent of the paganism the Bible writers so strongly opposed.
10. We affirm that no new teaching or practice should be introduced into the Seventh-day Adventist church unless we have a clear mandate from Scripture. On this matter Ellen White's counsel is unmistakable: "The Bible must be our standard for every doctrine and practice. . . . It is the word of the living God that is to decide all controversies" (*The Ellen G. White 1888 Materials*, pp. 44-45, emphasis supplied). "God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms. The opinions of men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority — not one nor all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain 'Thus saith the Lord' in its support" (*The Great Controversy*, p. 595, emphasis supplied).

The above list of affirmations follows a list of "Concerns," created by the same editorial group in 1989. Concern No. 4 reads: "We are deeply concerned over the contradiction apparent in the 1989 Annual Council's decision not to ordain women to the gospel ministry and yet to authorize them to "perform essentially the ministerial functions of an ordained minister." Advocates of ordination complain that the action makes gender the only factor for excluding women from serving as full-fledged pastors. Others find the decision unacceptable because it enables women to function in the headship role of a pastor. Further, letting people (male or female) perform the functions of an ordained minister without being ordained downgrades ministerial ordination, making it appear superfluous.

The entire article from *Adventists Affirm* magazine and the full study by Richard Davidson can be read online at <http://session.adventistfaith.org> (click "Bible Texts" in the left sidebar).

therefore women are superior to men. Because of this false theology, wives were apparently domineering over their husbands in public church meetings. Paul's counsel for husbands and wives cannot be extended to the relationship of men and women in general. The apostle himself shows how the marriage relationship applies to the church. Husband headship in the home is not equated with male headship in the church. Rather, the Husband/Head of the church is Christ, and all the church — including males — are His "bride," equally submissive to Him (Eph 5:21-23).

5. In the Old Testament we see numerous women in ministry, including leadership roles over men, thus confirming Genesis 1: the matriarchs of Genesis; Deborah (Judges 4 and 5), one of the judges over the people of Israel — women and men; Miriam (Exod 15:20-21); Huldah (2 Kgs 22:13-14; 2 Chr 34:22-28); Esther, and others (e.g., Exod 38:8; 1 Sam 2:22; 2 Sam 14:2-20; 20:14-22). And a host of women preachers (Psalm 68:11, ESV, NASB)! Although in OT Israel there did exist social inequalities for women, reflecting a distortion of the divine ideal set forth in Gen 1, there are no legal restrictions barring women from positions of influence, leadership, and authority over men. God's original plan was that all Israel be a "kingdom of priests" (Exod 19:6). Because of Israel's sin, an alternate plan was given in which even most men were excluded — except for one family in one tribe in Israel. Yet in the New Testament, the Gospel restores God's original plan. Not a few male priests, but once more the "priesthood of all believers" (1 Pet 2:5, 9; Rev 1:6). Joel 2:28-30 predicts a time in the last days when both men and women will have equal access to the gifts of the Spirit (see also the radical new covenant promise regarding women's roles in Jer 31:22, 31-34).
6. Jesus called His people back to the original plan regarding the role of women. In the NT, Jesus Himself set the tone for the Gospel restoration by pointing His hearers to God's original plan "from the beginning" (Matt 19:8). He did not move precipitously, upsetting the very fabric of Jewish culture; He did not ordain women as His immediate disciples, just as He did not ordain Gentiles. But He pointed the way toward the Edenic ideal in His revolutionary treatment and exaltation of women (see John 4:7-30; Mark 5:25-34; Luke 8:1-3; Matt 15:21-28; John 20:1-18, etc.).
7. The Gospel ideal is the return to the Eden model. Paul emphatically declared: "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female: for you are all one in Christ Jesus" (Gal 3:28). This is not merely a statement on equal access to salvation among various groups (cf. Gal 2:11-15; Eph 2:14-15). Rather, it specifically singles out those three relationships in which the Jews had perverted God's original plan of Gen 1 by making one group subordinate to another: (1) Jew-Gentile, (2) slave-master, and (3) male-female. By using the rare NT terms "male-female" (*arsenthely*) instead of "husband-wife" (*anēr-gunē*) Paul establishes a link with Gen 1:27 and thus shows how the Gospel calls us back to the divine ideal, which has no place for general subordination of females to males.

Within the cultural restraints of his day, Paul and the early church (like Jesus) did not act precipitously. The subordination of Gentiles was difficult to root out (even in Peter! [Gal 2:11-14]). Slavery was not immediately abolished in the church (see Eph 6:5-9; Col 3:22; Phlm 12; 1 Tim 6:1).

Likewise, women did not immediately receive full and equal participation with men in the ministry of the church. However, Phoebe is mentioned as a "deacon" (Rom 16:1); Junia was a female apostle (Rom 16:7), and leaders of the church at Philippi were women (Phil 4:2-3). Priscilla assumed an authoritative teaching role over men (Acts 18), and the "Elect Lady" (2 John) may well have been a prominent church leader with a congregation under her care.

Paul's list of qualifications for elders framed in the masculine gender ("husband of one wife," literally, "a one-wife husband" [1 Tim 3:1-7, Titus 1:5-9]) does not exclude women from serving as elders any more than the masculine gender throughout the Ten Commandments (Exod 20; see esp. vs. 17) exempts women from obedience. Rather, these passages are again upholding the Edenic ideal — the principle of monogamy (Gen 2:24).

God does not speak directly to the question of the ordination of women in the NT, just as He does not deal directly with the abolition of slavery, with vegetarianism, abstinence from alcohol, and many other issues based on principles set forth "from the beginning." But He has given clear Biblical principles to guide our decision-making.

In these last days God has called His church to return to His original blueprint for every area of our lives: our diet, our day of worship — and the three human relationships mentioned in Gal 3. God calls us to return to the Edenic ideal for male-female relationships that allows women equal access to the gifts of the Spirit (Joel 2:28-30; Eph 4:11-13). As the Spirit gifts women for ministry, "distributing to each one individually as He wills" (1 Cor 12:11), may the church follow the Spirit's leading!

In the interest of brevity, references for further study were edited out of this outline. To read the entire outline with references, go to <http://session.adventistfaith.org> and click on Bible Texts in the left sidebar.

Such passages as 1 Cor 11:3-12, 1 Cor 14:34-35, and 1 Tim 2:11-12 all concern the issue of the submission of wives to their husbands and not of women to men in general. Furthermore, in 1 Tim 2:13, Paul is not arguing for a creation headship of man over woman as has often been assumed. Rather, he is correcting a false syncretistic theology in Ephesus which claimed that woman was created first and man fell first, and therefore women are superior to men. Because of this false theology, wives were apparently domineering over their husbands in public church meetings. Paul's counsel for husbands and wives cannot be extended to the relationship of men and women in general.

Respuestas a Preguntas de Lectores Acerca de la Sesión Especial

Por oficiales de la Unión del Pacífico

En los números de junio y julio del *Pacific Union Recorder* informamos que el Comité Ejecutivo de la Unión del Pacífico votó autorizar la ordenación de pastores sin tomar en cuenta su sexo y que se convenía una sesión constituyente especial para el 19 de agosto para enmendar la constitución de la unión para permitirlo claramente. Después de esos informes varias personas han respondido, mayormente a través de mensajes electrónicos a los oficiales de la Unión del Pacífico. A través de estas páginas los oficiales resumen las preguntas recibidas y proveen información que esperan sea útil a los lectores.

P. ¿Por qué ha publicado el Recorder solamente argumentos que apoyan la ordenación de mujeres como pastores y no han dado cabida a otras opiniones?

R: Durante la mitad del último siglo la Iglesia Adventista del Séptimo Día ha adoptado varias políticas con las que algunos adventistas leales y fieles no están de acuerdo. Por ejemplo, la política de la iglesia señala que las diaconisas (diáconos femeninos) deberían de ser ordenadas, que las mujeres pueden fungir como ancianos, que las mujeres pueden ser ordenadas como ancianos, que los ancianos pueden bautizar, casar y conducir el servicio de comunión y que las mujeres llamadas y cualificadas pueden servir como pastores. Como resultado de esas políticas oficiales de la iglesia, más de ciento veinte mujeres actualmente sirven como pastores en Norteamérica, incluyendo algunas que sirven como pastores principales en iglesias grandes. Aunque la mayoría de esas mujeres no han sido ordenadas (sino comisionadas) como pastores, llevan a cabo todas o la mayoría de las funciones de los pastores ordenados.

Debido a que la Iglesia Adventista del Séptimo Día está comprometida a seguir la Biblia sin transigir, la iglesia no adoptó esas políticas sin haber estudiado primero lo que la Biblia dice. En 1973, por ejemplo, la Conferencia General solicitó al Biblical Research Institute [Instituto de Investigación Bíblica] (BRI) que reuniese a un grupo de peritos bíblicos y pastores para estudiar lo que la Biblia dice acerca del lugar de la mujer en el ministerio. Ese grupo de trece hombres y catorce mujeres informaron al Concilio Anual: «No vemos ninguna objeción teológica significativa a

la ordenación de mujeres al ministerio de la iglesia». A través de los años otros comités han informado consistentemente conclusiones similares. En 1977, Gordon Hyde, director del BRI informó: «Las observaciones presentadas, unidas a la labor llevada a cabo durante un periodo de varios años por el BRI y un comité de estudio, proveen el consenso de los involucrados de que no hay ningún mandato bíblico ni ninguna objeción a la ordenación de las mujeres a cualquier nivel de responsabilidad indicado por la ordenación».

La iglesia mundial nunca aceptó o rechazó oficialmente los puntos de vista de las Escrituras informados por esos comités de estudio sino que las políticas que la iglesia ha adoptado, como se menciona anteriormente, están claramente de acuerdo con las conclusiones de esos comités de estudio.

Ahí es donde surgen las diferencias de opinión. Esas políticas de la iglesia son contrarias a la forma como algunos adventistas del séptimo día interpretan las Escrituras. Algunos miembros y pastores quisieran que la iglesia cambiase radicalmente varias de las políticas actuales en relación a la ordenación de las mujeres al ministerio. Quisieran que cualquier grupo de la iglesia que estudie el papel de la mujer en el ministerio re-estudiase la Biblia y llegase a conclusiones diferentes de las que han obtenido los grupos de estudio anteriores.

Si el comité ejecutivo de la Unión del Pacífico ha votado desafiar las políticas y re-examinar la teología sobre la cual la iglesia ha basado sus políticas en relación a las mujeres en el ministerio, entonces el Recorder hubiese informado ambos lados de la discusión. Pero eso no fue lo que

hizo el comité ejecutivo de la Unión del Pacífico. Votó aplicar las políticas existentes consistentemente a todos los pastores para utilizar todos los dones de Dios para terminar su obra. Fue claro, durante las discusiones del Comité de Estudio sobre la Ordenación de la Unión del Pacífico, que los miembros del comité estaban familiarizados con los argumentos bíblicos a favor y en contra de la ordenación de las mujeres. El comité de estudio estuvo de acuerdo con las políticas adoptadas por la iglesia en relación al lugar de las mujeres en el ministerio y el comité ejecutivo votó 42 a 2 tomar el siguiente paso en la aplicación de esas políticas.

Debido a algunas cartas recibidas en la oficina del Recorder, es claro que este enfoque ha decepcionado a algunas personas que deseaban que la unión re-examinase las políticas de la iglesia y su comprensión de las Escrituras.

Porque muchas personas están interesadas en los argumentos bíblicos usados durante las varias décadas del debate, este número del Recorder incluye un vistazo breve de la discusión bíblica. Si esas muestras despiertan su apetito por más estudios bíblicos sobre las mujeres en el ministerio, hemos proveído un enlace a una página Web donde se puede continuar su estudio.

P. Si el voto es positivo durante la sesión especial, ¿significa que las mujeres pastores recibirán el mismo pago que los hombres cuando conduzcan bodas, funerales y bautismos?

R: En la Unión del Pacífico todos los pastores con asignaciones similares reciben ya el mismo pago, sin importar su sexo. Los hombres y las mujeres pastores reciben el mismo salario, seguro médico, prestaciones pastorales, beneficios de retiro y todas las otras áreas de remuneración. También, las mujeres pastores ya están autorizadas a conducir funerales y bodas, bautizar, celebrar la comunión y hacer prácticamente todo lo que los pastores hombres hacen.

El Manual de Iglesia lista dos cosas que un ministro ordenado puede hacer que un ministro comisionado no puede hacer: ordenar ancianos, diáconos y diaconisas; y formar, disolver o unir iglesias. Pero, en Norteamérica, las conferencias forman, disuelven y unen iglesias, no los pastores. En la mayoría de las iglesias en la Unión del Pacífico en las que una mujer es el pastor, la conferencia ya las ha autorizado para ordenar a los líderes locales. Así que si la sesión constituyente aprueba los cambios a la constitución que han sido sugeridos, no hay realmente cosa alguna que los pastores mujeres empezarán a hacer que no hayan hecho ya. Puede haber algunas que podrán empezar a ordenar ancianos pero esa es una porción muy pequeña de la labor del pastor.

P. Pero las mujeres no pueden ser elegidas presidente de la conferencia o la unión, ¿cierto?

R: En muchos lugares tal es el caso pero la constitución de la Unión del Pacífico ha mantenido por años que el presidente debe ser ordenado o comisionado, así que una mujer puede ser elegida presidente de la unión. La mayoría de las mujeres pastores en la Unión del Pacífico son empleadas por la Conferencia del Sureste de California, en la que también pueden ser elegidas como presidente.

La sesión especial no afectará las políticas de las conferencias en la unión o en el mundo. Si la política de la conferencia permite o previene a

una mujer fungir como presidente en la actualidad, se aplicará la misma política después de la sesión, sin importar el resultado del voto. Un voto positivo durante la sesión especial no abrirá automáticamente ninguna presidencia a las mujeres, ni cualificará a una mujer pastor a ser elegida presidente que no esté ya cualificada para ese papel.

Pero un voto positivo puede motivar a algunas conferencias a enmendar su constitución o cambiar sus políticas para permitir que las mujeres puedan ser elegidas presidente.

P. ¿Qué cambio habrá en la Unión del Pacífico si los delegados votan sí el 19 de agosto?

R: Esta es fácil. No cambiará ninguna cosa hecha por la Unión del Pacífico. Esta es la razón: Hasta principios de 2002, cada tres meses, cada conferencia de la Unión del Pacífico enviaba una lista de pastores para ser aprobados para ser ordenados y otra lista de pastores para ser aprobados para ser comisionados al comité ejecutivo de la Unión del Pacífico. El comité ejecutivo de la unión aprobaba las ordenaciones en un voto y las comisiones en un segundo voto. Pero a principios de 2002 la Conferencia del Sureste de California (SECC) informó a la unión que sus políticas ahora requerían que los hombres y las mujeres pastores fuesen tratados con igualdad. Por esa razón, todos los pastores de la SECC, tanto hombres como mujeres, serían «ordenados-comisionados». La unión pudo haber reaccionado creando y aprobando tres listas cada trimestre: ordenación, comisión y ordenación-comisión. La unión empezó a poner todas las solicitudes en una lista, ya fuese para ordenación, comisión o para ordenación-comisión. Durante diez años todos los candidatos cualificados han sido aprobados para «ordenación-comisión».

Ese sencillo cambio significa que las conferencias que ordenan hombres y comisionan mujeres reciben la aprobación que solicitan, las conferencias que ordenan hombres y no emplean mujeres como pastores reciben las aprobaciones que solicitan y las conferencias que ordenan-comisionan tanto a hombres como mujeres reciben la aprobación que solicitan. A principios de 2002, cuando la SECC empezó a ordenar tanto hombres como mujeres, eso tampoco requirió de algún cambio de parte de la unión. Todos sus nombres fueron añadidos a una lista para aprobación de «ordenación-comisión» con los demás.

Sin embargo, el voto de la sesión especial es importante. Si los delegados a la sesión especial votan autorizar a la unión a ordenar sin importar el sexo, ese voto significará que la política oficial de la unión está en armonía con la práctica de la unión y que la variedad de políticas de las conferencias son afirmadas oficialmente por la unión.

P. Todas esas políticas de ordenación diferentes para cada conferencia han de crear mucha confusión. ¿Qué sucede cuando una mujer pastor va a un lugar que no tiene la misma política que la del lugar en el que fue ordenada o comisionada?

R: De muchas maneras la Unión del Pacífico es un microcosmo de culturas del todo el mundo. Pero la variedad de prácticas y políticas de ordenación no ha creado conflicto o confusión de ninguna clase. Las iglesias, conferencias y escuelas alrededor del orbe invitan a mujeres a hablar cuando desean que una mujer hable sin importar lo que aparece

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en su credencial. Cuando una mujer es transferida de una conferencia que ordena mujeres pastores a una conferencia que comisiona mujeres pastores o viceversa, recibe credenciales de acuerdo con la política local y desempeña las funciones que su nuevo patrón le pida que lleve a cabo. La Conferencia General recientemente empleó a una mujer vicepresidente que anteriormente había servido en la Conferencia del Sureste de California y tenía credenciales de «ordenada-comisionada». Sin lugar a dudas, cuando se mudó de Loma Linda a Silver Spring, recibió credenciales nuevas que dicen «comisionada» y trabaja de acuerdo con la política de la Conferencia General. La Conferencia General no ha informado de ningún conflicto o confusión.

P. ¿Qué hará diferente la Unión del Pacífico si los delegados votan no aprobar los cambios?

R: La Unión del Pacífico ha seguido el método descrito de aprobación de ordenación durante diez años —con la constitución vigente. Podemos presumir, si los delegados votan no cambiar la constitución, que la unión no cambiará el proceso que ha estado siguiendo. Sería muy difícil para la unión cambiar el proceso actual porque todos los pastores son empleados, asignados y ordenados/comisionados por las conferencias, de acuerdo con la política de cada conferencia. Ni la Conferencia General, ni la División Norteamericana, ni la unión tienen la autoridad de mandar o cambiar la política de una conferencia en relación a sus empleados.

P. Entonces, ¿por qué se está llamando a una sesión especial? ¿Cambiará alguna cosa?

R: Es verdad que no habrá ningún cambio visible en el futuro cercano. Ya sea que los delegados aprueben o desapruében las enmiendas, las iglesias de la Unión del Pacífico que han tenido mujeres pastores antes de la sesión continuarán teniendo mujeres pastores después de la sesión, las iglesias que no tienen mujeres pastores continuarán sin mujeres pastores, quienes creen que la Biblia permite o requiere que las mujeres pastores sean tratadas igual que los hombres pastores continuarán creyéndolo y, quienes creen que la Biblia niega la ordenación o el ministerio pastoral a las mujeres continuarán creyéndolo de la misma manera. Pero varias cosas significativas cambiarán seguramente si los delegados aprueban las enmiendas:

1. Las mujeres pastores actuales tendrán el conocimiento de contar con el apoyo completo y absoluto, así como con la afirmación de la iglesia, lo mismo que los hombres pastores —por lo menos en la Unión del Pacífico.
2. Las jovencitas con el sentido del llamado de Dios para entrar en el ministerio pastoral sabrán que la Unión del Pacífico no les negará un llamado debido a su sexo. Con el tiempo, esto probablemente resultará en un mayor número de candidatos cualificados, punto, sin importar su sexo.
3. Las conferencias estarán capacitadas oficialmente, sin reservación, a adoptar y promulgar políticas que reflejen las necesidades de su misión, ya sea que incluya a mujeres pastores o no. Recientemente, la Conferencia del Sur de California (SCC) votó empezar a ordenar mujeres pastores cuando la Unión del Pacífico lo autorice oficialmente. Así que si los delegados aprueban el cambio, las mujeres pastores en la SCC serán ordenadas en lugar de ser comisionadas. En el futuro,

otras conferencias en la Unión del Pacífico pueden o no seguir pasos similares.

4. Dado que, en la Iglesia Adventista del Séptimo Día, la política generalmente se ajusta a seguir las prácticas en curso, la iglesia mundial puede reconocer que la flexibilidad demostrada en la Unión del Pacífico es una manera buena y apropiada de resolver este tema alrededor del mundo, preservando unidad a la vez que se facilita la misión de la iglesia.

P. El presidente de la Conferencia General ha iniciado un proceso para estudiar la teología de la ordenación. El estudio está programado para concluir en 2014, con una acción posible en la sesión de la Conferencia General en 2015. ¿Por qué no espera la Unión del Pacífico para que ese estudio se lleve a cabo antes de tomar acción?

R: El comité ejecutivo decidió permitir que los constituyentes tomaran esa decisión. Los delegados pueden decidir esperar. El presidente de la Conferencia General ha asignado dos representantes para apelar a los delegados a esperar. Pero hay varias cosas que los delegados probablemente deben considerar antes de votar esperar. Primero, durante treinta años la iglesia ha estado tratando de desarrollar una política de ordenación que se encaje a todo el mundo. En 2010 el entonces presidente de la Conferencia General, Jan Paulsen, hizo una encuesta con los trece presidentes de división. Tres de las divisiones informaron que la ordenación de mujeres sería de mucha ayuda y aceptable, y ocho de las divisiones informaron que sería inaceptable en la cultura en la que se encuentran para ganar discípulos para Cristo (dos, aparentemente, no respondieron).

Parece ser claro para muchos líderes de la iglesia que si se adopta una política para todos, la obra de Dios en algunas partes del mundo se beneficiaría mientras que la obra de Dios en otras partes del mundo sufriría. Un mismo método para todo el mundo parece ser contrario a la Biblia, en la que Pablo dijo que «a todos me he hecho de todo, para que de todos modos salve a algunos» (1 Corintios 9:22). Pareciera ser contrario al consejo de Elena White, quien dijo varias veces que la labor no debería de hacerse de la misma manera en todas partes; y es ciertamente contrario a la razón por la cual se formaron uniones en primer lugar —para permitir que el Espíritu de Dios guíe de distintas maneras en las diversas partes del mundo. Por lo menos esa es la visión del comité ejecutivo de la Unión del Pacífico. Los delegados están en libertad de estar o no de acuerdo.

P. La iglesia votó en 1990 no ordenar mujeres y en 1995 votó no delegar la decisión de la ordenación a las trece divisiones. ¿Por qué tomaría la Unión del Pacífico una acción en contra de esos votos?

R: La Iglesia Adventista del Séptimo Día no tiene una política o doctrina limitando la ordenación a hombres, aunque es una práctica en curso. Los votos de la Conferencia General (CG) en 1990 y 1995 fueron votos para no crear una política de ordenación en esa instancia. Para que esos votos se tornen en política de la iglesia, deberían de escribirse cuidadosamente políticas que sean votadas y añadidas al libro de más de novecientas páginas que es el GC Working Policy [Política de trabajo de la CG] o al Manual de Iglesia. Tales políticas no han sido consideradas.

Una situación similar surgió en 1975. La CG votó ese año que las diaconisas deberían ser ordenadas. Pero en la sesión de 2010 se debatió acaloradamente si se debería de añadir al Manual de Iglesia. Muchos delegados probablemente se preguntaron por qué se estaba discutiendo todavía la ordenación de las diaconisas treinta y cinco años después de haber sido votado pero los administradores de la iglesia sabían exactamente por qué: porque hasta que la acción votada en 1975 fuese añadida al GC Working Policy o al Manual de Iglesia, era solamente una directriz para ser usada por las iglesias en aquellas partes del mundo en las que la iglesia la encontraba útil para su misión.

Lo mismo se aplica a los votos de 1990 y 1995. Por eso es que el ex presidente Jan Paulsen pudo decir acerca de la ordenación de las mujeres en 2006: «Hemos hablado acerca de esto y lo hemos considerado en más de una ocasión, pero no hemos sido capaces de tomar una decisión en este asunto afirmando una dirección que la iglesia global pueda seguir».

No se ha sugerido ninguna política de ordenación desde 1990 y 1995. El comité ejecutivo de la Unión del Pacífico cree que es tiempo de reconocer que una política global no es la respuesta a este problema de 130 años. La política de la CG especifica que la autoridad final y la responsabilidad de decidir quién debería de ser ordenado recae en las uniones. El comité ejecutivo de la Unión del Pacífico cree que este problema desconcertante se resuelve cuando las uniones ejercitan su responsabilidad en lugar de esperar una política mundial.

P. Si la Unión del Pacífico desarrolla una política de ordenación antes de que la Conferencia General vote una política, ¿es eso rebelión contra la iglesia mundial?

R: No. Las uniones fueron adoptadas por la iglesia mundial en 1901 para permitir flexibilidad en métodos de ministrar en distintas partes del mundo. La Iglesia Adventista del Séptimo Día no es gobernada por una jerarquía. De hecho, la iglesia se ha sentido tan convencida de esto, que en la reorganización de la iglesia en 1901, adoptaron una constitución que no incluye al presidente de la CG. En nuestra iglesia toda la autoridad se deriva de la membresía. La membresía asigna ciertas responsabilidades y autoridad a los niveles más «elevados» de la organización de la iglesia. Por ejemplo, la iglesia mundial asigna misioneros a varias partes del mundo y administra el presupuesto para las misiones mundiales. La iglesia mundial adopta votos de bautismo en común y políticas de membresía pero solamente la iglesia local tiene la autoridad de decidir quién ha de ser o no ser miembro de una iglesia en particular. El Manual de Iglesia dice que trabajar en sábado es una razón para que un miembro sea expulsado pero solo la iglesia local tiene la autoridad de decidir si un miembro que trabaja en sábado será expulsado. La decisión de la iglesia local no puede ser ordenada o vetada por la conferencia, la unión, la división o la CG.

Este sistema de gobierno fue votado por nuestros pioneros porque creían que capacitaría al Espíritu Santo a guiar mejor en las vidas de la mayoría de la gente, resultando en un ministerio más efectivo de la iglesia alrededor del mundo.

De la misma forma, la iglesia mundial vota políticas de empleo para pastores pero solamente la conferencia local decide quién será empleado y dónde será asignado. La iglesia mundial vota cualificaciones para la ordenación, pero solamente la unión tiene la autoridad de decidir quién será aprobado para la ordenación.

La Iglesia Adventista del Séptimo Día no estaría teniendo esta discusión acerca de la ordenación de mujeres al ministerio si la iglesia fuese una jerarquía: la Conferencia General tomaría la decisión y las uniones y conferencias tendrían que obedecer. No tendríamos esta discusión si fuésemos congregacionalistas: cada iglesia tomaría su decisión y nadie de las oficinas mundiales podría quejarse. Estamos enfrascados en esta discusión debido a la naturaleza especial de la Iglesia Adventista del Séptimo Día, en la que ningún nivel de la iglesia tiene la autoridad final en todo.

Un documento producido recientemente por la Conferencia General comentó correctamente que la distribución de autoridad en la iglesia crea una tensión entre las perspectivas de la iglesia mundial y las perspectivas locales. Esa tensión debería ser una conversación amistosa y cordial entre líderes mundiales —que generalmente creen que la obra de Dios procedería más eficientemente si las uniones, conferencias e iglesias locales se ajustasen a las políticas mundiales— y los líderes locales que generalmente creen que la obra de Dios puede hacerse más eficientemente si se planifica al nivel local, sin interferencia.

P. El comité de la constitución ha sugerido que la constitución debería ser cambiada para decir que las políticas de la Unión del Pacífico estarán «en general» en armonía con las políticas de la iglesia mundial. ¿No abre eso las puertas a la rebelión y la apostasía?

R: No. Podría, si esa oración fuese lo único que nos une. Pero la Unión del Pacífico ha sido leal en su apoyo a la Iglesia Adventista del Séptimo Día mundial desde 1901 y esa declaración —que las políticas de esta unión estarán en armonía con la política de la CG— no fue añadida hasta cien años después, en 2001. Unas cuantas frases antes de la frase a ser cambiada, la constitución declara que el propósito de la Unión del Pacífico es «promover la misión mundial de la Iglesia Adventista del Séptimo Día». La siguiente frase después de la frase a ser cambiada dice: «Esta unión proseguirá los fines de la iglesia en armonía con las doctrinas, programas e iniciativas adoptadas y aprobadas por la Conferencia General de Adventistas del Séptimo Día en sesión constituyente».

Cualquiera sea el resultado de esta sesión especial, todos los Adventistas del Séptimo Día son hermanos y hermanas en Cristo, unidos por su amor hacia nosotros, por nuestro amor hacia él y por nuestro amor mutuo. Los oficiales de la Unión del Pacífico y los miembros del comité ejecutivo invitan a todos los miembros en nuestro territorio a estudiar la situación cuidadosamente, a orar para que el Espíritu Santo guíe la discusión y los votos y, para resolver cualquiera sea el resultado final, permaneceremos unidos en nuestro propósito —predicar las buenas nuevas de salvación en Cristo y preparar a un pueblo para su pronta venida.

Para más, visite <http://session.adventistfaith.org>.

¿Se Encuentra Apoyo en la Biblia para la Ordenación de las Mujeres al Ministerio del Evangelio?

Por Adventists Affirm

No

El 9 de mayo de 2012, el comité ejecutivo de la Unión del Pacífico votó (42 a 2) autorizar a la Unión del Pacífico aprobar la ordenación al ministerio pastoral sin tomar en cuenta el sexo y llamar a una sesión especial de constituyentes para enmendar la constitución y hacer la acción oficial.

El comité ejecutivo basó su acción en estudios adventistas llevados a cabo con anterioridad que han determinado que la Biblia no excluye a las mujeres de ser pastores en iglesias o de ser ordenadas, pero muchos delegados desearán estudiar lo que la Biblia enseña a este respecto. Los dos artículos siguientes, escritos por Adventistas del Séptimo Día comprometidos, leales y conservadores, proveen una breve introducción a los textos considerados más comúnmente y las maneras contradictorias como algunos adventistas interpretan esos textos. Más estudios bíblicos sobre ese tema se encuentran en <http://session.adventistfaith.org>.

Las siguientes afirmaciones fueron publicadas originalmente en *Adventists Affirm*, una revista independiente descrita como «una publicación que afirma las creencias Adventistas del Séptimo Día», vol. 3, núm. 2, otoño 1989. Fueron incluidas después como Apéndice B en el libro *Prove All Things*, editado por Mercedes H. Dyer (Berrien Springs, Mich: *Adventists Affirm*, 2000). La introducción señala que «el consejo editorial de *Adventists Affirm* ha preparado este documento con la contribución y los consejos de otros peritos y líderes de iglesia adventistas». El consejo editorial durante su publicación incluía a: Genevieve Bothe, Samuele Bacchiocchi, Carl Coffman, William Fagal, Hedwig Jemison, Betty Lou Hartlein, C. Raymond Holmes, Warren H. Johns, Rosalie Haffner Lee, C. Mervyn Maxwell, Dolores Slikkers, Stephen V. Wallace, Mary E. Walsh y Douglas Waterhouse.

Afirmaciones

1. Afirmamos que los hombres y las mujeres son iguales ante Dios. Ambos fueron creados a la imagen de Dios (Gén 1:27) y ambos han sido redimidos por Jesucristo (Gál 3:28).
2. Afirmamos que las Escrituras enseñan diferencias en sus funciones a la vez que mantienen igualdad de ser. El hombre es llamado a ejercer como cabeza cariñosa y sacrificada en el hogar y en la iglesia, siguiendo el patrón de Jesús como cabeza (Efe 5:21, 25; 1 Cor 11:3). La mujer es llamada a aceptar de buena gana y a cooperar con la función como cabeza cariñosa del hombre, no como una costumbre cultural, sino como un principio ordenado divinamente («como al Señor» Efe 5:22; ver 1 Cor 11:3; 1 Tim 2:12, 13). Dios ordenó esas distinciones como parte de su poder creador; deberían de ser respetadas tanto en el hogar como en la iglesia.
3. Afirmamos que 1 Timoteo 2:12-3:7 es vigente en la actualidad y no puede confinarse al antiguo Éfeso. «No permito a la mujer enseñar, ni ejercer dominio sobre el hombre. . . es necesario que el obispo sea irreprensible, marido de una sola mujer». Pablo apoya su enseñanza con una apelación, no a la cultura, sino a las Escrituras y, específicamente, a la creación: «Porque Adán fue formado primero, después Eva; y Adán no fue engañado, sino que la mujer, siendo engañada, incurrió en transgresión». Restringir el argumento de Pablo al pasado o a situaciones limitadas actuales anularía su apelación a las Escrituras y negaría su autoridad como maestro.
4. Afirmamos que la distinción de papeles fue asignada por Dios durante la creación, antes de la caída (Gén 2:18-23) y continúa como parte de la redención después de la cruz. «Porque Adán fue formado primero, después Eva» (1 Tim 2:13); «Cristo es la cabeza de todo varón, y el varón es la cabeza de la mujer, y Dios la cabeza de Cristo» (1 Cor 11:3). La caída distorsionó la relación funcional entre los hombres y las mujeres tanto en el hogar como en la iglesia. En lugar de un liderazgo compasivo y sacrificial, los hombres pueden tratar de dominar o de escapar a su responsabilidad. En lugar de una noble cooperación, las mujeres pueden tratar de usurpar el liderazgo del hombre o adoptar una sumisión servil.

Continúa en la página 50 ...

SÍ

Por Richard Davidson

La Biblia Apoya la Ordenación/Comisión de Mujeres Como Pastores

Richard M. Davidson, Ph.D, es profesor de Exegesis del Antiguo Testamento; director del Departamento de Antiguo Testamento, Seventh-day Adventist Theological Seminary, Andrews University, Berrien Springs, Mich. Davidson es ex presidente de la Adventist Theological Society. En 1998, un comité ad hoc del seminario publicó el libro *Women in Ministry: Biblical and Historical Perspectives* [Mujeres en el ministerio: Perspectivas bíblicas e históricas] (Andrews University Press, editado por Nancy Vyhmeister). El capítulo 13, «Headship, Submission, and Equality in Scripture» [Dominio, sumisión e igualdad en las Escrituras], fue escrito por Davidson quien describe el siguiente bosquejo como un folleto informativo usado en conexión con ese capítulo.

1. Génesis 1 enseña que los hombres y las mujeres participan igualmente en la imagen de Dios. «Y creó Dios al hombre [Heb. *ha'adam* "humanidad"] a su imagen, a imagen de Dios lo creó; varón y hembra los creó» (Gén 1:27). Este pasaje básico (y el texto que lo rodea) nos da una perspectiva del orden divino de la creación. Aquí el hombre y la mujer son completamente iguales, con no subordinación del uno al otro. Encontramos que esta descripción de la relación entre el hombre y la mujer aparece a lo largo de las Escrituras y fuera de las mismas. Ningún escritor inspirado —ni Moisés, Jesús, Pablo o Elena White— enseña el dominio de la creación del hombre sobre la mujer. Tal actitud nunca ha sido aceptada en la historia del adventismo.
2. Génesis 2 refuerza Génesis 1. En Génesis 2 la mujer es presentada como el clímax, la corona de la creación. Es creada de una costilla de Adán para mostrar que ha de «estar a su lado como su igual» (Gén 2:21, 22, *Patriarcas y profetas*, pág. 27). Es la *'ezer kenegdo* («ayuda idónea», Gén 2:18) que, en el original, no denota un asistente o ayuda subordinada. En otros pasajes de las Escrituras Dios mismo es llamado *'ezer* («ayuda») (Exo 18:4; Deut 33:7, 26; Sal 33:20; 70:5; 115:9, 10, 11). La frase *'ezer kenegdo* en Génesis 2 denota no menos que una contraparte igual, un «compañero» (Gén 2:18, 22). Contrario al argumento popular, Adán no nombra a la mujer (ejerciendo por lo tanto autoridad sobre ella) antes de la caída en Gén 2:23. Adán no pone nombre a la mujer hasta después de la caída (Gén 3:20). En breve, Génesis 2 no contiene ningún orden de subordinación de la mujer al hombre o la restringe de entrar en una participación completa e igual con el hombre en ningún ministerio al cual Dios la ha llamado.
3. La sujeción o sumisión de la esposa a su esposo vino después de la caída. Se menciona la sujeción de Eva a Adán en Génesis 3. Dios le dice a Eva: «Tu deseo será para tu marido, y él se enseñoreará de ti» (Génesis 3:16). Pero es crucial que reconozcamos que la sujeción de Eva a Adán viene después de la caída. Es más, se limita a la relación esposo-esposa y, por lo tanto, no se refiere a una subordinación general de las mujeres a los hombres. Esto es precisamente consistente con la interpretación de Elena White (ver especialmente *Patriarcas y profetas*, págs. 58, 59, *Testimonies*, vol. 1, págs. 307, 308 y *Testimonies*, vol. 3, pág. 484) y el *Comentario Bíblico Adventista*. El dominio del esposo y la servidumbre establecidos en este pasaje no se pueden aplicar extensivamente a la relación de hombres-mujeres en general lo mismo que el deseo sexual de la esposa hacia el esposo no puede ser ampliado para implicar deseo sexual de todas las mujeres por todos los hombres.
4. Los escritos de Pablo mantienen el modelo del Edén. Pablo da muchas instrucciones referentes a la relación entre esposos y esposas. Como puede ser visto en 1 Tim 2:14 (ver también 1 Cor 14:34 y *Patriarcas y profetas*, págs. 58, 59) es, a final de cuentas, a la luz de Génesis 3:16 que indica que «la cabeza de la esposa es el esposo» (1 Corintios 11:3) y pide a las mujeres que estén sujetas «a sus maridos en todo» (Efesios 5:24). Tales pasajes como 1 Cor 11:3-12, 1 Cor 14:34-35 y 1 Tim 2:11-12 tienen que ver con el tema de sumisión de las mujeres a sus maridos y no de las mujeres a los hombres en general. Es más, en

Continúa en la página 51 ...

Al hacer tal cosa, ambos pierden las bendiciones que Dios tenía en mente para ellos.

5. Afirmamos que la redención en Cristo remueve las distorsiones de las relaciones funcionales apropiadas que son el resultado de la caída y eleva las relaciones funcionales adecuadas:

—En el hogar, los esposos deben vencer sus deseos de dominar o ser pasivos, aprendiendo a proveer un liderazgo compasivo y sacrificado por sus esposas y sus hijos, tratando de animarlos y capacitarlos para hacer el bien. De la misma manera, la esposa debería de hacer a un lado cualquier deseo de resistir la autoridad apropiada de su esposo, aprendiendo a cooperar dispuesta y alegremente con el liderazgo compasivo de su esposo ayudándole a desarrollarse como el hombre de Dios llamado a ser.

—En la iglesia, la redención da a los hombres y mujeres una parte igual en las bendiciones de salvación y gracia para servir de acuerdo con los papeles ordenados por Dios a cada uno.

6. Afirmamos que tanto el Antiguo como el Nuevo Testamento apoyan ampliamente la participación activa de las mujeres en la vida religiosa privada y pública del pueblo de Dios. En el Antiguo Testamento las mujeres participaban en el estudio y la enseñanza de la ley (Neh 8:2; Prov 1:18; Deut 13:6-11), ofreciendo oraciones y promesas a Dios (1 Sam 1:10; Núm 30:9; Gén 25:22; 2 Reyes 4:9-10, 20-37), en el ministerio «en la puerta del tabernáculo de reunión» (1 Sam 2:22), cantando en el culto del templo (Ezra 2:65), y participando en el ministerio profético de exhortación y dirección (2 Reyes 22:14-20; 2 Cró 34:22-28). En el Nuevo Testamento encontramos mujeres llevando a cabo la misión de la iglesia (Hechos 16:14-15; 21:8-9; Rom 16:1-4, 12). De la misma manera, durante más de cien años, la Iglesia Adventista ha incorporado a mujeres en su ministerio como instructoras bíblicas que han ayudado a ganar miles de personas y han sido parte importante del equipo pastoral. Aunque necesita hacer más, la iglesia ha utilizado los talentos de las mujeres en esta y muchas otras maneras vitales. De esa manera, creemos que las mujeres tienen funciones apropiadas en la labor de Dios y de la iglesia.

7. Afirmamos que la Biblia excluye la ordenación de mujeres como sacerdotes en el Antiguo Testamento y como apóstoles/ancianos/pastores en el Nuevo Testamento por razones bíblicas y teológicas y no por razones sociales y culturales. El Nuevo Testamento explícitamente apela al orden y método de la creación de Adán y Eva para explicar por qué las mujeres no deberían de ejercitar una función de cabeza de enseñanza dentro de la iglesia. Ver 1 Tim 2:13; 1 Cor 11:8. En esos textos el orden y la forma de la creación de Adán y Eva revelan el diseño de Dios para la función del hombre como cabeza espiritual del hogar y la iglesia. (Para más información, ver el primer volumen de *Affirm* [Apéndice A en «Prove All Things»]).

8. Afirmamos que existe una correlación clara entre la función de cabeza de un padre en el hogar y la del anciano/pastor en la iglesia. «Es necesario que el obispo. . . gobierne bien su casa» (1 Tim 3:2-5). Elena White mantiene esta correlación: «Como sacerdote en el hogar, y como embajador de Cristo en la iglesia, debe ejemplificar en su vida el carácter de Cristo. . . El que no resulta un fiel y sabio pastor en el hogar, seguramente no podrá ser un fiel pastor del rebaño de Dios en la iglesia» (*Reflejemos a Jesús*, pág. 172). «Debe considerarse la familia de la persona sugerida para un cargo [de anciano]. . . Si él no ejerce tacto,

prudencia ni piedad eficaz en casa, en el manejo de su propia familia, no es arriesgado concluir que los mismos defectos se manifestarán en la iglesia, que se verá en ella la misma administración no santificada» (*Testimonios para la Iglesia*, Vol. 5, págs. 582, 583).

9. Afirmamos que existe una correlación entre la función de un anciano/pastor como padre espiritual de la familia de la fe y la función de Dios como el Padre de la familia humana. Aunque Dios trasciende las distinciones sexuales de funciones, ha escogido revelarse como nuestro Padre, tal como lo expresó Jesús repetidamente. Aparentemente la razón es que la función de un padre en el hogar y la de un anciano (figura de un padre mayor, 1 Tim 5:1) o pastor en un hogar de la fe (1 Cor 4:15) es la mejor representación del papel que Dios mismo tiene con nosotros, sus hijos (Efe 3:14, 15). Esa función simbólica especial que el anciano o pastor es llamado a fungir, como representante del Padre, Pastor y Cabeza de la iglesia celestial no puede ser llevada a cabo legítimamente por una mujer como pastor ya que su función bíblica es la de madre y no de padre (1 Tim 5:2). Dedicar a una mujer que funja en un papel de cabeza como anciano/pastor es una adulteración de la representación de Dios por el pastor. Tratar de apoyar la ordenación de las mujeres al desvanecer esta distinción a través de la oración a Dios como «nuestro Padre y Madre en el cielo» es reminiscente del paganismo que los escritores bíblicos opusieron vehementemente.

10. Afirmamos que no debería de introducirse ninguna enseñanza o práctica nueva a la Iglesia Adventista del Séptimo Día a menos que tengamos una orden clara de las Escrituras. En este tema, el consejo de Elena White es claro: «La Biblia debe ser nuestra norma para cada doctrina y práctica. . . Es la palabra del Dios vivo la que decide cualquier controversia» (*The Ellen G. White 1888 Materials*, págs. 44, 45). «Dios tendrá en la tierra un pueblo que sostendrá la Biblia y la Biblia sola, como piedra de toque de todas las doctrinas y base de todas las reformas. Ni las opiniones de los sabios, ni las deducciones de la ciencia, ni los credos o decisiones de concilios tan numerosos y discordantes como lo son las iglesias que representan, ni la voz de las mayorías, nada de esto, ni en conjunto ni en parte, debe ser considerado como evidencia en favor o en contra de cualquier punto de fe religiosa. Antes de aceptar cualquier doctrina o precepto debemos cerciorarnos de si los autoriza un categórico “Así dice Jehová”» (*El conflicto de los siglos*, pág. 654).

La lista de afirmaciones es seguida por una lista de «Preocupaciones» producidas por el mismo equipo editorial en 1989. La Preocupación No. 4, dice: «Estamos profundamente preocupados acerca de las contradicciones aparentes en la decisión del Concilio Anual de 1989 de no ordenar mujeres al ministerio del evangelio pero autorizarlas a que “lleven a cabo esencialmente las funciones ministeriales de un ministro ordenado”. Quienes abogan por la ordenación se quejan de que la acción hace del sexo el único factor para excluir a las mujeres de servir como pastores completos. Otros encuentran la decisión inaceptable porque capacita a las mujeres a tener la función de cabeza como pastor. Además, permitir que la gente (hombre o mujer) lleve a cabo las funciones de un ministro ordenado sin haber sido ordenado degrada la ordenación ministerial, haciéndola aparecer superflua».

El artículo completo [en inglés] de la revista *Adventists Affirm* y el estudio completo de Richard Davidson puede ser leído en línea en <http://session.adventistfaith.org> (clic en «Bible Texts» en la barra de la izquierda).

1 Tim 2:13, Pablo no está argumentando en favor de la creación del dominio del hombre sobre la mujer como se ha asumido frecuentemente. Al contrario, está corrigiendo una teología sincretista falsa en Éfeso que pretendía que la mujer fue creada primero y el hombre cayó primero haciendo, por lo tanto, a la mujer superior al hombre. Debido a esa falsa teología las esposas aparentemente señoreaban sobre sus maridos en reuniones públicas de la iglesia. El consejo de Pablo a los esposos y esposas no puede ser ampliado a las relaciones de hombres y mujeres en general. El apóstol mismo muestra cómo la relación del matrimonio se aplica a la iglesia. El dominio del esposo en el hogar no es equiparado al dominio de los varones en la iglesia. Al contrario, el marido/cabeza de la iglesia es Cristo y todos en la iglesia —incluyendo a los hombres— son su «esposa», sometidos igualmente a él (Efe 5:21-23).

5. En el Antiguo Testamento vemos a numerosas mujeres en el ministerio, incluyendo funciones de liderazgo sobre los hombres, confirmando así Génesis 1: las matriarcas de Génesis; Débora (Jueces 4 y 5), uno de los jueces sobre todo Israel —hombres y mujeres; Miriam (Éxodo 15:20, 21); Hulda (2 Reyes 22:13, 14; 2 Cró 34:22-28); Ester y otras (Éxodo 38:8; 1 Sam 2:22; 2 Sam 14:2-20; 20:14-22). Y una cantidad de mujeres predicadoras (Sal 68:11). Aunque en el Israel del Antiguo Testamento existían discrepancias sociales entre hombres y mujeres, reflejando una distorsión del ideal divino establecido en Génesis 1, no hay restricciones legales prohibiendo a las mujeres puestos de influencia, liderazgo y autoridad sobre los hombres. El plan original de Dios era que todo Israel fuese un «reino de sacerdotes» (Éx 19:6). Debido al pecado de Israel se dio un plan alternativo en el cual se excluía a la mayoría de los hombres —excepto a una familia en una tribu de Israel. Pero en el Nuevo Testamento el evangelio restablece el plan original de Dios. No se trata de unos cuantos sacerdotes sino que, de nuevo el «sacerdocio de todos los creyentes» (1 Pe 2:5, 9; Apoc 1:6). Joel 2:28-30 predice un tiempo, en los últimos días, cuando tanto hombres y mujeres tendrán el mismo acceso a los dones del Espíritu (ver también la promesa radical de un nuevo pacto en relación a las funciones de la mujer en Jer 31:22, 31-34).
6. Jesús hizo un llamado a su pueblo a volver al plan original en relación a la función de las mujeres. En el Nuevo Testamento, Jesús mismo estableció el tono para la restauración del evangelio al señalar a quienes lo escuchaban al plan original «desde el principio» (Mateo 19:8). No hizo nada precipitadamente, trastornando la materia de la cultura judía; no ordenó a mujeres como sus discípulos inmediatos, lo mismo que no ordenó a gentiles. Pero señaló el camino al ideal hedónico en su revolucionaria forma de tratar y exaltar a las mujeres (ver Juan 4:7-30; Mar 5:25-34; Lucas 8:1-3; Mateo 15:21-28; Juan 20:1-18, etc.).
7. El ideal del evangelio es retornar al modelo del Edén. Pablo declara enfáticamente: «No hay judío, ni griego; no hay siervo, ni libre; no hay varón, ni hembra: porque todos vosotros sois uno en Cristo Jesús» (Gál 3:28). No se trata simplemente de una declaración de acceso igual a la salvación para los diferentes grupos (cf. Gál 2:11-15; Efe 2:14-15) sino que específicamente señala esas tres relaciones en las cuales los judíos han pervertido el plan original de Dios en Génesis 1 subordinando un grupo a otro: (1) judío-gentil, (2) esclavo-amoroso, (3) varón-hembra. Al utilizar los raros términos «varón-hembra» (*arsen-thēly*) en el Nuevo Testamento, en lugar de «marido-mujer» (*anēr-gunē*),

Pablo establece una conexión con Génesis 1:27 y muestra de esa manera cómo el evangelio nos llama al ideal divino, en el cual no hay lugar para una subordinación general de las hembras a los varones.

Con las restricciones culturales de sus días, Pablo y la iglesia primitiva (como Jesús), no actuaron precipitadamente. La subordinación de los gentiles era difícil de extirpar (incluso para Pedro [Gál 2:11-14]). La esclavitud no fue abolida inmediatamente en la iglesia (ver Efe 6:5-9; Col 3:22; Filem 12; 1 Tim 6:1). De la misma manera, las mujeres no recibieron inmediatamente participación completa e igual con los hombres en el ministerio de la iglesia. Sin embargo, Febe es mencionada como «diácono» (Rom 16:1); Junia fue un apóstol (Rom 16:7) y los líderes de la iglesia en Filipo eran mujeres (Fil 4:2, 3). Priscila asumió un papel de enseñanza autoritaria sobre los hombres (Hechos 18) y la «señora elegida» (2 Juan 1) puede haber sido una prominente líder de iglesia con una congregación bajo su responsabilidad.

La lista de cualificaciones que Pablo da para los ancianos está enmarcada en el género masculino («marido de una mujer», literalmente «de una mujer marido» [1 Tim 3:1-7; Tito 1:5-9]) no excluye a las mujeres de servir como ancianos lo mismo que el género masculino de los Diez Mandamientos (Éx 20; ver especialmente el versículo 17) exenta a las mujeres de su obediencia. Al contrario, esos pasajes mantienen el ideal hedónico —el principio de la monogamia (Gén 2:24).

Dios no habla directamente en relación al tema de la ordenación de mujeres en el Nuevo Testamento, lo mismo que no habla directamente acerca de la abolición de la esclavitud, el vegetarianismo, la abstinencia del alcohol y muchos otros temas basados en los principios establecidos «en el principio». Pero nos ha dado principios bíblicos claros para guiar nuestras decisiones.

En estos últimos días Dios ha llamado a su iglesia a volver al plan original para cada área de nuestras vidas: nuestra dieta, nuestro día de adoración —y las tres relaciones humanas mencionadas en Gálatas 3. Dios nos llama a retornar al ideal hedónico de las relaciones varón-hembra que permite a las mujeres igual acceso a los dones del Espíritu (Joel 2:28-30; Efe 4:11-13). Conforme el Espíritu da dones a las mujeres para el ministerio «repartiendo particularmente a cada uno como quiere» (1 Corintios 12:11), nuestra oración es que la iglesia obedezca la dirección del Espíritu.

Por motivos de espacio, las referencias para mayor estudio fueron sacadas de este bosquejo. El material completo se encuentra en <http://session.adventist-faith.org>. Clic en «Bible Texts» en la barra de la izquierda.

Tales pasajes como 1 Cor 11:3-12, 1 Cor 14:34-35 y 1 Tim 2:11-12 tienen que ver con el tema de sumisión de las mujeres a sus maridos y no de las mujeres a los hombres en general. Es más, en 1 Tim 2:13, Pablo no está argumentando en favor de la creación del dominio del hombre sobre la mujer como se ha asumido frecuentemente.

Al contrario, está corrigiendo una teología sincretista falsa en Éfeso que pretendía que la mujer fue creada primero y el hombre cayó primero haciendo, por lo tanto, a la mujer superior al hombre. Debido a esa falsa teología las esposas aparentemente señoreaban sobre sus maridos en reuniones públicas de la iglesia. El consejo de Pablo a los esposos y esposas no puede ser ampliado a las relaciones de hombres y mujeres en general.

CALENDARS

Arizona

RAW FOODS POTLUCK (Aug. 11) 2nd Saturday of each month. 6:30 p.m. Central church, 777 W Montecito, Phoenix. New-comers, please bring a vegetable or fruit salad without dressing. For recipe ideas, visit www.hacres.com. Info: stanhowerton@yahoo.com or call 480-430-5492.

THUNDERBIRD ADVENTIST ACADEMY Registration (Aug. 12), first day of classes (Aug. 13) at 7410 E. Sutton Dr., Scottsdale. Info: 480-948-3300. Arizona Adventist elementary schools begin Monday, Aug. 13, with registration dates differing with each school.

Central California

ADVENTURERS FAMILY FUN DAY (Aug. 12). Info: Norma Villarreal, 559-347-3174, nvillarreal@cccda.org.

HISPANIC MARRIAGE RETREAT (Aug. 24-26) Leoni Meadows. Info: Florina Morales, 559-347-3114, fmorales@cccda.org.

MARRIAGE SEMINAR (Aug. 25) in the Bay Area. Info: Marilyn Novielli, 559-347-3176, mnovielli@cccda.org.

HISPANIC YOUNG ADULT CAMP (Aug. 31-Sept. 3) Wawona. Info: Florina Morales, 559-347-3114, fmorales@cccda.org.

ADVENTURER LEADERS Training Areas 1-3 (Sept. 6-7) Info: Norma Villarreal, 559-347-3174, nvillarreal@cccda.org.

CAMP WAWONA Volunteer Project (Sept. 9-12) We need all types of volunteers for this project. Lodging and food are provided. Info: Caron Oswald, 559-347-3181, coswald@cccda.org.

Nevada-Utah

GREATER SALT LAKE CITY Convocation (Sept. 8) 9:30 a.m.-5:30 p.m. Speakers: Mike and Gail Tucker, from Faith for Today and Mad About Marriage. Summit Christian Academy gym, 4020 S 900 E, Salt Lake City, UT 84124. Info: 801-484-4331, pastor@wasatchhills.org.

N-U CONF. OPEN HOUSE and Dedication (Sept. 16) 2-4 p.m. Come and go. Dedication ceremony 2 p.m. Recent past presidents will be attending and tours will be given. 10475 Double R Blvd., Reno, NV 89521.

Northern California

YOUTH COUNCIL Mid-Week of Prayer (Aug. 8-11) 7 p.m. Vallejo Berea church,

833 Louisiana Street, Vallejo. A nightly worship service led by young adults, including a praise team, testimony service and special guest speaker. Info: 707-644-3015.

FAIRFIELD SPANISH CHURCH Building Grand Opening (Aug. 18) 11 a.m. 40 Buena Vista Avenue, Suisan City. Info: NCC Hispanic Ministries Department, 925-603-5092.

AUTHOR MARTY BROUNSTEIN (Aug. 22) 7 p.m. Pleasant Hill church, 800 Grayson Road, Pleasant Hill. He will discuss his book, *Two among the Righteous Few: A story of courage in the Holocaust*. Info: 925-934-5803.

KELLY MOWRER CONCERT (Aug. 25) 7 p.m. Napa Community church, 1105 G Street, Napa. Info: 707-252-2444.

ALAMEDA EAST BAY Chinese Church Dedication (Aug. 25) 3 p.m. 842 Central Avenue, Alameda. Info: 510-523-4672.

Pacific Union College

PUBLICATION WORKSHOP (Sept. 4-6) Learn how to make the most of your academy publications through writing, photography and graphic design courses taught by college educators and industry professionals. Info: 707-965-6669 or publicationworkshop.puc.edu.

Southern California

FULL PLATE DIET weight-loss class (Aug. 6) Last class! 6 p.m., Valley Crossroads church, 11350 Glenoaks Blvd., Pacoima 91331. \$25, materials only; class is free. Info/registration: Sali Butler, 805-413-7388.

REUNION AND INTERNATIONAL DAY Celebration (Aug. 17-19) All Nations church 25th Anniversary at its location, 1948 Peck Rd., Monrovia. Special programs, Aug. 17, 6 p.m.; Aug. 18, all day; Aug. 19, picnic, Recreation Park, 1201 N. Canyon Blvd., Monrovia. All welcome. Info/RSVP: 626-357-7514.

THIRD-QUARTER BIBLE BOWL (Aug. 18) 3 p.m. Central Filipino church. The Book of Romans is the assigned reading. Info: 323-255-7718.

LAY EVANGELIST CERTIFICATION Training (Aug. 20-Nov. 1) Soul-winning training; Mon. & Thurs., 6:30-8:30 p.m., San Fernando Valley Academy, 17601 Lassen St., Northridge. Registration: endtimeslikethese.org or 805-298-5441.

L.A. ADVENTIST FORUM (Aug. 25) 3 p.m. Chapel of the Good Shepherd, Glendale City church. Speaker: Bernard Brandstater, M.D., LLU professor of anesthesiology. Topic: "Updated Creation Strategies for the Adventist Church." Info: 818-244-7241.

LET'S MOVE! DAY

Sunday, September 23, 2012

HELP US REACH OUR 2 MILLION MILE GOAL!

Register at www.AdventistsInStepForLife.org

Whether you host a 5K run/walk, join a community event, or organize other activities, consider how your team can involve as many people as possible in physical activity. Invite your community to join your church, school, or hospital as we move together and promote a healthier lifestyle.

Find resources and information at www.AdventistsInStepForLife.org



Let's Move Day is an event of Adventists InStep for Life. It is sponsored by the North American Division Health Ministries Department in partnership with Adventist Community Services, Children's, Disabilities, Education, Family, Women's, Youth, and Adventist Chaplaincy Ministries, and the Ministerial Department.





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12-075 | 06-12

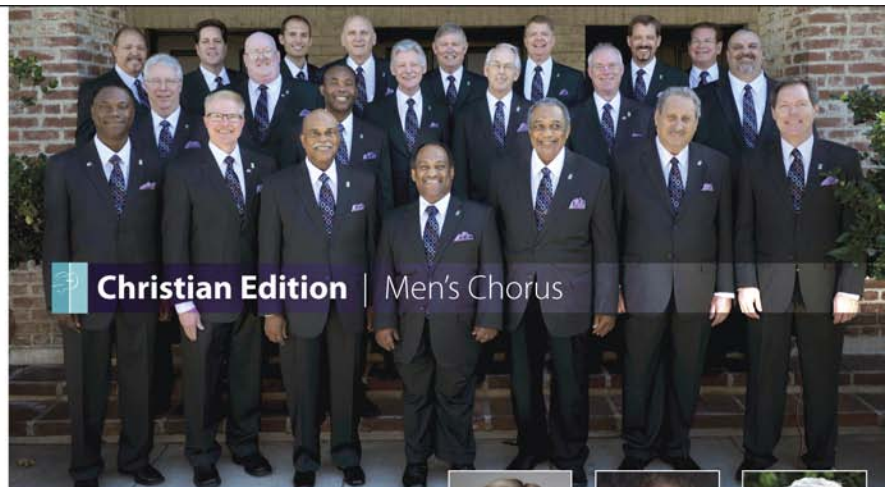
ADRA WILL PROVIDE SABBATH LUNCH FOR THOSE REGISTERING BY OCTOBER 12.



**SACRED
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Sabbath

September 8, 2012

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



Christian Edition | Men's Chorus

- 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.



Lonnie Melashenko



Jarrod McNaughton



Sandy Johnson

San Joaquin Community Hospital
 — Adventist Health

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

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Christ-centered environment near Loma Linda. www.handsonmedicalmassage.com, 909-793-4263.

PEACEFUL RETIREMENT community in the Portland, Ore. area for active seniors. The Village Retirement Center offers cottage style apartments on 16 beautifully landscaped acres in Gresham, Ore. Studios, one-bedroom and various newly remodeled two-bedroom styles offered. Transportation, food services and many other amenities available. On-site church and many activities. For a brochure or to arrange a tour and to check availability, contact 503-665-3137; www.villageretirementcenter.com.

RELOCATING? APEX MOVING & Storage has a National Account Contract with the GC for your moving needs! Take advantage of a volume-rated discount. Be assured you are moving with one of the best! Call Marcy at 800-766-1902. Visit us at www.apexmoving.com/adventist.

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 WILDWOOD LIFESTYLE Program can help you naturally treat and reverse diseases such as diabetes, heart disease, hypertension, obesity, arthritis, osteoporosis, fibromyalgia, lupus, multiple sclerosis, chronic fatigue, cancer, substance abuse, stress, anxiety, depression and many more. Invest in your health and call 800-634-9355 for more information or visit www.wildwoodhealth.org/lifestyle.

WHAT CAN YOU DO to prevent a fire? How can you make sure your children are safe from predators? How can you avoid destructive spam when you use Facebook? Sign up to receive a FREE monthly electronic newsletter filled with Simple Solutions to help minimize risks and prevent accidents at your home, school, church, or place of business. Produced by the risk management professionals from Adventist Risk Management, every edition of this resource has something for you. Adventist Risk Management, providing risk management solutions for the Seventh-day Adventist Church. For your FREE subscription e-mail subscribe@adventistrisk.org.

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 TEACH Services at 800-367-1844, ext. 3, for a FREE manuscript review.

DONATE YOUR CAR, boat or RV to Canvasback Missions. Serving the medical and dental needs of the Pacific Islands. Donation is tax deductible. Autos preferred to be running. Restrictions apply. For more info: 877-793-7245 or visit www.canvasback.org.

Employment

ADVENTIST UNIVERSITY of Health Sciences (formerly Florida Hospital College of Health Sciences) in Orlando, Fla., seeks an Assistant Program Administrator for the Nurse Anesthesia Program. Qualifications: CRNA with current recertification, eligible for FL licensure, minimum of master's degree from regionally accredited institution with doctoral degree preferred, academic experience. This is a faith-based institution which seeks candidates who fit its unique culture and mission. Submit letter of interest and CV to Dr. Alescia DeVasher Bethea, alescia.devasher@fhchs.edu or fax 407-303-9578.

ANDREWS UNIVERSITY is searching for a Sous Chef to join Dining Services. Qualified

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candidates will have a culinary degree or two years of training/experience. For additional information and to apply please visit: andrews.edu/HR/emp_jobs_salaried.cgi.

ANDREWS UNIVERSITY seeks Research Coordinator for its Doctor of Physical Therapy Program. Physical therapist preferred, but will consider candidates from other healthcare-related fields with research experience. Apply online at andrews.edu/



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Adventist Health

HR/emp_jobs_faculty.cgi or directly to: Dr. Wayne Perry, Chair, Andrews University Physical Therapy Department, Berrien Springs, MI 49104-0420. Telephone: 269-471-6033. E-mail: perryw@andrews.edu.

BIOLOGY PROFESSOR sought by Union College, Lincoln, Neb. Terminal degree strongly preferred; deep commitment to integrating Adventist faith, teaching and scholarship essential. Several specialties acceptable. Submit vitae and cover letter to Dr. Carrie Wolfe, Chair, Division of Science, cawolfe@ucollege.edu. Deadline is Sept. 30, 2012.

FAMILY PRACTICE physician in Klamath Falls, Ore., has an immediate opening for Adventist female family Nurse Practitioner. This position emphasizes the following: traditional family practice, management of chronic pain, active incorporation of spiritual components. Contact: Wendell Heidinger, 541-591-0963; wheidinger@msn.com.

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, Fla., is seeking a Physical Therapist Program Director beginning 2013. The Program Director will provide overall academic leadership developing this program. Salary will be competitive. Qualifications: Minimum doctoral degree from regionally accredited school, senior faculty status, understanding of higher education and contemporary clinical, eligible for Fla. 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.


SOUTHERN ADVENTIST UNIVERSITY is seeking HVAC Master Technician/HVAC

Technician. The technician will install, troubleshoot and maintain central heat and air systems. Successful candidate must be a member of the Seventh-day Adventist Church in good and regular standing. Certification for refrigeration and HVAC Type 2 or better. A high school diploma with college or trade school education preferred. Five years' experience in heating/air conditioning, ductwork, and/or refrigeration preferred. Send résumés to Human Resources, P.O. Box 370, Collegedale, TN 37315-0370, plcoverdale@southern.edu.

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 tthstimso@ucollege.edu.

Events

A CONCERT featuring Roy Allan Imperio, will benefit the Dream Continuum Foundation, Inc., formed by descendants of Anna Knight, a pioneer in the SDA movement. Proceeds to establish community reading centers. The concert is Sunday, Aug. 26, at the Benedict Castle located at 5445 Chicago Avenue, Riverside, Calif., 5 p.m. For more info: e-mail dreamcontinuum@gmail.com.



Chetwynd, BRITISH COLUMBIA, CANADA

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Family Physician Opportunities

Chetwynd is a vibrant industrial (agriculture, forestry, mining, tourism, natural gas and oil, wind power, and ranching) service centre in Northeastern British Columbia, located at the interface of the Rocky Mountains and the Alberta Plateau. Chetwynd is known as the "Chainsaw Sculpture Capital of the World" and is home of the annual International Chainsaw Carving contest.

We who live here consider the area to be ideal for many reasons: prime outdoor recreation; mountains, rivers and lakes; fantastic recreation complex; high employment rates; opportunities for living on small rural acreages, large farm or ranch-type holdings, or within the municipality.

Families will be interested in the opportunities for educating their children: K through 12 in the public system, including Success by Six and preschool opportunities; a community college; K through 12 in a private system, and public library.

Local shopping services local needs. Walmart, Canadian Tire, Safeway, and other major shopping opportunities are located within an easy drive.

We are recruiting to place up to three family physicians within the year and invite inquiries from those interested in a northern, small-town environment where current physicians earn in excess of one half million per year. Husband - Wife teams would be ideal.

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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, 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 & to register.

SAN DIEGO ADVENTIST Forum (Sept. 8) 9:30 a.m. "The Lost Meaning(s) of the Seventh Day," with Sigve Tonstad, M.D., Ph.D., associate professor of religion, Loma Linda. Tierrasanta church, 11260 Clairemont Mesa Blvd., San Diego, CA. Info: tsdachurch.org/forum.htm or 858-775-4671. E-mail sdaf.org@gmail.com or gmrick@sbcglobal.net.

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.

For Sale

ROSE HILLS Memorial Park: Whittier, Calif.; 2 adjacent grave sites in Vista Lawn, Lot 7969 Section 4. These are in the original old section, very peaceful among large mature trees, which is a very desirable location and has been sold out for years. Selling price is \$5,000 + transfer fees for the 2 plots. For more info: Michelle at 909-558-4633; Mon.-Thurs., 8 a.m.-5 p.m. PST.

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Missing Members

CITRUS HEIGHTS. Contact: Karr Henderson, clerk, P.O. Box 2850, Citrus Heights, CA 95611 or 916-723-7777: Sue Heckman, Michael Morrow.

Real Estate

A WELL-BUILT BEAUTIFUL Home, .75 acres; bonus apartment; 4-bdrm, 2-bath. 2,888 sq. ft., entry, dining and living room with lovely coped 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/ roses. Walking distance to college and stores. \$390,000. Call Beryl or Estelle Abbott: 707-965-2144; 509-675-6382; 509-722-3696. E-mail: berylabbott@hotmail.com.

END-TIME READY hand hewn log home. This 20-acre property has it all: gravity feed water, timber, off-grid solar power system, Amish wood cook stove that heats house and water, and large garden spot with fruit trees. 4-bdrm in basement (unfinished); 2-bath plus office. \$349,500. For details and pictures, call 509-675-6771.

IDYLIC SECLUDED NE Wash. home: 2,600 sq. ft.; 15 acres; SW exposure; drilled artesian well; fenced garden; 90' pond; plowed field; creek; propane/wood boilers; radiant heat floors; spa; root cellar; double garage with workroom; separate studio; backup generator; new kitchen cabinets, granite countertop, tile floor. \$499,000. Contact 509-732-4456 or alsoto@q.com.

LARGE ONE-BEDROOM, newly-remodeled, fully-furnished apartment for rent in a bigger house in Lake Arrowhead with a breath-taking lake-view. Separate entry, full kitchen, laundry room; has a large, private deck overlooking the lake. An

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Reunions

EL DORADO ADVENTIST School Alumni Weekend (Oct. 6-7) Sabbath 10:30 a.m. El Dorado Adventist School Gym, 1900 Broadway, Placerville. Lunch provided. Sunday, 12:30 p.m. - annual golf tournament at Apple Mountain Golf Resort. Info: Larry Ballew, 530-622-3560, or Lois Roberts, 530-622-5208.

LODI ACADEMY 104th Alumni Weekend (Oct. 19-21) Honor classes from 1922, years ending '2, '7 and '12. Friday's reception 6 p.m. Sabbath services begin with registration, 9 a.m. Worship service speaker, Joey Pollom, '82; Sunday, annual Golf Classic. Visit www.lodiacademy.net for alumni weekend details or call the office at 209-368-2781.

PLEASANT HILL ADVENTIST Academy Homecoming (Sept. 15) Honor classes: '02, '07, and '12. For more information, please visit: office@pleasanthilladventistacademy.com.

Vacation Opportunities

BIG ISLAND, HAWAII - Hilltop Haven. Studio vacation rental, in beautiful Waimea (paradise). Private entrance, kitchen,

washer/dryer, DISH & Glorystar. See [#67406](http://vacationrentals.com) for more details. Contact us for very affordable special rates through the website or call us direct, Patsy & Dale, 808-885-6467. Say you saw this in the Recorder.

HAWAIIAN VACATION retreat at Kahili Mountain Park on Kauai with free WiFi. Accommodations for single families include comfortable beds & kitchenettes. Gather your friends for an unforgettable family reunion or church retreat, and reserve our fully equipped kitchen/lodge for your meals and activities. Visit www.kahilipark.org for pictures, or call 808-742-9921.

RELAXING MAUI vacation rental in Kihei. 3-mile walk to beach. 1-bdrm w/king-size bed. 1-4 guests. Clean & well maintained. Full kitchen, washer/dryer, Wi-Fi, parking, calls to U.S./Canada all free. Near championship golf courses; 20-minute drive to SDA church. Great summer rates through September. www.vrbo.com/62799 or call 909-307-8570.

SUNRIVER, CENTRAL OREGON. Four-bedroom executive home on the North Woodlands golf course. Two master king suites, two queens, one bunk set, hot tub, loft, Jacuzzi bath, gas log fireplace, BBQ, W/D, bikes, all "lodge amenities," sleeps 10, no smoking, no pets, includes housekeeping. For rates, photos and reservations: 541-279-9553, 541-475-6463 or schultz@crestviewcable.com.

"Remember to observe the Sabbath day by keeping it holy."
 - Exodus 20:8

SUNSETS

	8/3	8/10	8/17	8/24	8/31
Alturas	8:15	8:06	7:56	7:45	7:34
Angwin	8:16	8:08	7:59	7:49	7:38
Calexico	7:37	7:30	7:23	7:14	7:06
Chico	8:16	8:07	7:58	7:48	7:37
Eureka	8:28	8:19	8:09	7:59	7:47
Fresno	8:01	7:54	7:45	7:36	7:26
Hilo	7:55	7:51	7:46	7:41	7:35
Honolulu	7:09	7:05	7:00	6:54	6:48
Las Vegas	7:42	7:34	7:26	7:17	7:07
Lodi	8:10	8:02	7:53	7:44	7:33
Loma Linda	7:46	7:39	7:31	7:23	7:14
Los Angeles	7:51	7:44	7:36	7:27	7:18
Moab	8:23	8:15	8:06	7:56	7:46
Oakland	8:13	8:05	7:56	7:47	7:37
Phoenix	7:26	7:19	7:11	7:03	6:54
Reno	8:07	7:59	7:50	7:40	7:29
Riverside	7:47	7:40	7:32	7:23	7:14
Sacramento	8:12	8:04	7:55	7:45	7:34
Salt Lake City	8:38	8:29	8:20	8:09	7:58
San Diego	7:44	7:37	7:30	7:22	7:13
San Francisco	8:14	8:06	7:57	7:48	7:38
San Jose	8:11	8:03	7:54	7:45	7:35
Tucson	7:19	7:13	7:05	6:57	6:49

West Coast Music & Worship Conference



Dr. Wayne Bucknor



Milton Doggette



David Trofort



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September 26-29, 2012

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AT REST

ACEVEDO, LUZ MARIA — b. March 5, 1953, Puerto Rico; d. May 10, 2012, Huntington Beach, Calif. Survivors: husband, Julio; son, Joel; daughter, Eileen; one grandchild.

ANDERSON, DANETTE — b. Aug. 26, 1953, Oakland, Calif.; d. March 5, 2012, Modesto, Calif. Survivors: husband, William; son, Pete; daughter, Maggie; two grandchildren.

BARTHOLOMEW, DELLA L. — b. Aug. 17, 1917, N.D.; d. May 18, 2012, Riverside, Calif. Survivors: husband, Albert; son, Frank Bonnet; stepson, David Bartholomew; stepdaughter, Carolyn Chetister; one grandson; three great-grandchildren.

CLEVELAND, LLOYD D. — b. Aug. 24, 1925, Kersey, Colo.; d. June 10, 2012, Loma Linda, Calif. Survivors: wife, Laurene; sons, Scott, Randy; five grandchildren. Served as a missionary in South America; and as treasurer for the Rocky Mountain Conference for 25 years.

ELSTROM, GEORGE, R. — b. May 27, 1921, Lincoln, Neb.; d. June 4, 2012, College Place, Wash. Survivors: wife, Twila; son, Thomas; two grandchildren; two great-grandchildren; sister, Bette Westfall. Served as pastor in Michigan, Minnesota, Northern and Central California, Oregon, and Arizona conferences; also served as VP for administration/secretary/ministerial director and evangelism coordinator for CCC; and ministerial director/evangelism coordinator for Arizona Conference.

ERICH, LOUIS R. — b. Nov. 7, 1928, Shanghai, China; d. June 11, 2012, Portland, Ore. Survivors: wife, Lillian; sons, Jonathan, Kevin, Timothy; daughter, Jana; 10 grandchildren. Served as a missionary physician in Korea and Singapore from 1959-1977. He was also an ordained minister.

EVANS, ROYCE D. — b. July 20, 1929, Lott, Texas; d. May 29, 2012, Fountain Valley, Calif. Survivors: wife, Mary; sons, Ron and Bob; sister: Dorothy Vaughan; two grandchildren.

FITZSIMMONS, ROY C. — b. Nov. 3, 1928, Indianapolis, Ind.; d. Oct. 8, 2011, Stockton, Calif. Survivors: wife, Doris; son, Patrick; stepsons, Randy Little, George Little, Gary Little, Richard Little; daughters, Laurie Ortega, Joan; seven grandchildren; one great-grandchild.

JOHNSON, JO-AN N. (Tsuji-mura) — b. Sept. 28, 1941, Sanitarium, Calif.; d. June 4, 2012, Oakland, Calif. Survivors: husband, Gerald "Jerry"; daughter, Julie

Long; son, Gerald Johnson Jr.; brothers: Roland, Reuben; four grandchildren.

KESSLER, THOMAS — b. June 18, 1921, Columbia City, Ind.; d. April 30, 2012, Modesto, Calif. Survivors: wife, Marilyn; son, Thomas Jr.; daughter, Vickie Pires; three grandchildren; seven great-grandchildren.

KING, KENNETH R. — b. June 11, 1928, Los Angeles, Calif.; d. May 21, 2012, Ukiah, Calif. Survivors: wife, Barbara; sons, Russell, Mark, Douglas, Stephen; daughters, Kathleen, Teresa Sivett; 13 grandchildren; six great-grandchildren.

LINDSLEY, MARILYN JOAN (PAYNE) — b. June 3, 1946, Portland, Ore.; d. May 29, 2012, Colton, Calif. Survivors: daughters, Kristi Cruise, Kara Claridge; brothers, Howard Courser, Dean Courser; stepbrother, Nick Courser; stepsister, Susan Courser; four grandchildren.

LITTLE, BENJAMIN — b. March 4, 1929, Welland, Ontario, Canada; d. June 23, 2012, Loma Linda, Calif. Survivors: wife, Alice; son, Jeffrey; daughters, Teresa Parenteau, Cynthia Ford; six grandchildren; one great-grandchild.

MATTHEUS, BILL F. — b. April 23, 1917, Travis County, Texas; d. May 18, 2012, in Peoria, Ariz. Survivors: son, Dean; daughter, Margaret; three grandchildren, six great-grandchildren; sister, Minnie Dieter.

MEYER, WARREN LESLIE — b. May 23, 1919, Beaumont, Calif.; d. April 22, 2012, Napa, Calif. Survivors: son, George; four grandchildren.

MUIR, WELLESLEY — b. Oct. 28, 1928, Santa Barbara, Calif.; d. April 30, 2012, Fresno, Calif. Survivors: wife, Evelyn; daughters, Gail Giebel, Gladys; two grandchildren. Served as a pastor, evangelist, missionary, and youth director in the U.S., South America, Bermuda, and Thailand during his 44 years of service. Authored six books and did evangelism with The Quiet Hour.

NILSEN, MILDRED ESTHER — b. July 25, 1926, Brooklyn, N.Y.; d. May 31, 2012, Loma Linda, Calif. Survivors: daughters, Joyce Benfield, Karen Soderblom, Linda Harty; six grandchildren; brother, Norman Markussen.

QUALLS, WANDA (STOVER) — b. Aug. 2, 1937, Okemah, Okla.; d. Jan. 6, 2012, Visalia, Calif. Survivors: husband, Lonnie; sons, Danny, David; daughter, Cyndi Lambert; six grandchildren; one great-grandchild.

ROZEMA, DUANE, O. — b. May 15, 1936, Chicago, Ill.; d. July 2, 2012, Yucaipa, Calif. Survivors: wife, Avalon; daughters, Tami Johnston, Terri Fair, Traci Lenderman; six grandchildren; one great-grandchild, Ruby.

SARDELLA, LORI J. (MUNOZ) — b. Nov. 8, 1968, San Jose, Calif.; d. June 6, 2012, Sacramento, Calif. Survivors: husband, Jeff; sons, Jonathan, Jeffrey; daughters, Christina Williams, Sophia; father, John Munoz Jr.; mother, Lynn Hunt; sisters, Deede Munoz and Charlotte Clifford.

SCHMIDT JR., JOHN — b. May 14, 1918, Pittsburgh, Pa.; d. May 6, 2012, Riverside, Calif. Survivors: wife, Catherine; daughters, Jean Kingry, Carol Rogers, Evelyn Cunningham; five grandsons, eight great-grandchildren. Served as food service director in various denominational hospitals and universities.

SMALL, LEONARD M. — b. March 22, 1936, Loma Linda, Calif.; d. April 16, 2012, Yucaipa, Calif. Survivors: brother, Richard; sister, Beverly Kisinger.

SOSSONG, NADIA — b. Dec. 21, 1940, Cairo, Egypt; d. June 9, 2012, St. Helena, Calif. Survivors: son, Anthony; daughter, Cherie Flores; one grandchild.

SOUZA, AGNES M. (BORBA) — b. Nov. 30, 1921, Poplar, Calif.; d. Feb. 29, 2012, Hughson, Calif. Survivors: son, Dan; daughter, Dianna David; brothers, Demas and John Borba; sister, Elsie Buford-Fields; three grandchildren; three great-grandchildren.

SQUIER, RON — b. March 3, 1943, Modesto, Calif.; d. April 27, 2012, Ceres, Calif. Survivors: sons, Ron Jr., Jerry; one grandchild.

STEPHENSON, DAVID — b. July 8, 1947, Modesto, Calif.; d. April 30, 2012, Modesto, Calif. Survivors: son, David Doshier; daughters, Rhonda Schulze, Robin Halsey; six grandchildren.

STUKEY, CARL DON — b. Sept. 24, 1947, Los Angeles, Calif.; d. May 28, 2012, Paradise, Calif. Survivors: wife, Flora.

VYHMEISTER, OTTO — b. Dec. 15, 1912, Los Angeles, Calif.; d. May 21, 2012, Loma Linda, Calif. Survivors: son, Edgar; daughters, Rosemary Hill, Helga Smars. Served at the Loma Linda University pharmacy.

WALDE, ESTHER (KLASEN) — b. Sept. 25, 1919, Madison, Ohio; d. May 31, 2012, Sonora, Calif. Survivors: daughters, Donna McGinnis, Carole Breckenridge, Colleen Tillay; eight grandchildren; eight great-grandchildren.

WILSON, WILDA M. (CHASE) — b. Sept. 27, 1921, Gillette, Wyo.; d. April 21, 2012, Ukiah, Calif. Survivors: son, Michael; daughter, Gayle Haeger; sister, Ardith Chiesa; five grandchildren; 10 great-grandchildren.

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