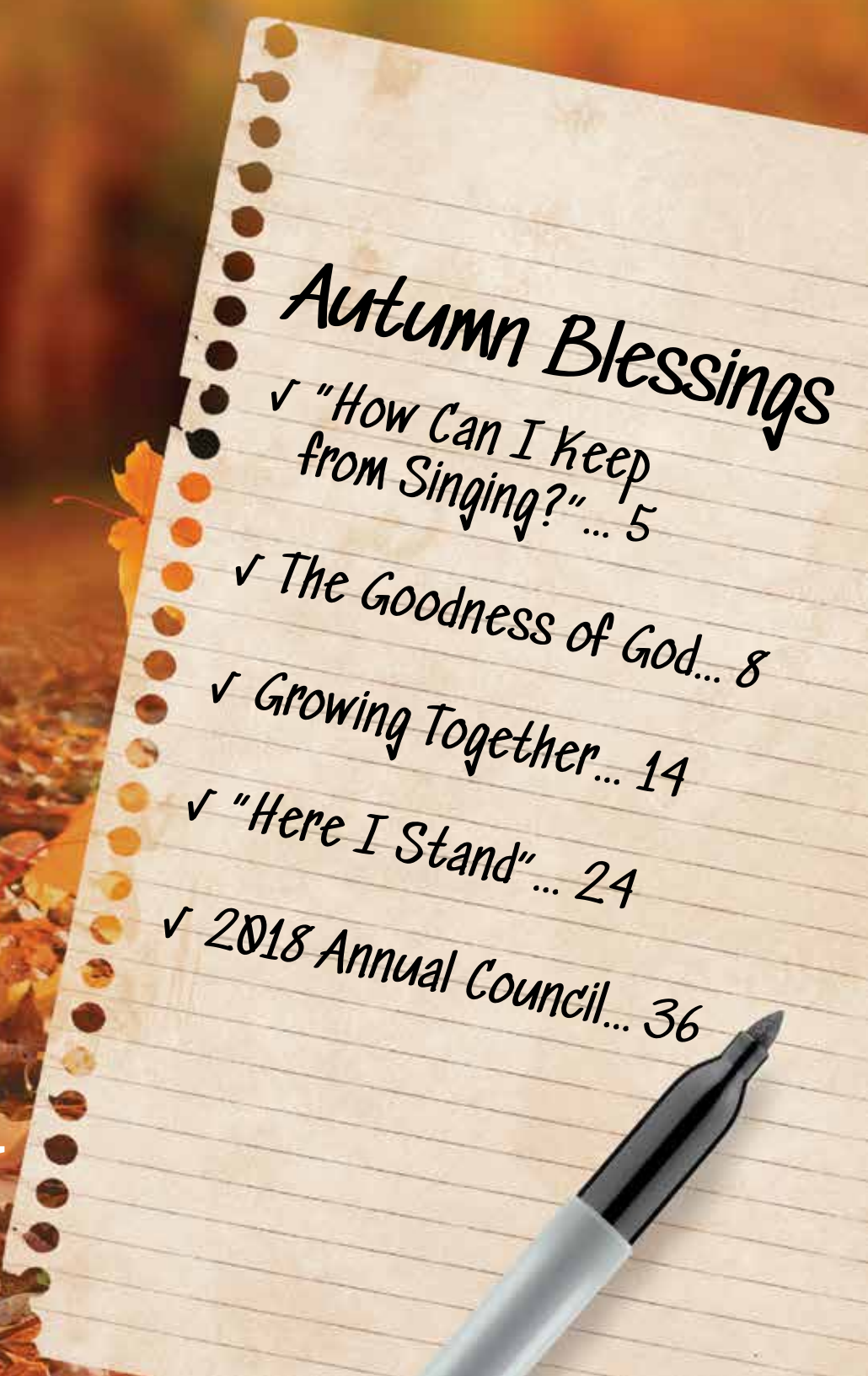


Recorder

God
is So
Good

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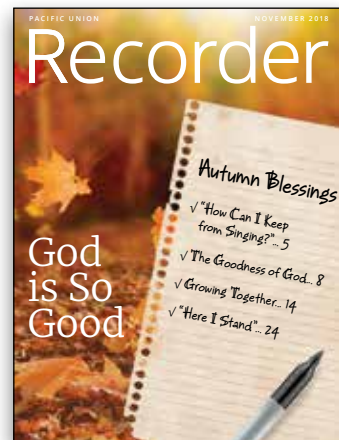
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As our church navigates its way through questions about how we relate to differences and dissent (pages 14, 22, 36), there is no better time to be reminded of God's essential goodness (pages 5, 8, 12). As the Psalmist proclaims, "For the word of the Lord is right, and all His work is done in truth. He loves righteousness and justice; the earth is full of the goodness of the Lord" (Psalm 33:4-5, NKJV).



Når solen slutter dagens gang

VR 3

J.A. Elner

F B^b F F/c C C

Når so - len slut - ter da - gens gang, og

C C^o C C⁺ F F/a B^b

ly - set vin - ger får, da syn - ger jeg min

Gm C⁷ F C⁷ F/c C⁷ F

af - ten - sang, mens tan - ken his - set går.

1 Når solen slutter dagens gang,
og lyset vinger får,
da synger jeg min aftensang,
mens tanken hisset går.

4 Dér rinder livets klare elv,
dér klinger harpers lyd.
Dér skal vi møde Herren selv
og bære herlig pryð.

2 Hen over bjerg og dal af sted
og over stjerners lys
til Himmelhjemmets stille fred, -
min Faders rige hus.

5 Når livets sidste stund er nær,
og solen sænker sig,
så trøst mig da, o Herre kær,
og vær du lys for mig!

3 Dér solen aldrig mer nedgår,
ej skygger bliver der.
Til dette land min længsel står,
og til min Jesus kær.

J.A. Elner

DAGEN

“How Can I Keep from Singing?”

By Berit von Pohle

The ancient Psalmist of the Bible directs his readers to a very specific behavior that reaffirms that we are creations of a benevolent God:

“Sing for joy to the Lord, all the earth; praise him with songs and shouts of joy!” (Psalm 98:4, GNT).

Other translations of this verse are even more exuberant and expressive:

“Shout for joy to the Lord, all the earth, burst into jubilant song with music!” (NIV).

Music has always been an important part of my life. I played the flute in elementary and academy band. I sang in choirs and small groups in academy and as an adult. My husband and I first got acquainted because he needed an accompanist for his trumpet solo at church. As our daughter was growing up, we enjoyed watching musicals together and singing along at full volume—and now her daughters gleefully add their voices! When I travel to visit our Adventist schools, I usually find a Christian music station to

listen to upon getting in a rental car.

I grew up listening to my mother singing Danish hymns—and I have such strong memories of the hymn she would sing to welcome and close the Sabbath:

Når solen slutter dagens gang,
og lyset vinger får,
da synger jeg min aftensang,
mens tanken hisset går.

As the sun ends the rhythm of the day
And the light receives wings,
Then I sing my evening song
While my thoughts drift above.

I like where singing takes me, how it can focus and change my emotions, how it can lift me up and settle me down. I like how songs can tell a story and how they remind me of things that are important. To shout and sing about our own status in this world is a theme that emerges with great consistency in the Psalms:

“Rejoice in the Lord and be glad, you righteous; sing, all you who are upright in heart!” (Psalm 32:11, NIV).

“Clap your hands, all you nations; shout to God with cries of joy” (Psalm 47:1, NIV).

“Come, let us sing for joy to the Lord; let us shout aloud to the Rock of our salvation. Let us come before him with thanksgiving and extol him with music and song” (Psalm 95:1-2, NIV).

“This is the day which the Lord has made; let us rejoice and be glad in it” (Psalm 118:24, RSV).



Portraits of Providence

Merritt and Louisa Kellogg traveled to California in 1859, where they were probably the first Seventh-day Adventists in the state. They were lay evangelists, and Mr. B. G. St. John, a “forty-niner” was their first convert. In 1868, Merritt Kellogg lobbied with the General Conference for a missionary to be sent to California, and O.T. Bourdeau and J.N. Loughborough answered the call. In 1878 Kellogg established the Rural Health Retreat, which later became the St. Helena Hospital.



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Why do we shout and sing? Primarily, I suppose, because it is a way to express our enthusiasm and interests. It articulates what is on our hearts.

The combination of words with music yields something greater than the sum of its parts. A song lyric returns to mind much more easily than a simple phrase or a poem. Stir the memory a bit and lyrics learned years ago—decades ago—will spring from memory:

Når livets sidste stund er nær,
og solen sænker sig,
så trøst mig da, o Herre kær,
og vær du lys for mig!

When life's last moment draws near
And the sun begins to set,
Then comfort me, O dear Lord
And be Thou my light.

We can sing when we are behind or ahead. We can sing in defeat or victory. We can sing in joy or distress. We can sing in times of great sadness or times of profound joy.

Sometimes singing has an audience, like when we go to a concert or when we are in a recital or choir.

Sometimes that audience is God, as when we offer praise at worship or prayer.

But why do we sing when there is no one to hear us? Why do we find ourselves humming a little tune or whistling a melody or singing loudly in the shower? Because our own minds are also the audience for what is in our heart, and be-

cause it reminds us of who we really are.

The poet of the Psalms directs us to sing—to shout—praises to God. “Shout for joy to God, all the earth! Sing the glory of his name; make his praise glorious” (Psalm 66:1-2, NIV).

What is the motivation of our joyous song? Nothing less than that we are a part of God’s wonderful creation.

Robert Lowry took a pretty good turn at addressing this idea back in 1860. He was living in a troubled world, a world filled with unanswered and unanswerable questions. And yet, he had a song. It still sings loudly—almost shouting at us:

My life flows on in endless song;
Above earth’s lamentation,
I hear the sweet though far-off hymn
That hails a new creation;
Through all the tumult and the strife
I hear the music ringing;
It finds an echo in my soul—
How can I keep from singing?

How can we keep from singing? We can’t. The songs continue to spill forth—as our baby voices piped when we sat at our mother’s knee, as our instruments squeaked when we played in elementary band, as our harmonies rose up together in the choirs we joined in academy, as we open our hymnals in praise and thanksgiving each week.

From the first moments we learned of the love of Jesus, our song is the song of salvation and life. And we know we must sing.

Our blessed hope is that soon we will stand



Portraits of Providence

Marcial Serna, a Mexican-American Methodist pastor, learned the Sabbath truth from two young colporteurs from Healdsburg College (now Pacific Union College). He subsequently converted to Adventism, and in 1899 he became the pastor of the Sanchez, Ariz. church—the first Hispanic church and first pastor for the Hispanic work in North America. He served the communities around Sanchez for 36 years.

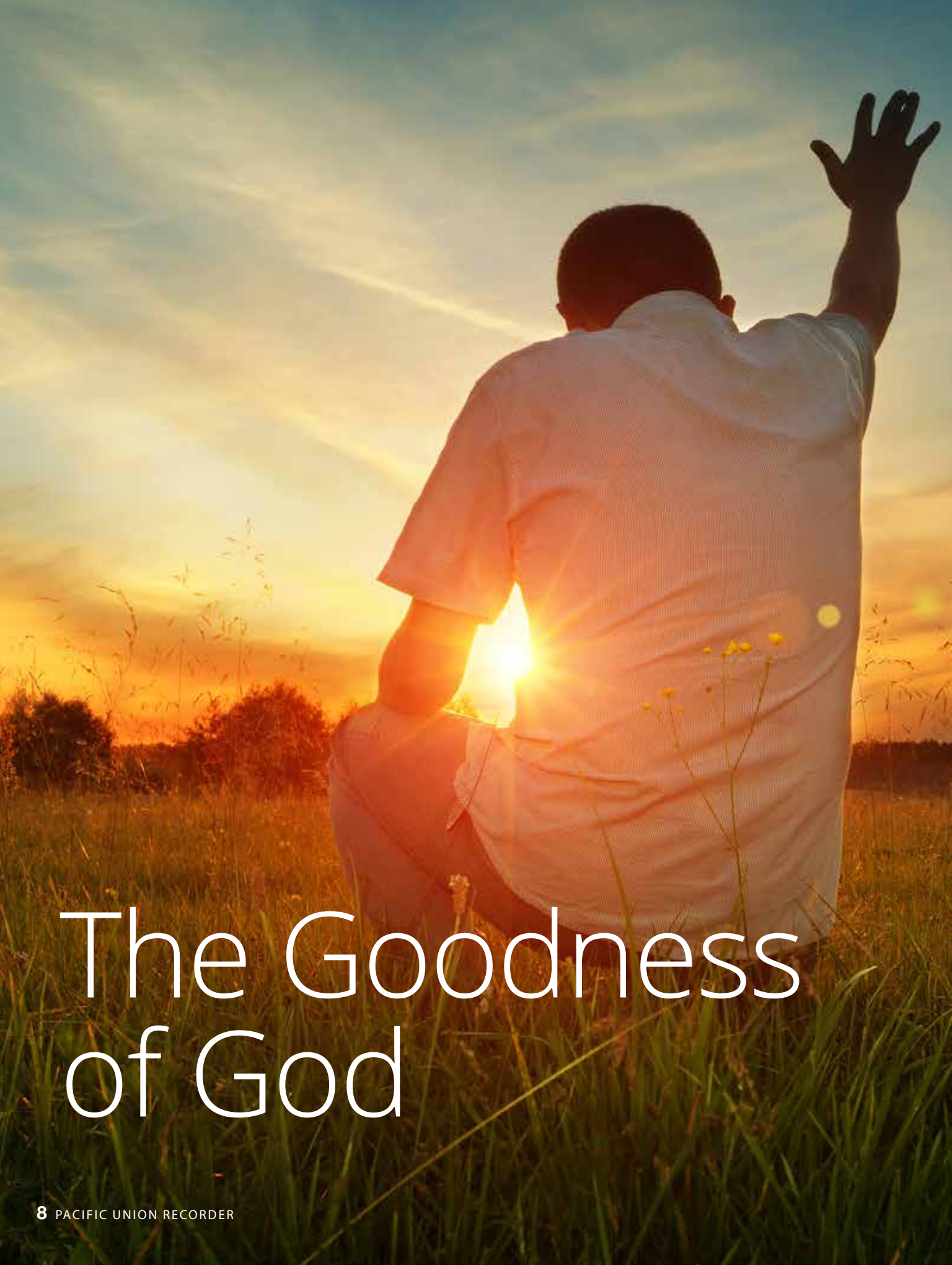


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with the victorious multitude beside the sea of glass and sing, “Great and marvelous are your deeds, Lord God Almighty” (Revelation 15:3, NIV).

I long for that day. But until then, my heart will go on singing.

Berit Von Pohle is the director of the Pacific Union Conference Education Department.



The Goodness of God

How good is God? This question may appear to be a simple one to answer. We could simply say that He is “all good” and we would be correct.

But within this question another one is implied: Is it possible for human beings to truly know in any qualitative or analytical way just how far His goodness goes?

I have asked many people that question lately. They have said, “Yes,” to which I respond, “No, you don’t.” We may indeed know how good God has been to us. But we don’t know how good God is.

Asking how good God is implies an ability to measure, in an objective sense, the quality of God which is His goodness. While we may safely say that God is good and that He is good all the time, we are not in any manner able to measure just how good God is.

This is simply because any and all attributes of our Heavenly Father are extensions of His personality, His character. When we ask, “How good is God?” we are only able to testify to what He has done for us.

For instance, I could say that God is so good that when I was drowning in the Pacific Ocean I shouted out “Lord, save me!” and He did.

Or I could tell you that God is so good that when our daughter Jessica was born, the umbilical cord was wrapped around her neck, yet she was born without harm.

But these are mere testimonials to the blessings God has given me.

The Bible doesn’t answer the question “How good is God” because the Bible writers don’t know the answer. It records the testimonials of men such as David, who said, “The goodness of God endureth

continually” (Psalm 52:1, KJV).

The Bible proclaims the writers’ conceptualization that God is good. The words are inspired and they are true. They tell us something about God’s goodness to us, but they do not in any measurable means state how good God is.

This is simply because God is too good to measure.

As humans we are finite. We have limitations. We think in terms of that which can be measured, contained, and controlled.

God is infinite. He cannot be measured, contained, or controlled.

God dwells in the superlatives. He is the mostest, the bestest. He dwells in the immeasurable, the never beginning and the never ending. He is above all and in all and before all. “I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty” (Revelation 1:8, KJV).

His goodness knows no limits. We cannot exhaust God.

Who else could make a world just by speaking it into existence? “By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth” (Psalm 33:6, KJV).

Who else is waiting for you to call on Him, anxious for your call, waiting 24-7 to hear your voice? Who else can you call on in the midnight hours who won’t get disturbed or angry? Who else can you call and not get a busy signal, a recording machine, a menu telling you to push a certain button

on your telephone keypad?

Who else sent His only begotten Son, *monogenés* (μονογενής), one of a kind, to die in your place when you are guilty as charged?

I could go on and on, and I am sure that you have your own testimonies of praise and thanksgiving to share.

But all this is subjective. In other words, it is particular to a given person's personal experience. It is not a standard of measurement that can be applied to all.

We can know God through the written word or the witness of others. I would suggest, however, that we must know God in terms of what He has done for

us, for even though we can in no way answer with a certainty the question "How good is God?" we do know that He has been good to us.

Let's be clear, we human beings have no inherent goodness of our own. We are not good. Our righteousness is unacceptable to God: "All our righteous acts are like filthy rags" (Isaiah 64:6, NIV).

Our obedience does not earn righteousness with God. He is good in every way. We are not. And that is the preponderance of evidence from the Word of God:

In Matthew 19:17 Jesus states that there is no one that is good but God.

The apostle Paul tells us, "There is no one who does good, not even one" (Romans 3:12, NIV).

From the Old Testament: "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jeremiah 17:9, KJV).

Because we are not intrinsically good, we have difficulty understanding the total, complete, absolute goodness of God. That is why we have to associate this goodness with the actions of God, with His workings in our lives, and with what we read in the Bible. We can understand the actions of God as an accurate revelation of His nature and His character.

In Exodus 33:12-23 we find a story about Moses and the goodness of God.

Understand that Moses was a friend of God. Moses learned who God is. It took Moses 40 years herding sheep in the desert of Midian to unlearn what he had learned in the courts of Pharaoh.

Moses and God were tight. Moses went to the mountaintop and spent 40 days in God's presence, and when he descended the mountain, his face was still shining.

Moses was so close to God that God gave him the two tablets of stone containing His writing of the Ten Commandments.

Moses was so close to God that Moses asked God to show him His glory.

Even though Moses and God were in a deep



Portraits of Providence

John Burden was a Seventh-day Adventist minister, administrator, and medical missionary. He was instrumental in founding Glendale Sanitarium, which opened in 1905 and prospered under Burden's careful management. Borrowing the down payment, Burden succeeded in purchasing a resort hotel in Loma Linda and was put in charge of the new sanitarium, now known worldwide as Loma Linda University Medical Center.



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relationship of faith and grace, God couldn't show Moses His form. Sin keeps us separated from God. If we were to be ushered into the presence of God in all of His purity and holiness, we would be consumed.

But the Lord did promise to show Moses His goodness.

Why His goodness? It is the quality that impresses us about God. The thing that moves us to give our hearts to the Lord isn't the fear of being destroyed. Fear is not a permanent motivator. It is love—love that responds to the goodness of God.

It is like God said, "Moses, we are tight, but baby, you cannot handle seeing Me." God told him He'd put him in the cleft of a rock, cover him with His hand, and pass by. Then He said He'd take away His hand and, "I will make all My goodness pass before you" (Exodus 33: 19, NKJV).

Moses had messed up. He had killed a man in Egypt. He had also taken the first set of stone tablets and broken them in anger because the people were involved in idolatry.

Yet God showed Moses His goodness.

How do we respond to the goodness of God?

We repent and we love.

It is the goodness of God that leads us to repentance (Romans 2:4). We cannot clearly understand the goodness of God due to our human limitations. Our faith, however, aligns us to the subjective understanding of His goodness.

As we think about His goodness, it leads us to a deeper repentance, a repentance that is not to be repented of.

And this love born of repentance, basking in the goodness of God, leads us to obedience.

The supreme token of His goodness to us is the death of Christ on the cross. Who could ask for such a thing? Yet God's commitment to us before our creation reveals how good God is.

God is so good that He has already saved us! It is a gift that extends forth from His goodness.

He is so good to us for no other reason than



Portraits of Providence

Ruth Janetta Temple was a leader in providing free and affordable healthcare and education to underserved communities in Los Angeles. Temple enrolled in the College of Medical Evangelists (now Loma Linda University) in 1913 and became the first African-American woman to graduate from LLU. She and her husband, Otis Banks, established the Temple Health Institute in East Los Angeles, which became a model for community-based health clinics across the country.



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that He loves us. God loves us because that is what He does—He loves. In fact, that is how the Bible describes Him. "He who does not love does not know God, for God is love" (1 John 4:8, RSV).

God desires us to enter into a relationship of love with Him.

God is good all the time, and He longs to show us His goodness.

Elder Ricardo Graham is the president of the Pacific Union Conference.



Good Good Father

By Rich Dubose

As I stood along the edge of Interstate 4 and watched the taillights of my Dad's car shrink into the night, I knew I was in trouble. We had just had a conversation that ended with me demanding that Dad stop the car so I could get out, which he dutifully did. At 16 years of age I was besieged by hormones and thoughts of freedom, and I wanted nothing more than to quit school, leave home, and be done with church! I was tired of everyone telling me what to do. And besides, I thought, "Who needs an education, a family, or God?" Even though I had no clue what life was about, I wanted to grab it by the tail and give it a jerk!

As I stood there contemplating my next move, I remember thinking, "Just watch. Dad is going to turn the car around and come back and get me." I knew he would because caring parents are predictable in that

way. I had him figured out. He was all about caring, showing compassion, and doing good, and I was not into any of that at the moment. I just wanted to be somewhere else.

The predictability of parents loving us no matter what is an amazing thing. And of course it's an echo of God's larger enduring love that never lets go. I'm reminded of the praise song "Good Good Father" by Chris Tomlin:

I've heard a thousand stories of
what they think you're like
But I've heard the tender
whispers of love in the
dead of night
And you tell me that you're
pleased
And that I'm never alone
You're a good good father
It's who you are, it's who you
are, it's who you are.

Dad did come back to pick me up, and the saga persisted for several more years as I continued to wrestle with questions about life. When it finally dawned on me that the universe was much bigger than my puny questions, I began to see that life was really pretty simple. We can either embrace love and make it our goal to extend grace to as many as possible, or we can focus on our own interests, to the extent that we exclude others, and ultimately reap a harvest of bitterness. It really comes down to that. There is no option for doing my own thing apart from love. If I am not loving people and making that the central theme of my life, then I am on a mission that will end poorly.

The Apostle Paul said, "When I was a child, I spoke and thought and reasoned as a child. But when I grew up, I put away childish things.



Now we see things imperfectly, like puzzling reflections in a mirror, but then we will see everything with perfect clarity. All that I know now is partial and incomplete, but then I will know everything completely, just as God now knows me completely. Three things will last forever—faith, hope, and love—and the greatest of these is love” (1 Corinthians 13:11-13, NLT).

In her famous nursery book, *The Velveteen Rabbit*, Margery Williams weaves a tale that includes a conversation between two toys—a stuffed rabbit and a skin horse. More than anything, the toy rabbit wants to be real.

“What is REAL?” asked the Rabbit one day, when they were lying side by side near the nursery fender, before Nana came to tidy the room. “Does it mean having things that buzz inside

you and a stick-out handle?”

“Real isn’t how you are made,” said the Skin Horse. “It’s a thing that happens to you. When a child loves you for a long, long time, not just to play with, but REALLY loves you, then you become Real.”

“Does it hurt?” asked the Rabbit.

“Sometimes,” said the Skin Horse, for he was always truthful. “When you are Real you don’t mind being hurt.”

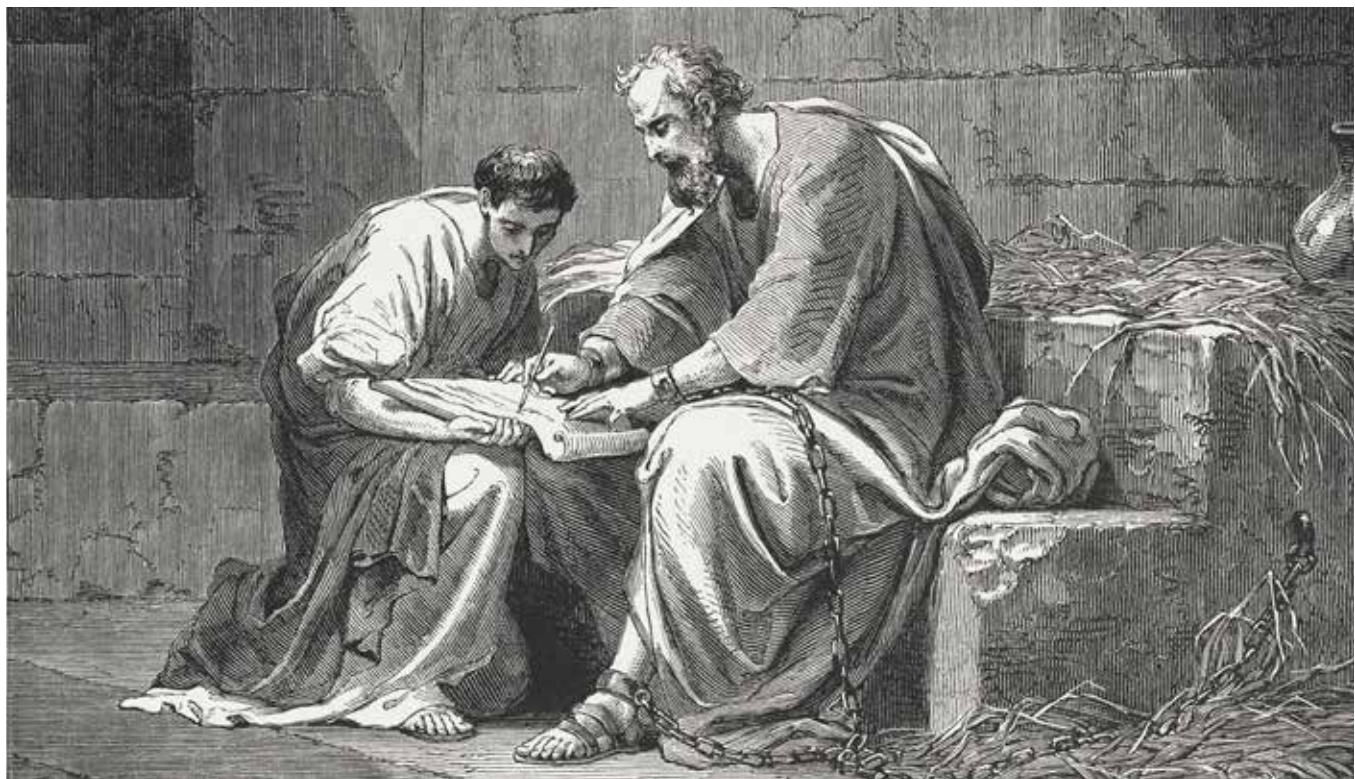
“Does it happen all at once, like being wound up,” he asked, “or bit by bit?”

“It doesn’t happen all at once,” said the Skin Horse. “You become. It takes a long time. That’s why it doesn’t happen often to people who break easily, or have sharp edges, or who have to be carefully kept. Generally, by the time you are

Real, most of your hair has been loved off, and your eyes drop out and you get loose in the joints and very shabby. But these things don’t matter at all, because once you are Real you can’t be ugly, except to people who don’t understand.”

During this season of gratitude I am thankful for the opportunities that come my way to bring good to life, to be a loving father to my children, to echo the compassion of our Heavenly Father, and to celebrate the predictability of His enduring love.

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



Growing Together in Christ

By Kendra Haloviak Valentine

My biggest problem with Paul may surprise you. It isn't what he says about women. My biggest problem with Paul is that he was OK with watching someone get stoned to death. I cannot imagine that kind of person. Perhaps that speaks to my sheltered and comfortable life, but I just cannot imagine having a close friend like that—who could watch someone, anyone, being killed and approve of it. I can guess what some of you are thinking: “But he experienced a conversion, one where he was given a vision of the resurrected Christ. Paul changed.” And I agree with you. Amen! for God's amazing grace. Truly. It gives us all hope.

But how much remained of that earlier Paul? The temperament and personality and perspective that could justify persecuting people who believed differently from him? Did conversion change that? From Paul's own written documents we hear him say that even from a young age he was zealous for God's law (Galatians 1:13-14). It was part of his wiring, and “zeal for God's law” meant exclusion of those outside Judaism.

Yet Paul was the one who received a commission from God to help

people grow together in Christ. An example of this ministry of bringing people together is found in Acts, when Paul goes to Philippi (Acts 16:11-40). As he is going to a place to pray, a slave girl meets him. I cannot imagine two people less alike: he's a Jew, she's a Gentile; he's an adult male, she's a young female; he's educated, a Pharisee, a Roman citizen, she's a slave; he has the Holy Spirit working in his life, she has an evil spirit working in hers; he spends his days sharing the life-saving gospel with people, she's a fortune-teller; he is free, she is forced to make money for the men who own her and do who knows what else for them. In his former life, Paul—if he even noticed her—would only see the differences. Even in this story, her humanness doesn't seem to touch Paul. He comes across as more annoyed at her than anything. But he does say words to the evil spirit that will jeopardize his own freedom: "I order you in the name of Jesus Christ to come out of her!"

Gradually, gradually Paul sees people in a new way. Eventually Paul will be moved by the conviction that he and the slave girl in Philippi, with all their differences, were more alike than different. They were both sinners saved by a gracious God.

I think of that slave girl when I hear Paul share God's grace in his letter to the Philippians:

"Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death—even death on a cross" (2:5-8).¹

The gospel is Jesus becoming a human, a slave, and dying on a cross. That picture of the Messiah changed everything: changed Paul's picture of God; changed Paul's picture of people.

I think of that slave girl when I hear Paul share God's grace in his letter to Philemon: "If you consider me your partner, welcome [Onesimus] as you would

welcome me" (verse 17) ... as your "beloved brother" (verse 16).

I think of that slave girl when I hear Paul share God's grace in his letter to the Galatians: "There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus" (3:28).

I think of that restored slave girl when I hear Paul share God's grace in his letter to the churches in Rome: there is "no one who is righteous, not even one" (Romans 3:10). So he can also say: "there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. For, 'Everyone who calls on the name of the Lord shall be saved'" (Romans 10:12-13).

Paul can no longer embrace a hierarchy of humans. Where zeal for God's law and entitlement had built up hierarchy, God's grace breaks it down.

I was 13 when this focus on the gospel came to my Adventist family. The gospel was explained as God's grace, and this grace was a basis for equality between people. God's grace as the great equalizer. I'm sure you've heard the phrase "at the foot of the cross, the ground is level." I remember it hit me that while we had always been Adventists, now we were Adventist Christians.

It was about that time that I heard a preacher use a famous story attributed to Dwight L. Moody. You have probably heard this story, but at 13 it was new to me. The story is set in a small town in the Colorado Rockies. Part of the railroad tracks at the bottom of a hill had washed away in a storm. Learning about this, the railroad company urgently contacted the watchman at a station higher up the hill, asking him to wave down the nearing train and have the passengers stay safe by remaining in his town overnight. It was late, and the watchman got distracted, but when he heard the train coming, he grabbed the lamp and ran outside and waved it at the on-coming train. But the train did not stop. The train went past the station, down the hill, off the tracks, and into a ravine. And many lives were lost.

Of course an investigation was convened, and the watchman was called to the stand. The judge asked him, "Did you wave the lamp?" And the watchman

¹All Scripture quotations are from the New Revised Standard Version of the Bible.

responded, “Yes, sir, I waved the lamp.” The judge continued, “Then why didn’t the train stop?” The watchman responded, “I waved the lamp.” To every question, the watchman responded: “I waved the lamp.” “I waved the lamp.” “I waved the lamp.” The inquest acquitted the watchman of any responsibility, but the man grew anxious and agitated and could find no peace.

When a friend told him that it wasn’t his fault—after all, he’d done his job; he had waved the lamp—the watchman confided, “Yes, I waved the lamp, but there was no light in it.” Distracted, the watchman had grabbed the lamp, but had not lit the light.

The preacher back in my early teen years concluded his sermon with a challenge: If you’re not talking about God’s grace, then you are waving a lamp without a light. If you’re not talking about Jesus, then you are waving a lamp without a light. You may be giving lots of frantic energy, but it is a lamp that cannot save anybody. We need the light of God’s grace.

For Paul, his zeal for the law became frantic energy when compared to the light of the gospel—a blinding light that changed his vision forever. Seeing Jesus changed everything. It changed Paul’s picture of God. It changed Paul’s picture of people.

Fast-forward to Paul’s last visit to Jerusalem—to the primarily Jewish Christians living in that city. When Paul met up with James and the other leaders, Paul had left Gentile Christian communities that were indeed growing together in Christ. Paul had brought an offering from those churches to share with the poor Christians living in the packed city of Jerusalem. It was an opportunity for the daughter churches and the mother church to grow together in Christ. The offering was an expression of their unity. James and the elders of the Jerusalem church listened as he told them “the things God had done among the Gentiles through his ministry” (Acts 21:19). While we aren’t told the specifics, we can imagine Paul telling of experiences when the Holy Spirit moved the hearts of people: God-fearers who opened up their homes as house churches, Greek people and Roman people who embraced the Jesus story and told their friends; women and men and children and

teenagers who had joined the Jesus Movement, turning away from the sexual immorality associated with pagan temples and embracing the ethics of Christian discipleship.

The first response of James and the elders was “praise God!” (Acts 21:20). It’s good that you’re growing, but... And their second response: you need to be more like us; prove

you’re zealous for God’s law. The Spirit working in Paul’s ministry wasn’t enough. The large offering gift from the Gentile Christians wasn’t enough. The leaders said to Paul: We’ve had evangelistic success too, especially among Jews zealous for the law. But among them there is a rumor that you don’t care about Moses, and so our committee has met. Our advice as your leaders is for you to “do what we tell you” (21:23), and then they suggested how Paul could prove that he was indeed zealous for God’s law. They have an agenda: Paul needs to show that he has embraced their version of Christianity.

It’s difficult to know if Paul was aware that the political climate in Jerusalem had changed since his last visit.² Jews had become more focused on loyalty to the temple—that center of Jewish religion, society, and economics. A heightened Jewish patriotism, even nationalism, had taken over, and with Jewish nationalism came an anti-Gentile mindset that was intolerant of



²Craig Keener, *Acts: An Exegetical Commentary*, Vol. 3 (Acts 15:1–23:35), Grand Rapids, MI: Baker Academic, 2014. While the whole section “Dangers in Jerusalem” (pages 3113–3348) includes many insights, pages 3113–3158 were the most helpful in providing background for the environment in Jerusalem at the time of Paul’s visit.



non-Jews. Christian Jews joined in, and instead of fearing Paul's zeal as they had during the time of Stephen, now there were thousands of Jews similar to that earlier Paul.

This shift in the cultural environment around the temple and in the streets of Jerusalem had shaped the church's witness. It, too, had become more nationalistic and, therefore,

more distrusting of Gentiles—a more polarized society. By the end of the decade, the nationalistic Jews will start a war with Rome that ends with the destruction of their beloved temple, a loss known by the readers of Luke's two volumes.

The leaders in Jerusalem asked Paul to prove that his theology agreed with theirs. After all, they were trying to keep a very diverse church together during a politically charged time. Was this a moment to promote church harmony? Or was this a conscience vs. compliance moment?

Paul did what he was asked to do. He purified himself. He paid huge sums in offerings to the temple. And he remained in the temple for the required seven days. I wonder if Paul recalled his earlier life in Judaism during that week, especially as he walked past the sign on the barrier wall between the court of the Gentiles and the other temple courts: “No foreigner is to go beyond...

whoever is caught doing so has himself to blame for his death which will follow.”³ How different from the proclamation by Jesus: “My house shall be called a house of prayer for all nations” (Mark 11:17). How different from the letter to the Ephesians: “But now...Christ Jesus...is our peace—[who] has made both groups into one and has broken down the dividing wall, that is, the hostility between us” (Ephesians 2:13-14).

Given Paul's understanding of the gospel—of God's grace given to everyone through Jesus Christ—how could he walk into the space of the temple reserved only for Jews? And then the space of the temple reserved only for men? At that point was his compliance compromising God's grace? Some commentators suggest it was, and Mrs. White agrees. She says in her work *The Acts of the Apostles* that while Paul wanted to grant this concession, “he was not authorized of God to concede as much as they asked.”⁴ Wanting to “be in harmony with his brethren,” Paul “deviate[d] from the firm, decided course that he had hitherto followed. But instead of accomplishing the desired object, his efforts for conciliation only precipitated the crisis, hastened his predicted sufferings, and resulted in separating him from his brethren, depriving the church of one of its strongest pillars, and bringing sorrow to Christian hearts in every land.”⁵

Ellen White also has some strong words for the leaders in Jerusalem. Given the leading brethren's “prejudices against the methods of Paul...some of the leaders determined that the work of preaching the gospel must henceforth be conducted in accordance with their own ideas.” If Paul didn't go along with their policies, “they could no longer look upon [his ministry] with favor or grant it their support.”⁶

It could have been a “golden opportunity” for the Gentile and Jewish Christian churches to come together as the gift offering from the Gentiles is delivered to the Jews; instead the leaders in Jerusalem permitted “the reports of [Paul's] enemies to arouse their jealousy and prejudice... [I]nstead of uniting in an effort to do justice to the one who had been injured, they gave him counsel which showed that they still cherished a

³The Soreg Inscription, discovered by Clermont-Ganneau in 1871. Israel Department of Antiquities and Museums.

⁴Ellen G. White, *The Acts of the Apostles* (Mountain View, CA: Pacific Press, 1911), p. 405.

⁵*Ibid.*, pp. 405-406.

⁶*Ibid.*, p. 401.

feeling that Paul should be held largely responsible for the existing prejudice.”⁷

Mrs. White continues: “Had the leaders in the church fully surrendered their feeling of bitterness toward the apostle...the Lord would have spared him to them. God had not ordained that Paul’s labors should so soon end, but [God also] did not work a miracle to counteract the train of circumstances to which the course of the leaders in the church at Jerusalem had given rise.” She comes to the end of this chapter reflecting on Paul by saying: “The same spirit is still leading to the same results... How often would the Lord have prolonged the work of some faithful minister, had [that minister’s] labors been appreciated!”⁸

After Paul does all that they ask, as the seven days are nearing completion, guess what Paul gets accused of? Not keeping God’s law. A group of Jews from Asia Minor stir up the crowd. They actually physically assault Paul, yelling: This man is against the people (our people)! This man is against the law (Torah)! This man is against this place (temple)! At the very moment he is fulfilling a vow meant to honor Jewish law and the temple, Paul is accused of defiling it. They think he’s brought Gentiles beyond the warning sign.

They drag Paul out of the temple (Acts 21:30) because you cannot shed human blood inside the temple. They had started beating Paul to death (Acts 21:31-32). He’s actually saved by Roman soldiers. But it is the beginning of the end of Paul. As he tells the crowd his testimony, his road to Damascus story, the crowd starts going ballistic—not when Paul talks about Jesus, but when he recounts how God sent him to the Gentiles. The crowd starts tearing their clothes. They cry out that he has to die! (Acts 22:22-23).

Luke’s book of Acts begins Paul’s story with him being zealous for the law, and it results in Stephen’s death. Acts ends with Paul trying to appease those zealous for the law, and it results in his death. I wonder if Luke was inspired to write Acts this way in order to teach future readers of the connection between Jesus and Gentiles. Paul’s zeal approved Stephen’s death because Stephen embraced Jesus as Messiah. The Jews’ zeal approved Paul’s death because Paul embraced

Gentiles as children of God. The Acts narrative connects not only Stephen and Paul in fascinating ways, it also connects Jesus and Gentiles. To embrace Jesus as Stephen did is to embrace Gentiles (that is, all people) as Paul did.

Until recently I saw Paul’s compliance as admirable. He was trying to appease the church leaders; trying to help them all stay together—to survive and even thrive. But Ellen White and others suggest that the leaders in Jerusalem were wrong to ask what they did. And that Paul was wrong to go along.

But if Paul’s ministry was about bringing people together, what was wrong with trying to appease the Jews who were zealous for the law if it would achieve the same goal—of bringing people together? When is it wrong? When it is the gospel that is compromised. When the compromise goes against God’s grace.

The problem was that to appease the Jews, Paul had to go where Gentiles could not go—beyond the Court of the Gentiles. The problem was that to appease the Jews, Paul had to go where women could not go—beyond the Court of the Women. It was at that point Paul’s actions became an issue at the very core of the gospel, because such actions suggested a limit to God’s grace. Paul knew—if anyone knew, Paul knew—God’s grace was unlimited—given to all people! He should not have been asked to act against his convictions, against his conscience.

Members of the Pacific Union Conference, people are longing for God’s grace. And in our world today, people are riding a train whose broken tracks end in tragedy. Desperately needed are people who will wave the lamp.

Let’s wave the lamp with the light of God’s grace shining in it.

Sharing God’s grace was at the heart of Paul’s ministry. Because seeing Jesus had changed Paul’s picture of God. It had changed Paul’s picture of people. And Paul knew it was the grace of God for all that makes it possible to grow together in Christ.

So let it be. Amen.

Kendra Haloviak Valentine, Ph.D., is professor of New Testament Studies at La Sierra University.

⁷*Ibid.*, p. 403.

⁸*Ibid.*, p. 417. These quotations are taken from the chapter in *The Acts of the Apostles* entitled “Paul a Prisoner.”



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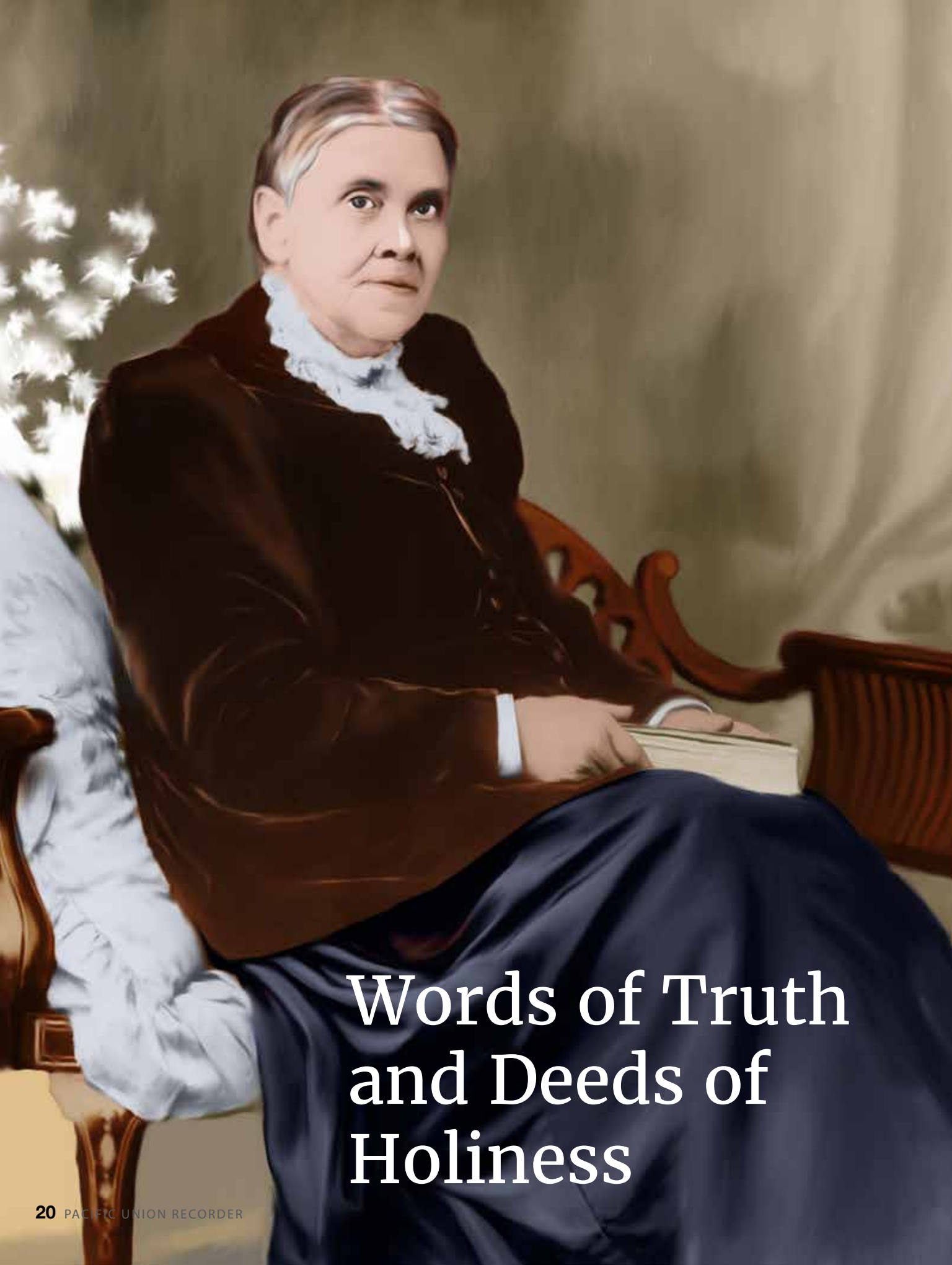
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Words of Truth and Deeds of Holiness

Christ, the outshining of the Father's glory, came to the world as its light. He came to represent God to men, and of Him it is written that He was anointed "with the Holy Ghost and with power," and "went about doing good." Acts 10:38. In the synagogue at Nazareth He said, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4:18, 19). This was the work He commissioned His disciples to do. "Ye are the light of the world," He said. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:14, 16).

This is the work which the prophet Isaiah describes when he says, "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward" (Isaiah 58:7, 8).

Thus in the night of spiritual darkness God's glory is to shine forth through His church in lifting up the bowed down and comforting those that mourn.

All around us are heard the wails of a world's sorrow. On every hand are the needy and distressed. It is ours to aid in relieving and softening life's hardships and misery.

Practical work will have far more effect than mere sermonizing. We are to give food to the hungry, clothing to the naked, and shelter to the homeless.

And we are called to do more than this. The wants of the soul, only the love of Christ can satisfy. If Christ is abiding in us, our hearts will be full of divine sympathy. The sealed fountains of earnest, Christlike love will be unsealed.

God calls not only for our gifts for the needy, but for our cheerful countenance, our hopeful words, our kindly handclasp. When Christ healed the sick, He laid His hands upon them. So should we come in close touch with those whom we seek to benefit.

There are many from whom hope has departed. Bring back the sunshine to them. Many have lost their courage. Speak to them words of cheer. Pray for them. There are those who need the bread of life. Read to them from the word of God. Upon many is a soul sickness which no earthly balm can reach nor physician heal. Pray for these souls, bring them to Jesus. Tell them that there is a balm in Gilead and a Physician there.

Light is a blessing, a universal blessing, pouring forth its treasures on a world unthankful, unholy, demoralized. So it is with the light of the Sun of Righteousness. The whole earth, wrapped as it is in the darkness of sin, and sorrow, and pain, is to be lighted with the knowledge of God's love. From no sect, rank, or class of people is the light shining from heaven's throne to be excluded.

The message of hope and mercy is to be carried to the ends of the earth. Whosoever will, may reach forth and take hold of God's strength and make peace with Him, and he shall make peace. No longer are the heathen to be wrapped in midnight darkness. The gloom is to disappear before the bright beams of the Sun of Righteousness. The power of hell has been overcome.

Christ Object Lessons, pp. 416-418

“Here I Stand”

By Miguel Mendez



It was a cold, crisp day in the year of our Lord 1054 in Constantinople. There were whippers amidst the crowd, talks of a delegation from Rome that had come to bridge the gulf between Eastern and Western churches. Prayers were being offered at the Hagia Sophia, the crown jewel of the Eastern Church. Suddenly and without much fanfare, Cardinal Humbert walked to the front of the altar and, in the name of the recently deceased pope Leo IX, delivered an edict excommunicating Michael Cerularius, the head of the Eastern Church.

After the Cardinal finished delivering the edict of excommunication, Michael turned and excommunicated the papal delegation.

Historians now refer to that moment as the Great Schism, the largest break in the communion of the body of Christ.

You probably are wondering what doctrinal heresy or theological monstrosity led the church to split. Would it surprise you to find out that it was merely one word? The word was first introduced at the council of Toledo in 589. Several priests were dealing with remnant pockets of Arianism in Spain, and they decided that they needed language that emphasized Christ's divinity. Without much thought, they added the

word to the Nicene Creed, which up to that moment had held the Church together. The Creed read something like this: "We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father." With a burning desire to reclaim Christ's divinity, the people at Toledo added *filioque*—"and from the son."

To be sure there had been many differences between the Eastern and Western Church: cultural issues, linguistic differences, and even dietary preferences. But in the end it was this word, *filioque*—which was intended to resolve a particular problem in a specific cultural setting—that caused the greatest schism in the history of Christendom.

So now here we are 1,000 years later, listening to rumors and dealing with the possibility of schism all because of one

word. We understand compliance, but the reality is that as Seventh-day Adventists we must speak against this compliance document because it would sacrifice individual conscience on the altar of compliance—an altar constructed through censure, shame, and coercion.

If you ask historians what happened in 1054 at Hagia Sophia, they would say that the real tragedy of the Great Schism is that the Church lost its will to remain united. The great church historian Everett Ferguson writes, "When the will to remain united is present, major differences can be overcome; where it is lacking, minor differences can be an occasion for division."¹

So permit me now to take a moment and speak to those who would classify and characterize us as rebels or seditious separatists

If you ask historians what happened in 1054 at Hagia Sophia, they would say that the real tragedy of the Great Schism is that the Church lost its will to remain united.

word—a word used in a specific context, intended to deal with a particular contextual issue. Make no mistake about it, we

are not just rebels or seditious separatists; we are obsessed with division: we at the Loma Linda University church still possess the will to remain united. We dare to possess that will be-

¹Everett Ferguson, *Church History, Vol. 1, From Christ to Pre-Reformation* (Grand Rapids, MI: Zondervan, 2013), p. 401.

cause we recognize that the sad tragedy that has befallen our Church since San Antonio is that we have tried to ensure compliance without realizing that that which unites us as Chris-

tians has been woven into our narrative from the very beginning. It has nothing to do with church polity or report structures. It is an issue that is germane to Christendom—the notion of individual conscience. For 2,000 years that issue has remained pivotal in the mind of theologians, pastors, and people of faith.

For our Catholic brethren it is illustrated in the words and writings of Thomas Aquinas, who states that in order for a law to be considered as such it must be just. Laws that are not just cannot be considered laws, and so it is the responsibility of faithful followers of Christ to disobey them. Aquinas develops this idea of justice and law in three primary areas. He states that a law can be considered a law if one meditates upon its end. So, when considering a law, a believer ought to ask whether it promotes the overall good of the community. Laws are

As an Adventist I recognize the danger of looking at our faith, our church, and our processes as monolithic. Because if we do so, we forget that the theology of Advent is marked by the dissonance of disappointment.

also to be considered in the realm of authority. Are the people enacting a law following their authority, or are they creating laws that go beyond the power of the law-makers? And finally we are called to consider laws in the realm of form. In other words, is the law imposing proportionately equal burdens on citizens for the common good? For Aquinas if these three requirements are not met, then laws cannot be enforced and should not be followed.²

Now before you accuse me of being a Jesuit, permit me to share the notions of individual conscience as articulated by the great Protestant reformer Martin Luther. For Luther this issue was at the heart of the Reformation. This is evident by the language he uses in his debates with Johann Eck at Leipzig. As the debate rages on, Luther states, “No believing Christian can be coerced beyond holy writ.... I want to believe freely and be a slave to the authority of

no one, whether council, university, or pope. I will confidently confess what appears to me to be true.”³ Later on at the Diet of Worms, again facing Eck, Luther states, “I cannot

and will not recant anything, for to go against conscience is neither right nor safe. God help me. Amen.”⁴

But the issue of individual conscience did not end with Aquinas or Luther; it found new life in that forgotten and often maligned strand of the Reformation where we Adventists have always found conversation partners. The Anabaptists created a new community where membership was no longer defined by automatic inclusion through infant baptism, but rather through voluntary membership based on individual conscience and free choice, signified outwardly by adult baptism.

But I am not a Thomist or a Lutheran or an Anabaptist. I am a Seventh-day Adventist. I am a son of the second Great Awakening. The heir of a theological legacy that is equal parts infuriating and exhilarating. As an Adventist I recognize the danger of looking

²See Thomas Aquinas, *Treatise on Law*, (Indianapolis, IN: Hackett Publishing, 2000).

³As quoted by Roland H. Bainton, *Here I Stand: A Life of Martin Luther*, (Nashville, Abingdon Press, 1978).

⁴*Ibid.*

at our faith, our church, and our processes as monolithic. Because if we do so, we forget that the theology of Advent is marked by the dissonance of disappointment.

Let us never forget that this movement began as a church struggling to answer this question: what happened? In talking about the Millerite tragedy, the authors of the time noted that some of the brethren returned home, others to their previous congregations, still others gave themselves over to strong drink, and there were a few that even came to California. So here in California we continue to say that our message binds us to hold in tension language that tries to describe the reality of “what is” with the hope and the expectation of the “not yet.”

We are the church of Ellen White. We are the church of James White, who wrote in 1874, “Church force cannot create unity,”⁵ but it has repeatedly created division. We are the church of J.N. Loughborough who said, “The first step of apostasy is to get up a creed, telling us what we shall believe. The second is, to make that creed a test of fellowship. The third is to try members by that creed. The fourth to renounce as heretics those who do not believe that creed. And fifth, to commence

“On essentials, unity; on non-essentials, liberty; in all things, charity.”

persecution against such.”⁶

This is our church, the Adventist church, and if we are to believe that we are called to the great supper of the Lamb, we must dare to believe that there is space at the table for everyone. We must continue to affirm that there is freedom for you to continue to hold those beliefs that the Bible does not prohibit while remaining true to your conscience.

Theologian Karl Barth, when speaking about issues of conscience, stated, “There can be no command of God which is not also our own command, no authority which we do not exercise over ourselves.... Over against all the authority of church and state...the question and criterion is freedom of conscience, i.e., the authority of God from which that relative authority has its commission.... Conscience is in fact the final court and ultimate criterion in the question of obedience. This is why there can be no compulsion by conscience. There cannot be such because it would eliminate the last and decisive court in the question of obedience....

Conscience will not let itself be coerced, because by nature it is one’s own.”⁷

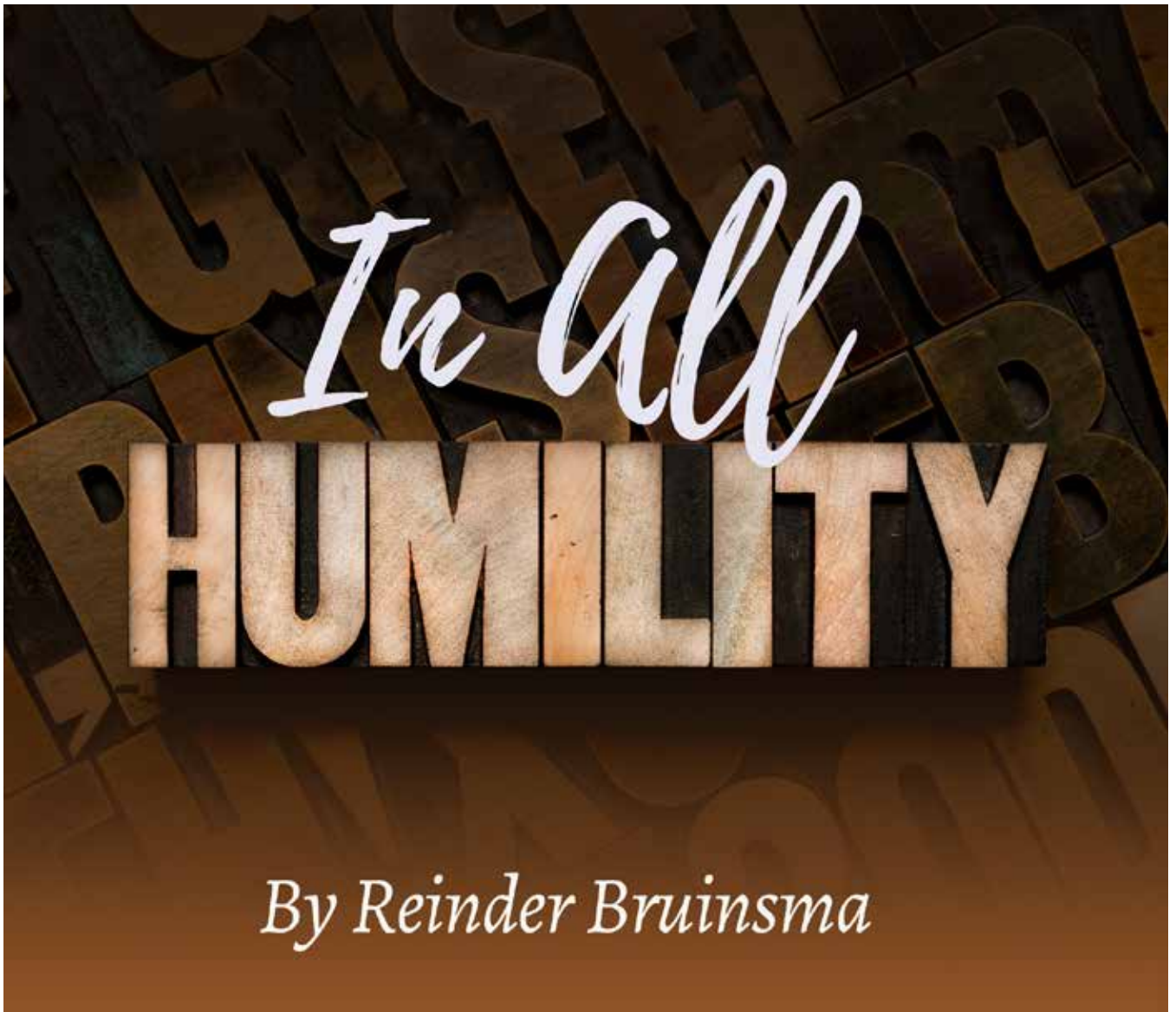
So here we are, at an impasse, trying to figure out what to do. Enacting plans and programs, dealing with documents, all the while trying to remain united. Maybe at the end of the day we would do well in taking some lessons from our history. In the 17th century, division that could not be bridged led Europe to commit violence. This time Christian nations were fighting against each other. Historians call this period the Thirty Years War, when 8 million people died as a result of gruesome combat between Catholic and Protestant refusing to sit at the table of fellowship. It was during this most trying time in the life of the medieval Church that the Irenic Christians came up with a saying that remains as true today in the battlefields of Silver Spring, Battle Creek, and Loma Linda as it was all those years ago: “On essentials, unity; on non-essentials, liberty; in all things, charity.” We cannot support a document that would cause us to violate our conscience. So here we stand, we can do no other, so help us God.

Miguel Mendez is the Study Pastor at the Loma Linda University church.

⁵James White, *Signs of the Times*, 1874.

⁶“Doings of the Battle Creek Conference, Oct. 5 & 6, 1861,” *Review and Herald*, Oct. 8, 1861, p. 148.

⁷Karl Barth, *Ethics*, (Eugene, OR: Wipf & Stock, 2013), p. 483.



By Reinder Bruinsma

The American Heritage Dictionary defines humility as “The quality or condition of being humble.” And the word “humble” is further defined as “marked by meekness or modesty in behavior, attitude and spirit.” Humility is a virtue for all people. But Christians are called to be humble in a very special sense. In the well-known text about Christ’s incarnation, we are told that Christ “humbled himself” in an ultimate manner, and that we should “have

the same mindset as Christ Jesus” (Philippians 2:5-8, NIV). As the eventual reward for practicing humility, God’s servants “will be exalted” (Matthew 23:12).

Humility has nothing to do with low self-esteem. It describes an attitude of knowing our place and of avoiding all boasting about our imagined or real capabilities. In a religious sense it refers to knowing our status before God. We may rejoice in the fact that we have been created in the image of God (Gen-

esis 1:26), that He has made us only “a little lower than the angels” (Psalm 8:5), and that He crowned us “with glory and honor” (Hebrews 2:7). However, this does not make us equals with our Creator. We are finite, limited, earthly beings who stand in awe before our infinite, omniscient heavenly Father.

All our knowing is always “in part” (1 Corinthians 13:9). When it comes to divine truth, “we see only a reflection as in a mirror” and must wait till we see the Lord face

to face. We must echo the words of Paul: “Now I know in part; then I shall know fully” (1 Corinthians 13:12, NIV).

Knowing in part

When I study Adventist history and also try to take the pulse of contemporary Adventism, I cannot escape the feeling that a sense of pride that “we have the truth” has often hampered our humility, and that in outlining the last-day events we have frequently given the impression that we know it all, rather than in all modesty and humility acknowledging that we only know in part.

The Bible is crystal clear about the reality of our Advent hope and about the trustworthiness of Jesus’ parting promise, “I will come again.” The Bible gives us sufficient information about what to expect and how to prepare for that glorious event. It teaches all we need to know to make an informed choice—for or against God. However, at the same time we must recognize that the Bible is not as clear on some aspects of eschatology as many think, and that numerous questions will remain unanswered as long as we are in this world.

In addition, we must also recognize that Ellen White’s comments are not always totally clear and that at times they may even seem somewhat inconsistent. For some Adventists this presents a major problem. I believe, however, that this should not worry us unduly, as long as we have a proper understanding of her role as a “lesser

light” that points to the “greater light” of the Bible. And, when everything is said and done, we must go to the Bible for the final answer.

What we do know for certain

There will, undoubtedly, remain many questions, and we may never find satisfying answers to all of them. However, we are not left with only question marks. There are a number of crucial things we can be absolutely certain about:

- We are sinful and will remain sinful as long as we are in this world.
- Christ has come to our world, and He became fully human. He became truly one of us and could therefore identify with us. How He could be fully God and fully man at the same time, and in what sense He became fully man, is beyond our finite human understanding. He is our Savior—that is all we need to know.
- The goal of sinless perfection is beyond our reach. However, we have the promise that when Christ comes we will be resurrected as, or changed into, perfect beings.
- Christ will come “soon,” but we will never be able to calculate the date of His return. From our human perspective it may seem that He has delayed His coming, but God has determined the time of the return of His Son and His promise is as sure as ever.
- The situation in our world will heat up. God’s people will have to live through difficult times, but

God will never leave us alone in a situation in which we have to rely on our own strength. He will care for us until the very end, in whatever circumstances we may find ourselves.

- There will always be a people of God—a remnant. We do not need to know who exactly will constitute this remnant and how large it will be. And God may very well surprise us.
- We are called to make preparations and be ready for the great day of Christ’s coming. As long as time lasts, we must do what we can for this world and must continue to invite people to live as disciples of Christ in this world and prepare for the next.

That much we know and that is all we need to know. Let us be humble enough to realize our limitations and be content with our partial, incomplete understanding that we have been granted.

Let us in all humility commit ourselves to Christ and totally rely on Him for our salvation. Let us worship Him as His loyal disciples, aware of all our shortcomings, but trusting that He will continue to be with us—if we stay on His side—and that in the end He will pull us through.

This is an excerpt from a new book entitled In All Humility: Saying No to the Theology of the Last Generation, an Oak & Acorn Publishing product available through Amazon and AdventSource.

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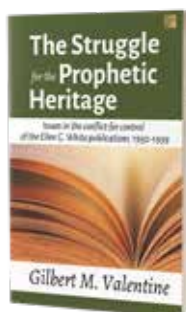
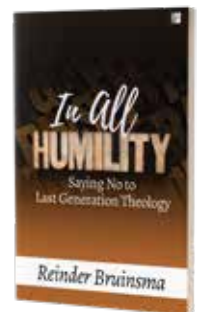
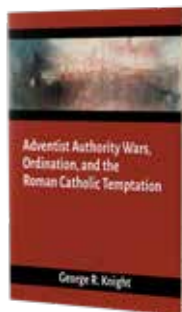
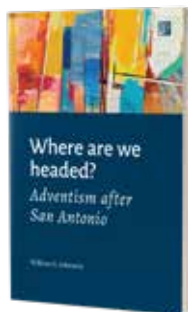
Where Are We Headed? Adventism after San Antonio
¿Hacia dónde vamos? El adventismo después de San Antonio

Books in Spanish

Justicia y conciencia —Unity Conference 2017

Rumbo a la excelencia —Adventist education revue

Casados pero contentos —Married yet happy
by Alfonso Valenzuela



Therefore, Go: *Pacific Union College Student Missionaries Heed the Call*

BY BECKY ST. CLAIR

*"Go into all the world and preach the gospel to every creature" (Mark 16:15, NKJV).
"Declare His glory among the nations, His wonders among all peoples" (Psalms 96:3).
"Therefore, go and make disciples of all the nations" (Matthew 28:19).*

The Bible is clear that as Christians we have been called into a purpose-driven life of service, a life that demonstrates God's goodness to everyone we meet. This looks different for everyone, but for several Pacific Union College students, it means traveling to an unfamiliar part of the world and serving as student missionaries for a year.



Madeline Anderson

Location: Gimbe Adventist Hospital, Ethiopia

Hometown: Eureka, Calif.
graduate, Spanish & nursing majors

"I'm looking forward to seeing God through the eyes of others. I hope to do some good and meet people whose lives will affect mine and vice versa. Most of all, I hope to give of myself and see how God can use me."

David Arriaza

Location: Pohnpei
Hometown: Chico, Calif.

sophomore, history and social studies majors

"I'm really excited about the opportunity to work in God's ministry

and to hopefully be a good example to the kids here. I hope to learn more about and grow more confident in my faith, and learn how I can use it to help others around me."



(Left) Madeline Anderson, student missionary in Ethiopia, enjoys time with some of the local children. (Above) Taylor Bothwell (center) with some of the junior class after a Founders Day event.

Taylor Bothwell

Location: Pohnpei
Hometown: Angwin, Calif.
junior, biomath major

"I anticipate furthering my relationship with God, learning more about myself, and connecting with my students. I want to grow who I am as a person this year, learning patience, contentment, how to live in a culture different from my own, how to teach, and also hopefully learn a little bit more about the plan God has for my life. I'm also excited to spend time out in nature in this beautiful place that God created."

Alex Chang

Location: Pohnpei
Hometown: Grass Valley, Calif.
senior, biochemistry major & pre-med program

"I'm really looking forward to returning to Pohnpei for more time in the mission field. I hope to learn more about how a second year of student missions differs from the first, and I am looking forward to learning more about sustainable ministries, as well as the effects of more long-term missions."

Lindsay Vandenburg

Location: Fiji
Hometown: Napa, Calif.
sophomore, liberal studies major, earning elementary teaching credentials

"I'm looking forward to getting experience in both the teaching and missions fields. I'm excited about building special relationships with the villagers and students, my fellow volunteers, and, most of all, with God. I expect to come home a different woman— one who is closer to God, stronger, more confident, more patient, and always ready to take any leap in any direction according to God's plan."

For information about how you can support student missions at PUC, contact the Office of Service, Justice, and Mission at 707-965-7190 or fmaia@puc.edu.

Arizona SonShine Brightens Lives in the Philippines

BY PHIL DRAPER

Cottonwood church member Carol Lawson (left) and Mesa Palms church pastor Steve Salsberry present an Arizona SonShine shirt to Leni Robredo, vice president of the Philippines.

(From left to right) Arizona SonShine leaders included Glenn Sta. Ana, Asian/Pacific ministries director; Bob Lawson, Cottonwood church pastor; Jose Marin, former Arizona executive secretary; and Steve Salsberry, Mesa Palms church pastor.



This summer, Arizona SonShine traveled to the Philippines. As a result more than 5,000 individuals received health care services, and more than 500 people were baptized!

Several years ago, a group of health care providers conceived the idea of offering a wide menu of free health care services on an annual basis at the same location to residents of Arizona's Yavapai County. Named Arizona SonShine, the non-profit organization's event coincides with the annual Arizona Conference Camp Meeting held nearby. Over the past four years, Arizona SonShine has served nearly 4,000 citizens with services valued in excess of \$2,000,000!

AC Asian/Pacific Ministries Director Glenn Sta. Ana dreamed of taking Arizona SonShine to his native Philippine islands. Although blessed by an abundance of natural resources, Filipinos daily face the challenges of a lack of health care personnel, facilities, and access.

Many in the conference embraced Sta. Ana's idea enthusiastically. Various foundations donated supplies and medicines. In preparation for the mission, about one ton of medications, supplies, and evangelism materials was shipped in advance to Naga City, the location chosen for the health care event, held July 1-3.

The medical team consisted of 300 volunteers, including 14 local medical doctors, four eye specialists,

22 dentists, five surgeons, and local pharmacists. The comprehensive medical services included vision, surgery, women's health, pediatrics, and blood analysis.

"What a great blessing it was to serve God, but the greatest thrill was seeing how loving and appreciative our patients were!" said nurse Nila Salsberry, Mesa Palms church member.

In addition to medical services, five evangelistic meetings were conducted. Pastors and church members rejoiced when more than 500 people were baptized. "The medical and evangelistic work went above and beyond our expectations," said Sta. Ana. "But providing spiritual healing was the most important part of Arizona SonShine!"

Sta. Ana and Lawson arranged a meeting with Leni Robredo, vice president of the Philippines, who was thrilled and very grateful for the impact Arizona SonShine made on her city and country. The North Philippine Union Conference expressed their sincere appreciation to Arizona SonShine, the Arizona Conference, the government of Naga City, and the local volunteers for the humanitarian work done in their city.

"Going to the Philippines to hold evangelistic meetings is always thrilling," said Marin. "We went to provide blessings of service and received the gifts of hospitality and unconditional love from the Filipino people."

Pastors baptize some of the 500-plus people who made decisions to join the Adventist church during Arizona SonShine.





(From left) Kids listen to the children's story; Joshua Mundrez, one of the many students who helps with the media ministry, works on titles for the broadcast; and Ever Cotto leads the discussion during a Sabbath School class. (Right) Pastor Jose Jimenez extends a personal greeting to viewers.



The media ministry includes many camera operators, including (left to right) Carmen Ray and Elias Manjarrez. (Second from right) Juan Ramirez, director, and Adriana Ramirez, audio mixer, work during the broadcast. (Far right) Associate host Melvin Reyes and senior host Juan Carlos greet the viewers.



Phoenix Central Spanish Church Broadcast Ministry *Reaches Thousands*

BY PHIL DRAPER

For 14 years the production team at Phoenix Central Spanish church has been broadcasting the Sabbath School program and the 11 o'clock service, plus special programs—including live coverage of each department from cradle roll to youth, cooking and exercise programs, and special weeks of prayer.

Each Sabbath, Pastor Jose Jimenez extends a personal greeting to viewers as services are broadcast via live television, Facebook, and YouTube. "Only when we get to heaven will we learn how many viewers came to our Lord as a result of our broadcasts," said Jimenez.

Program host Juan Carlos and his associates make a constant effort to involve the viewer in worship, explaining and amplifying what is being shown. At the conclusion of the Sabbath morning services, they present a summary of the pastor's sermon with an invitation to attend next Sabbath

and participate in worship.

"Our goal is to bring the viewer into the church as if that person is actually in attendance, including one of the classes studying the weekly Sabbath School quarterly," said Gabe Romero, producer. "We want to show church members studying and sharing what they have learned during the week."

Church members make this video ministry possible by faithfully dedicating their Sabbath mornings to manning cameras, running audio boards, directing, and serving as on-air talent. Before director Juan Ramirez and his wife, Adriana, begin their media ministry each week, they drive to members' homes to bring them to the church.

Originally, the church used cameras discarded from local television stations, but with its recent conversion to high-definition, the ministry is now using 10-year-old cameras donated by Romero.

Thunderbird Adventist Academy alumnus Jeremy Huss, now a professional broadcast engineer in Detroit, designed the software used for two Internet channels. He is available at a moment's notice to remotely log in and help with problems.

Physicians Carlos and Angela Lopez sponsor the three-and-a-half-hour church broadcast on local Phoenix Telemex Channel 44.2, a Mexican television network based in Hermosillo, Sonora.

The church receives Facebook posts with words of encouragement from viewers around the world. "Broadcasting has never been more economical, and reaching into homes around the world has never been more attainable," said Romero. "We encourage other churches to adopt this medium of reaching others for Jesus."

The YouTube address is Iglesiasdespierta.com—"the church that is awake."

GLOWers Will Cast 2020 Vision at the Upcoming General Conference Session

BY CINDY CHAMBERLIN AND NELSON ERNST

Casting 2020 vision, the General Conference (GC) personal ministries, publishing, youth, and ministerial departments are setting their sights high by joining with GLOW (Giving Light to Our World) leaders to place GLOW tracts in the hands of all who attend the 61st General Conference Session of the Seventh-day Adventist Church to be held in 2020 in Indianapolis.

Attendees will be equipped and encouraged to carry tracts with them to give out each day as they interact with people throughout the city. GC administration recently approved a combined proposal to provide opportunity for all 60,000 attendees to give away GLOW tracts during the session, as well as to participate in an optional organized outreach.

Tract titles are still to be determined, but a variety of the lightweight and waterproof tracts will be available for distribution. One tract, which will discuss the second coming, will be available in both English and Spanish and possibly other languages.

The idea came to fruition when Nelson Ernst, Central California Conference (CCC) GLOW Ministries director, heard that the theme of the 2020 GC session was going to be “Jesus is coming. Get involved.”

“I got the idea to get everyone attending the session to ‘get involved’ by giving out GLOW,” recalled Ernst. “I bounced the idea off of Kamil Metz, GLOW international coordinator, and then emailed contacts at the GC. They loved the

idea and added to it to give away books as well.” The idea was mapped out over the next few months. It was then submitted with a tentative budget to

another committee at the GC, where it was approved.

Ernst’s goal is to include GC administration in the distribution plan, setting an example for the world church. Everyone can witness for Christ simply by carrying literature wherever they go. The hope is that as they do so, “God will open doors of opportunity to get the tracts into the right places and into the right hands,” said Ernst.

At previous GC sessions, GLOW had a booth and provided free tracts for delegates. GLOW has also participated in several mission trips in Europe, Africa, and within the United States, including Super Bowl venues, where more than a million tracts were distributed. The goal is that this GC session will involve the largest number of GLOWers ever.

“Any time God opens a door for GLOW to help activate the church, we get excited,” said Ernst. “This is a simple outreach and a great chance to help God’s people see how they can make an impact in Indianapolis

by carrying literature with them wherever they go and being willing to give it away as God provides opportunities.”

GLOW is hoping to raise \$50,000 for the project. You can support this project by donating at <http://glowonline.org/glow/donate/> or by calling (559) 347-3150.



(Left) During organized outreaches, GLOWers hit the streets in groups to share Christ’s love. (Above) One GLOWer demonstrates how easy it is to witness by handing out a tract.



(Far left) A junior camper enjoys seeing his teammates battle it out during water dodge ball. (Left) Counselor Jasmanny Castaneda poses with his cabin at the weekly water Olympics. (Below) A cowgirl camper demonstrates how to remain poised on top of a large horse.



Despite Short Summer Season

Camp Wawona Touches Lives

BY MICHAEL LEE

Although Camp Wawona had to close early this summer due to the Ferguson Fire, many campers learned about Jesus and made decisions to commit their lives to Him.

Since the camp had been closed for a short time to year-round guests, the 2018 summer camp season was eagerly anticipated by staff and campers alike. Camp Wawona required a lot of work to be ready for hundreds of excited summer campers. "There was so much to do. It was almost overwhelming," said Norma Villarreal, camp director and Central California Conference director for Junior Youth.

"I was going up to camp nearly every day just to get a head start on cleanup and preparation," said Damian Martin, camp maintenance director.

"After not having anyone up here for a while, the place needed a lot of tender loving care, but God is good. We got it done," added Villarreal. "The

team we hired really banded together and had a good work ethic. They made it happen."

Throughout the summer, campers could be heard singing at the top of their lungs, "One way. Jesus! You're the only One that I could live for." Even out in the Yosemite wilderness, eight backpacking campers bellowed, "One way, Jesus!" Their voices reverberated on the rocks, sounding this year's theme with unashamed proclamation.

Kids heard messages about Jesus—the Way, the Truth, and the Life—and learned what it means to live daily for Him. This summer, 95 campers expressed their decision to accept or recommit their lives to Jesus. Of those campers, 36 requested further Bible studies, and 42 shared their desire to be baptized.

Unfortunately, camp had to close down after only three weeks, which canceled half of Teen Week and both weeks of Family Camp. Smoke began

to settle in on Sabbath, and by Tuesday the Air Quality Index was consistently in the "unhealthy for sensitive groups" range, jumping now and then into the "unhealthy range," and even spiking into the "hazardous" range.

"Parents entrust their precious children to our care during the annual summer camp experience, and their health and safety are our priority," said CCC President Ramiro Cano.

During the fire many prayers went up for safety and protection, not only for the camp, but also for the surrounding community and especially for the firefighters who spent countless arduous hours battling the blaze. Since the fire many have been praising God because His camp still stands, ready for a full summer season next year.

Camp Wawona is currently open for reservations between now and the summer of 2019. Summer camp reservations will open Jan. 1, 2019.



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Clovis church prayer team members (from left to right) Bob Anderson, Bill Jamison, Leonor Garbutt, and Emma Jeanne Weber prepare for prayer requests.

Need Prayer?

Clovis Church Prayer Team Blesses Neighbors

BY DOLORES JONES

Each Sabbath, Clovis church members Ron and Emma Jeanne Weber place a sign with these words near the street corner in front of the Clovis church. For nearly two years, members of the church's 20-member prayer team have taken turns standing by the sign and waving at the cars passing by every Sabbath. People—including some regulars—frequently stop and ask for prayer. Without pressure, the prayer team invites neighbors to attend church, and some accept.

One Sabbath, a mother and her small daughter stopped. As the two



got out of the car, the prayer team noticed the little girl was sobbing. "My daddy just left us and said he is never coming back," the little girl said. "I want you to pray that I don't have bad feelings in my heart for him." The mother looked sad, but said nothing. The team prayed for them, and they left with the book *Steps to Christ* in hand.

Another Sabbath, a woman named Paula pulled her car up to the curb and said, "Where have you been? I have been looking for you. I live in this neighborhood and missed you guys." (When the temperature at the church is over 100 degrees, the prayer team

members take a break until the weather cools into the 90s. Then they head back out again to pray for the community.) This was Paula's first time stopping by, and she asked the team to pray for her new relationship before driving away with a copy of *Steps to Christ*.

The team asks permission to log prayer requests, and they pray throughout the week. During the past two years, they have prayed for more than 500 people—all because they stand on the corner and wave as the cars go by.

"When you step out to be a blessing to others through prayer, you find that you have been the most blessed," said Emma Jeanne Weber.

Adventists Need to Make Religious Liberty a Way of Life



BY PASTOR GARY JENSEN, long-time religious liberty advocate and activist, and the executive secretary of NARLA-West, the West Coast chapter of the North America Religious Liberty Association.

Most Adventists have a limited understanding of what the ministry of religious liberty entails. They usually believe it is restricted to resolving Sabbath work problems or labor union issues. But this ministry can have a larger social impact outside the church if we build relationships with civic and governmental leaders and partner with other community organizations.

If we wish to have a larger sphere of influence and to truly be the salt of the earth, we must mingle with others, find out their needs and concerns, and let them know we are there to help them in any way we can. When we get engaged in our local community, the

Lord will open all kinds of doors to witness and to do practical ministry.

Adventists should be known as people who really care about their neighbors and are making a significant impact in their cities. Jesus summed up the second table of the law by saying: "You shall love your neighbor as yourself" (Matthew 22:39, NKJV). So what are YOU doing to make your city and your neighborhood a better place?

Ask God to show you how you can get involved, and you will be amazed at the opportunities He will give you to make a difference in your community. Along with Isaiah say, "Here I am, Lord, send me" (Isaiah 6:8).

Thoughts in the Wake of the 2018 Annual Council

By Ricardo Graham



In October of each year, the leadership of the Seventh-day Adventist Church comes together for what is called Annual Council. It is an opportunity to accept reports from the officers and the various departments of the church, discuss new strategies, and conduct the business of the church.

This year the meeting was held in Battle Creek, Mich., and ended on Oct. 17.

As the president of one of the union conferences that make up our church globally, I attend this meeting each year and represent the members of the Pacific Union.

Over many months, there has been an ongoing discussion about organizations within the church that for various reasons don't entirely comply with each and every policy of the Seventh-day Adventist Church. (At this Annual Council, the General Conference Auditing Service stated that 83% of the church entities audited are not in compliance in their financial matters—a 2% increase since last year!)

The Pacific Union has been drawn into this discussion, not because of finances but because of the decision of our constituency to treat women and men equally in terms of ordination and job opportunity—a practice that falls within

the authority of the Union as the credentialing organization for the states of Arizona, California, Hawaii, Nevada, and Utah. We differ in opinion with the General Conference on our perceived non-compliance; we feel we are being true to Fundamental Belief #14, "Unity in the Body of Christ," which includes this phrase: "differences between high and low, rich and poor, male and female, must not be divisive among us. We are all equal in Christ."

Nonetheless, this has become a matter of concern to the General Conference. On Sunday, October 14, 2018, they brought to the voting body a document called "REGARD FOR AND PRACTICE OF GENERAL CONFERENCE SESSION AND GENERAL CONFERENCE EXECUTIVE COMMITTEE ACTIONS."

This is a controversial and potentially divisive document, and all of Sunday afternoon was spent discussing it. Those wishing to speak about the document were given just two minutes to speak about it. I was one of many who spoke against the document, for five primary reasons:

1. There is currently a policy B 95 that deals with non-compliance that has not been enacted.
2. In the document there is not a process to give oversight to the General Conference and GC ADCOM itself. GC ADCOM is not a representative body; it is an in-house committee, and I do not believe that it speaks for the world church.
3. This process represents the consolidation of power and authority into the hands of a few without accountability to the members of the Executive Committee.
4. It empowers and provides a platform for individuals who have any issues with the church to bring accusations against leadership at any level.
5. If this is actually placed into action, no one is safe; an environment of mistrust and suspicion will become commonplace. "If they come for me today, they will come for you tomorrow."

I closed my comments with a statement from *The Desire of Ages*, page 22: "The exercise of force is contrary to the principles of God's government. He desires only the service of love; and love cannot be commanded; it cannot be won by force or authority. Only by love is love awakened."

I was joined in speaking against the document by many people, including Randy Roberts, pastor of the Loma Linda University church (and a delegate-at-large), Dan Jackson, president of the North American Division, and his fellow officers, and many of our church leaders from Europe and North America—and some from the General Conference. There were many who called for a NO vote on the document.

Inexplicably, delegates from Asia, Australia, India, and South America were entirely silent and did not contribute to the discussion, while there were some from Africa and Latin America who spoke advocating a YES vote.

When the vote was taken, the document was approved 185 to 124, with 2 abstentions.

Following the vote, the North American Division expressed disappointment and the belief that “this voted document, which outlines a system of governance to address church entities perceived not in compliance with church policy, does not follow the biblical values proclaimed by the Protestant reformers and the founders of the Adventist Church. This document, as voted, has made centralized power possible, and seeks to create a hierarchical system of governance.”

There has been quite a bit of discussion among our members about the potential impact of the vote itself—and the long-term meaning of this new process. Our officers wholeheartedly opposed the document prior to the vote and

will continue to raise our voices in opposition to any policies that impede the mission of Jesus Christ or require that we abandon conscience in favor of externalized control or uniformity.

The officers of the Pacific Union have released this statement following the 2018 Annual Council:

“The mission of the church is universal, while the ministry of the church is local. We are resolved in our continued commitment to ordain women and men equally. We remain stalwart in support of our churches, schools, conferences, and all of our workers. The Pacific Union Conference affirms and renews our devotion to the unique ministry that Christ has given us.”

Ellen White wrote, “The church may pass resolution upon resolution to put down all disagreement of opinions, but we cannot force the mind and will, and thus root out disagreement. These resolutions may conceal the discord, but they cannot quench it and establish perfect agreement. Nothing can perfect unity in the church but the spirit of Christlike forbearance. Satan can sow discord; Christ alone can harmonize the disagreeing elements” (*Manuscript Releases*, vol. 11, p. 266).

And the Apostle Paul wrote to the church in Rome, “Be devoted to one another in love. Honor one another above yourselves”(Romans 12:10, NIV).

May each of us seek God’s guidance and grace, and may we see a quick end to those things that divide us.

NAD Statement on 2018 General Conference Annual Council Vote

October 15, 2018 Columbia, Md. North American Division
This is a very challenging time for the Seventh-day Adventist Church in North America. Actions taken at the 2018 General Conference Annual Council meeting in Battle Creek, Michigan, did not have the outcome for the church that we had strived toward. Many of us are dealing with fear, disappointment, and even anger.

We believe that this voted document, which outlines a system of governance to address church entities perceived not in compliance with church policy, does not follow the biblical values proclaimed by the Protestant reformers and the founders of the Adventist Church. This document, as voted, has made centralized power possible, and seeks to create a hierarchical system of governance.

In a collaborative effort, leaders in the NAD are discussing how the church in North America will move forward. Although this is difficult, amid the rancor we must keep our faith in Jesus. He is our Leader, and it is our trust in Him that will light our way. The mission, the work of the church, must and will go forward.

Policies don’t hold us together. The Spirit of God holds us together. We urge you to pray for the Church; pray that we allow the Holy Spirit to do His work, to let the Holy Spirit keep us united.

“Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up” (Gal. 6:9, NIV).

— North American Division Officers, Oct. 15, 2018.

AMEN Clinic and Hurricane Lane *Visit Honolulu*

BY LORILYNN LAUPOLA

In 2017, Bill Payne, Sr., pastor of Honolulu Central church, was searching for community outreach projects. A friend recommended he contact AMEN. Adventist Medical Evangelism Network motivates, trains, and equips Seventh-day Adventist physicians and dentists to team with local pastors and members, uniting the church to restore Christ's ministry of healing to the world and to promote and foster medical evangelism.

The church board was presented with the idea of holding an AMEN free clinic, and it was approved as a church project to launch in August 2018. A multidisciplinary team was formed to envision a connection of the heart, mind, and spirit, where patients could meet in an environment of holistic healing.

After months of planning and preparation, the collaboration of this AMEN free clinic team transformed

Honolulu Central into a healthcare facility, providing services for a variety of health, social, and spiritual needs. There were challenges, but the team faced every issue and decision with prayer, trust, and faith.

A short time prior to the start of the event, leadership at AMEN changed and the team that had been working with the local church team was no longer going to be available. A new AMEN leadership team was assigned,

and the local team stayed positive and trusted in God's plan.

There were issues with out-of-state healthcare providers not being able to obtain temporary licensure to practice in Hawaii. Nonetheless, the local professional healthcare team was able to provide services for those in need. The local team was able to put together a panel of experts to provide patient education and teaching in topics such as nutrition, smoking cessation, and diabetes. These experts researched the top trending illnesses in Hawaii and used visuals and other means to provide patient education,



(Left) Sherwin Realin, Yeun Hee Cho, and Dr. Robert Baysa take a break from seeing patients. (Above) Volunteers work together with a spirit of cooperation.



making their teaching effective and meaningful. They also provided information about community resources and available services.

The dental triage and X-ray area did not have all of the necessary equipment, right up to the opening day of clinic. The dental clinic is a huge part of AMEN, and without being able to X-ray and triage, there was no way our dentist would be able to treat these patients effectively. But God provided, and our dental director and his team were able to get the tools required in order to provide the much-needed dental services.

There were a number of last-minute changes and volunteer cancellations, including the vision department, which canceled altogether. Again, God made the impossible possible. A kind woman, who was eager to volunteer but wasn't quite sure what this clinic was about, noticed that vision services were advertised. When it was explained that the vision services had been canceled, she immediately volunteered her son, who showed up within the hour with this wife and friend—all three ophthalmologists.

They were not able to stay the entire time, but they left their business cards and said they were willing for patients who were in attendance to come to their office by appointment—and they promised to honor the free clinic by not charging for services. The mother was so excited that her son, the eye doctor, had come, and she asked for prayers for her son and his wife because she wants them to come to know Jesus.

The last difficult hurdle was Hurricane Lane, which shut down all of Oahu. The hurricane shut down the free clinic for one day, leaving three days of service instead of four. Despite Lane's obstruction, the clinic was still able to treat a total of 214 patients. That is 214 seeds planted in the community; 214 people who received a warm handshake from the volunteers who carefully escorted each patient to every destination they



needed to go; 214 seekers who moved one step closer to knowing Jesus; 214 souls who will reflect on their experience at the Adventist Church in Nuuanu and share it with someone.

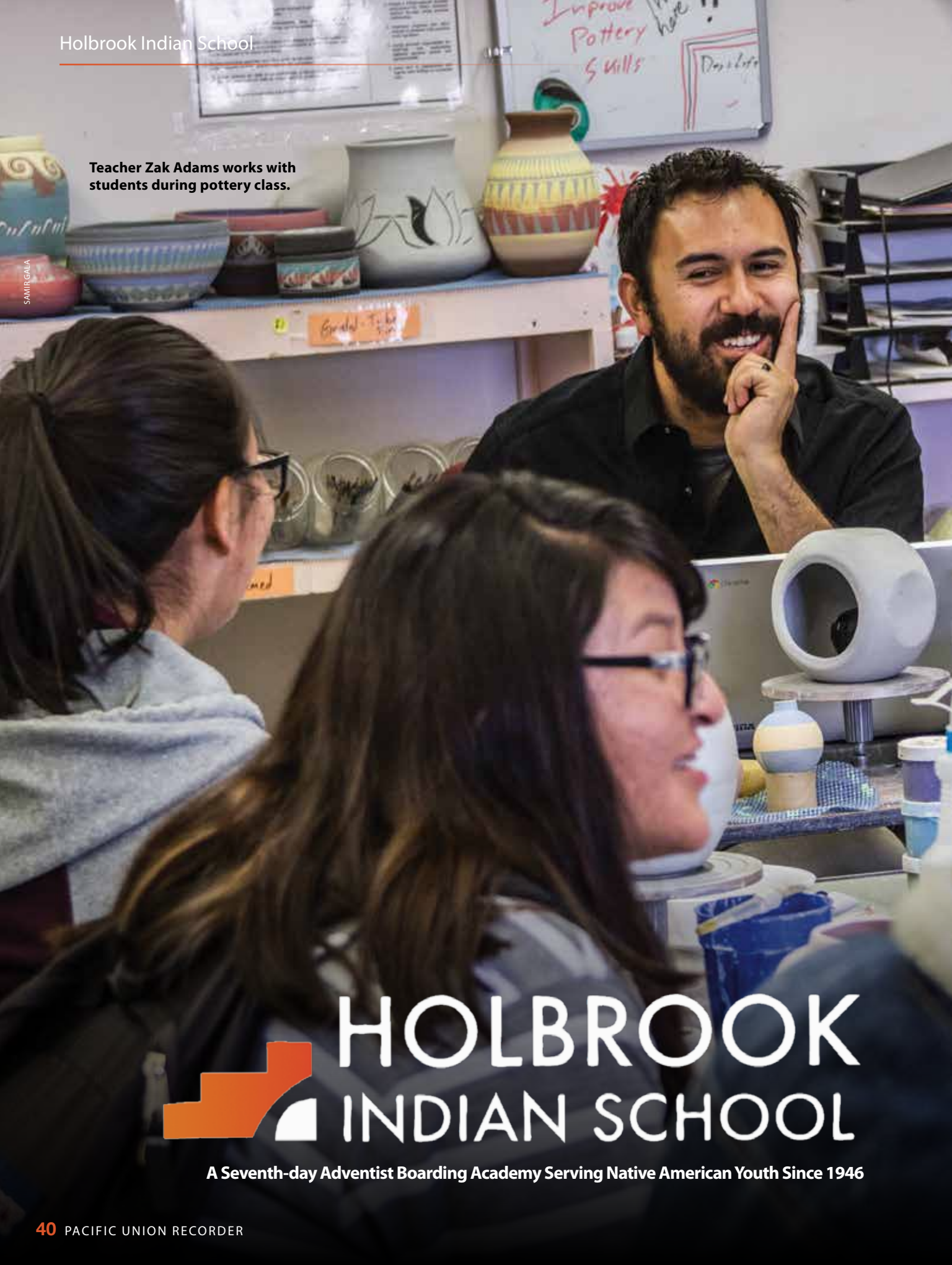
Commendations are in order for all the volunteers: the men and women who allowed God to work these miracles through their willingness and who so graciously gave of their valuable time, expertise, and care.

(Above) Andy Iizuka, Julia Uechi, Jacky Chan, and Dr. Dennis MeeLee donate their skills to help others. (Below) Medical clearance and nursing volunteers give a warm welcome to patients.



Teacher Zak Adams works with students during pottery class.

SAMIR GALA



HOLBROOK INDIAN SCHOOL

A Seventh-day Adventist Boarding Academy Serving Native American Youth Since 1946

Holbrook Indian School Celebrates

Native Culture Through Education

BY KATIE FREELAND

“My wartime experiences developing a code that utilized the Navajo language taught how important our Navajo culture is to our country. For me that is the central lesson: that diverse cultures can make a country richer and stronger.” - Chester Nez, World War II Navajo Code Talker

The languages they spoke were once forbidden. Those same languages were then used to save our nation.

In World War I and World War II, Native American soldiers spoke in their own languages to relay strategies and secrets to each other. These brave men were known as Code Talkers. The Choctaw tribe was the first to pioneer this strategy. During World War II, Navajo was the most commonly used language for code talking.

However, when it came to practicing their cultures and

speaking their languages, Native Americans faced hundreds of years of intolerance.

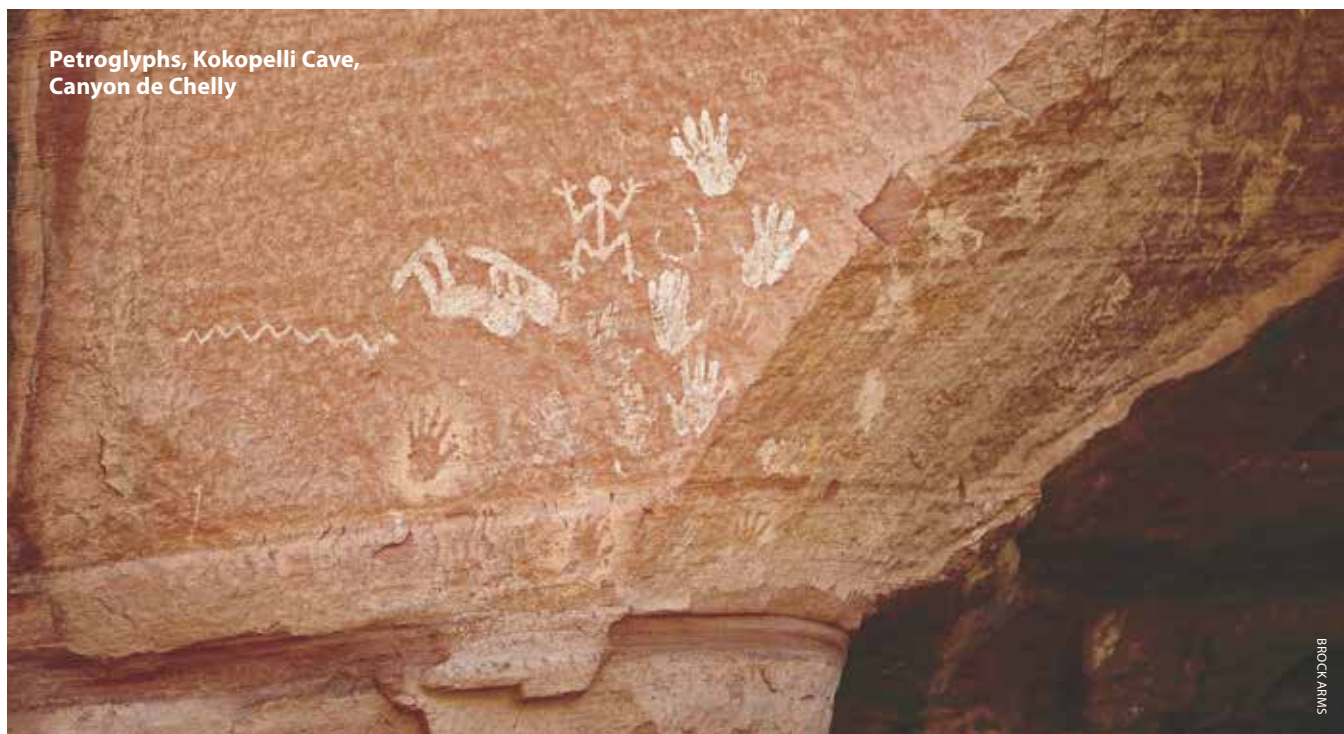
It wasn't until 1990 that the Native American Languages Act passed. In it, the United States declares “to preserve, protect, and promote the rights and freedom of Native Americans to use, practice, and develop Native American Languages” and to “fully recognize the inherent right of Indian tribes and other Native American governing bodies, States, territories, and possessions of the United States to take action on, and give official status to, their Native

American languages for the purpose of conducting their own business.”

The United States has come a long way, but it also has a very long way to go. One of the missions of Holbrook Indian School is to help Native students celebrate and retain their cultural identities and languages, while learning and growing in a Christian environment.

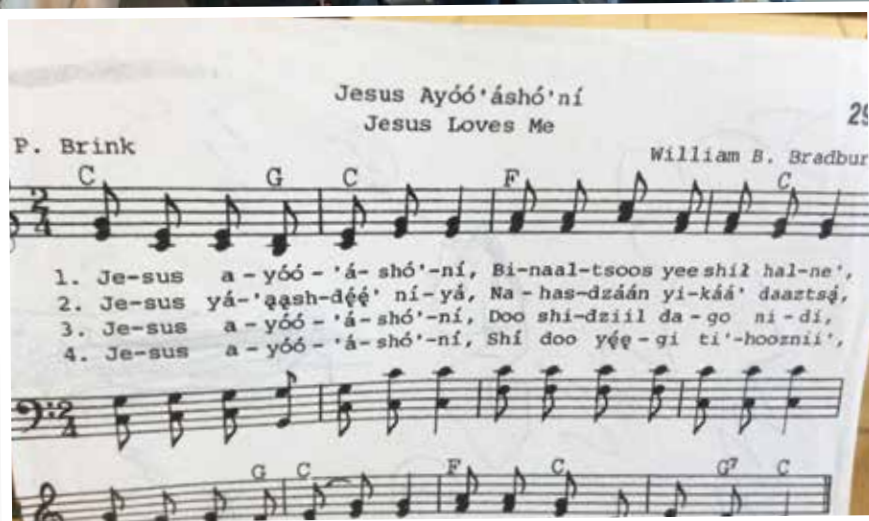
HIS teacher Zak Adams is dedicated to helping students connect with their culture through pottery. He is teaching a new class this school year called Indigenous Arts. “It is an art class where students learn traditional

Petroglyphs, Kokopelli Cave,
Canyon de Chelly



BROCK ARMS

HIS Indigenous Art class students tour the Northern Arizona Museum in Flagstaff, Arizona.



arts from different tribes around the country," said Adams. "Hopefully, as the class gains traction, I can expand that to indigenous peoples around the world."

Adams believes that art has a special way of reaching students. "They can use it to express themselves when words can't," he said. "What I have seen of our students is that they are starving for their own culture, and I want to help them reclaim it."

Adams does not identify as a Native person; however, he brings in as many Native artists as possible, "so that my students can learn these skills from their own elders," he said.

HIS also provides students with Navajo language and Navajo government classes. Both of these are taught by Sam Hubbard, who has been teaching grades 7-12 students full time for seven years. Hubbard is Diné, which means "The People." This

is how members of the Navajo Nation refer to themselves. He enjoys his work. "You never know what kind of blessing will come your way through our students," he said.

"My favorite aspect of teaching is probably when students learn new things, and they tell you about it," said Hubbard. "Many times, students have learned something new and probably would have never learned it if they were at another school. Our school is unique."

According to Hubbard, although many Native students come to school from the reservations, they know more about pop culture than they do about their history and traditions. "We want them to not feel ashamed of their Native heritage," he said.

HIS faculty and staff are committed to every aspect of students' well-being. They take the MAPS approach to wellness: mental, academic, physical, and spiritual health. They believe that by demonstrating a

balanced approach to living, the students will have better lives. 🏡

"YOU NEVER KNOW WHAT KIND OF BLESSING WILL COME YOUR WAY THROUGH OUR STUDENTS."



“WHAT I HAVE SEEN OF OUR STUDENTS IS THAT THEY ARE STARVING FOR THEIR OWN CULTURE, AND I WANT TO HELP THEM **RECLAIM** IT.”



Holbrook Indian School (HIS) is a first-through twelfth-grade boarding academy operated by the Pacific Union Conference of the Seventh-day Adventist Church. HIS also manages a first-through eighth-grade day school on the Navajo reservation in Chinle, Arizona. Eighty percent of funding comes from individuals who have a desire to support Native American ministries and Christian education. Your generosity makes a difference in the lives of our students, their families, and the communities they serve.

Thank you for your support.



DEVELOPMENT DEPARTMENT
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HolbrookIndianSchool.org



Feather River Hospice House Offers Compassionate End-of-Life Care

BY KIM TACKETT

Feather River Hospice House, a six-bed facility in Paradise, Calif., provides a beautiful home setting for compassionate end-of-life care for patients and their families. The house is one component of the continuum of palliative care services offered by Adventist Health Feather River.

Opened in 2003, the Hospice House offers a warm environment for patients, who may stay a few days or a few months. It is one of fewer than 20 such facilities continuing to meet the physical, mental, and spiritual needs of patients and their families residing in Butte County. In 2017, the house provided care to 104 patients.

Hospice House is an option for patients who do not have someone to care for them at home, have a high acuity and need pain and symptom management, and desire the peace of mind of individualized 24-hour care. The house is overseen by medical director and physician Danny An and nurse practitioner Lori Falge-Phillips, with support provided

by home health aides, pharmacists, social workers, music and pet therapists, and volunteers.

"Pain and symptom management is my expertise," said Falge-Phillips, who has been living her passion as a hospice nurse practitioner since 1990. "Being able to help relieve the suffering of a patient by controlling their pain and symptoms directly affects the quality of that patient's life." She emphasizes that it is "listening to what patients tell me that guides me in my practice."

Choosing to bring a loved one to Hospice House means different things for different families. Some patients spend their last remaining days there, accessing the 24-hour nursing care that has become necessary. Others come in for a short period of "respite," allowing their usual caregivers to

have time for rest and rejuvenation.

Patients and their families are warmly welcomed into the Hospice House, bringing with them their life stories of celebration and sorrow. Welcomed as well are visits from their favorite pets, their newborn grandchildren, or whoever and whatever is most meaningful to them.

An and Falge-Phillips believe it takes their whole team to provide the support needed for patients and families through an end-of-life journey. "It is the spiritual component by far that sets us apart from every other hospice I have ever known," said Falge-Phillips.



A La Sierra University student carefully traverses a ropes course high in the pine trees.

La Sierra Freshmen Jump into College *at Big Bear Lake*

BY DARLA MARTIN TUCKER

La Sierra University freshmen arrived the third week of September ready to jump into college life. But before classes started, they spent three days in the San Bernardino National Forest bonding with one another and gaining a different perspective.

The university's annual Ignite event is a three-day slate of activities designed to teach lessons of trust and teamwork, Christian values, and the requirements of college. This year's Ignite played out Sept. 19-21 at Pine Summit Christian Camp in Big Bear Lake.

After arriving Wednesday morning, 260 freshmen—who had been divided into “family groups”—spent the afternoon taking group photos, mingling, and worshipping. On Thursday, the groups engaged in a variety of outdoor games and activities that sent laughter and shouts echoing through the mountain air. These included human foosball, multi-ball dodgeball, archery,

ziplining, a climbing wall, and a ropes course.

“[Ignite’s] done a really good job of integrating me with the rest of the freshman class,” said Kaleo Smith, after playing dodgeball. He enrolled at La Sierra to study computer science following graduation from Loma Linda Academy. His uncle, Kimo Smith, is a member of the university’s music department faculty.

Further up in the forest, freshmen and their group leaders were testing their climbing and balancing skills as well as their courage. Wearing helmets and secured with safety harnesses anchored by camp staff, some scaled a climbing wall that stretched toward the tops of the pine trees, while others climbed up a pole to walk across a large log suspended horizontally 32 feet above the ground.

“I wanted to get down as soon as I got up,” said Leilani Cabral, a sophomore from Riverside, after carefully traversing the hanging log. “But these opportunities come once.”

Cabral served as a family group leader during Ignite.

Pine Summit Activities Coordinator Warren White anchored the safety ropes as people teetered their way across the hanging log. “The goal of the ropes [course] is building trust in the person holding you and conquering that fear. It’s more of a confidence builder,” he said. White believes that the balancing act also serves as a lesson in trusting God. “The Lord’s got your back,” he said.

Over by the climbing wall, freshman exercise science major Alex Ogletree said he liked “the fellowship [of Ignite]. It’s like one big family.” He came from American High School in Catania, Italy, where his father served in the U.S. military. Ogletree was recruited to play baseball with the La Sierra University Golden Eagles as a pitcher.

While describing their Ignite experience, some of the freshmen also spoke about their reasons for enrolling at La Sierra University.

Golden Eagles baseball player Mark Martinez, a marketing major who arrived from Mile High Academy in Denver, said he liked La Sierra for its welcoming atmosphere. “Here you can be yourself, and people will accept you,” he said. “We all come from different backgrounds, and it’s cool that people care and want to help you.”

To view photo albums from La Sierra University Ignite, visit <https://www.facebook.com/LaSierraU/>.

La Sierra University Chaplain
Sam Leonor leads 260
freshmen in worship during
Ignite.

PHOTOS: NATAN VIGNA



Height of New Hospital Construction Tops Existing Medical Center

Construction on schedule for steel frame to be complete by January

BY LARRY BECKER

Loma Linda University Health's construction of a new Medical Center and new Children's Hospital marked some exciting milestones this summer. In mid-July, the first vertical steel beams for the new Medical Center tower were secured in place. By late August, the steel columns of the new tower surpassed the height of the existing Medical Center. In late July, the first steel beams of the Children's Hospital were set in place.

Ultimately the new Children's Hospital tower will be nine stories, next to the new 16-story Medical

Center for adults. The two new hospitals will share a common pedestal of five stories.

Construction is on schedule, and the full steel frame of the building will be in place by the end of the year.

Work on the structure's lower floors is moving into the interior build-out phase, with mechanical, electrical, plumbing, and framing work placed according to plan. As the towers reach their final height, more of the work will be focused on completing each floor's interior.

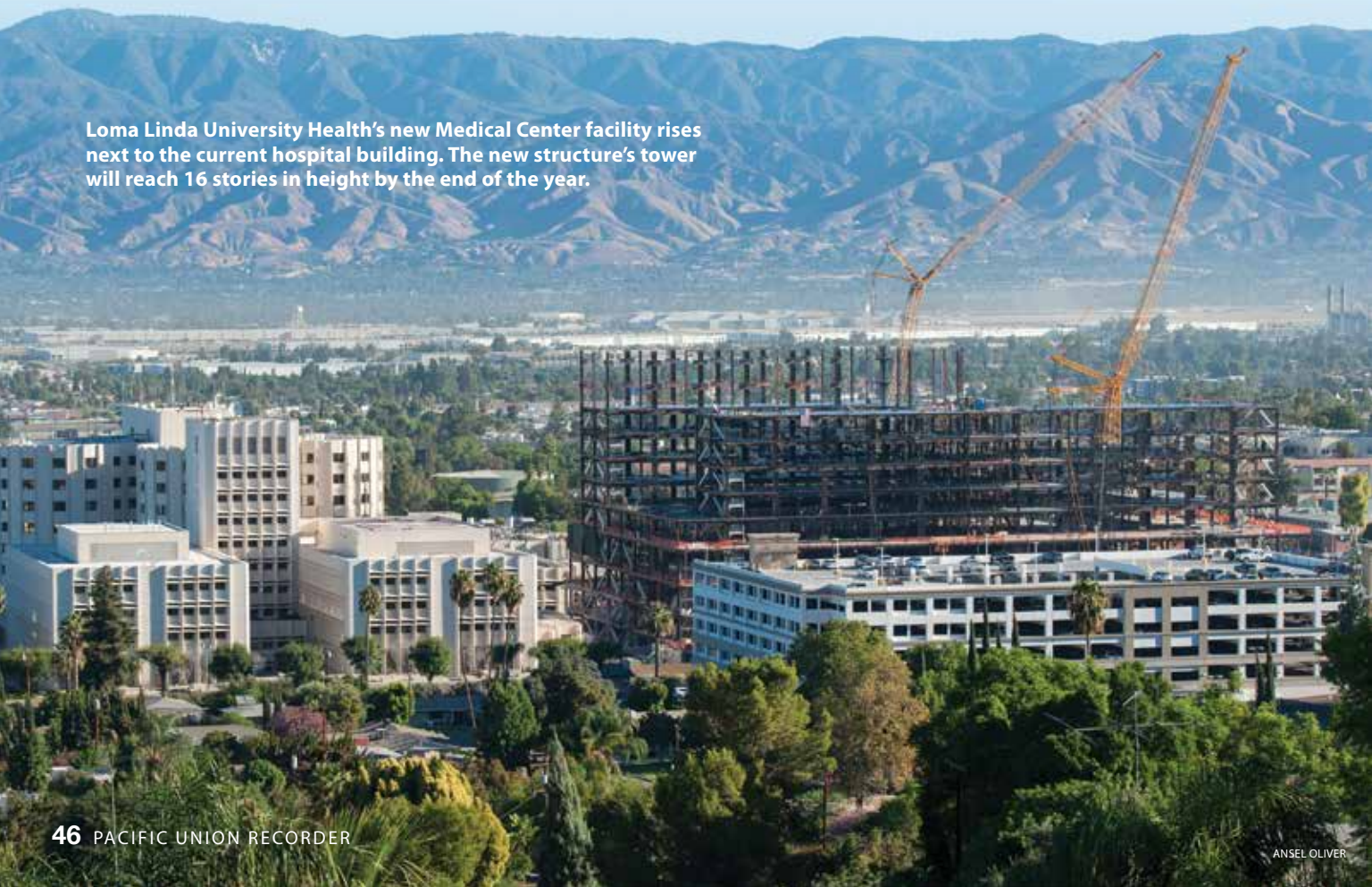
The ongoing construction, which began approximately two years ago,

is a part of Loma Linda University Health's Vision 2020 – The Campaign for a Whole Tomorrow. New towers for both hospitals will meet and exceed California's upcoming seismic requirements for hospitals.

The Inland Empire region's health care needs have rapidly increased. As the only Level 1 Trauma Center and only dedicated Children's Hospital in the Inland Empire, the new facilities will allow Loma Linda University Health to meet the growing needs of its community.

Follow the project, and see the construction live at lluhs2020.org.

Loma Linda University Health's new Medical Center facility rises next to the current hospital building. The new structure's tower will reach 16 stories in height by the end of the year.





Summer Gateway Program Inspires Minority High School Students to Achieve and Serve

Immersive two-week, on-campus experience introduces local youth to careers in health care and community service

BY DONAJAYNE POTTS

Local underrepresented minority high school students were inspired to achieve more and serve others after participating in an immersive two-week learning experience through Loma Linda University Health's Summer Gateway program.

Summer Gateway aims to create positive attitudes toward health care professions among high school students through presentations, activities, and service opportunities.

A variety of Loma Linda University Health professionals and students volunteered their time to provide lectures and to assist with hands-on activities. This summer, nearly 70 high school students participated in the program, and 21 were selected to shadow practicing medical professionals for an additional week.

Launched in 2012, Summer Gateway is sponsored by the office of Community-Academic Partners in Service (CAPS) and the Institute for Community Partnerships. It was created when pipeline program Sí Se Puede merged with Loma Linda University's other programs for Native American and African-American students. Sí Se Puede,

which started in 2005, translates from Spanish as "Yes you can!"

The Summer Gateway Program also provides training on how to take the SAT college entrance exam, apply for financial aid, and improve study skills.

"We're wanting to help make college education more attainable for these young people," said CAPS Director Pablo Ariza. "We know our pipeline program is a success because it continues to come full circle." Loma Linda University's 2018 commencement season saw two previous Summer Gateway program participants graduate, one with a degree in physical therapy and the other with a degree in dentistry.

Pablo Shul of Bloomington High School said he didn't think he could ever succeed academically, but after attending Summer Gateway, he now knows a medical education is within his reach. "I actually have hope for my future," he said.

Antoina Davis, a student from

Nuview Bridge Early College High School in Nuevo, said she didn't know what it meant to be a nurse or dentist prior to participating in Summer Gateway. "This program helped me visualize what it means to enter the medical field and find your passion."

According to the American Association of Medical Colleges, African-Americans, Latinos, and Native Americans compose approximately one-quarter of the total population of the United States but represent less than 10 percent of the workforce in the health professions of medicine, nursing, dentistry, and pharmacy.

"The critical time for career intervention is before high school graduation," said Juan Carlos Belliard, director of Loma Linda University Health's Institute for Community Partnerships. "The Summer Gateway program encourages underserved students to achieve more for themselves, their families, and their community."

See the latest news and health and wellness stories from Loma Linda University Health at news.llu.edu.

Native American Ministries Hosts Women's Brunch in Kayenta

BY FAITH HOYT

Last spring, a women's brunch in Kayenta, Arizona, encouraged friendship evangelism in the Navajo Nation.

When Nancy Crosby joined the Nevada-Utah Conference as the Native American ministries director last April, she was well known to the faith community in Kayenta. Crosby often visits this small town within the Navajo Nation—a town with a population of around 5,000 that lies at the farthest reaches of the NUC territory.

The Kayenta community presents great mission opportunities within the conference, and Crosby planned a women's brunch to bring the women of the community together. "Hosting this brunch was a way to both encourage Navajo women to witness to their friends and to bring the women together for a time of

fellowship and spiritual renewal," said Crosby, who also serves as Pacific Union Conference Native American ministries director. "The women on the reservation experience many hardships and trials, and it was a pleasure for me to be able to treat them to this special event."

The brunch was open to all women of the area, and Adventist church members in Kayenta were invited to reach out to others they knew and extend the invitation to them as well. On a Sunday morning in March, 16 women gathered at the Adventist church to fellowship with one another and spend a morning learning about the love of God.

"This brunch helped us build friendships after not having anything like this for many years," said Lorraine Whitehair, a Kayenta church member who helped Crosby organize the event. "It was very special."

Every part of the women's morning together was thoughtfully planned by Crosby and her team to bless the women who attended. A Bible study followed the

meal, and the women found the topics encouraging.

"Our fellowship helped us get to know one another, including those who came who were not church members," said Ella Holiday, a member of the Monument Valley church in Kayenta. "Studying the Bible together helped us think about God's love for us and helped us learn how to be like Jesus."

The response from the women inspired Crosby to begin planning a second brunch. She feels that by encouraging the building of relationships, the church can create a supportive network, and Adventist members will have more opportunities to share God's love.

"This time together is important because it's practice for us to grow, forgive, and have joy with one another, knowing that we are celebrating being the body of Christ," said Cara Luna, Kayenta church member. "God is the center of our fellowship with one another."

For Crosby, this focus on God is the most important part, and she is excited to see how relationships and fellowship will foster new ways to reach the people of the Navajo Nation.

(Far left) Nancy Crosby (center), Native American ministries director for the Nevada-Utah Conference and the Pacific Union Conference, speaks to women at the brunch she organized with the help of local members Lorraine Whitehair and Glenda Rhodes. (Left) Women at the brunch receive gifts related to the Bible story that Crosby discussed during their study.



PHOTOS: ANNE CROSBY

Congregations Come Together

for "BLT" Camp Retreat

BY PHIL VECCHIARELLI

A district of several congregations sharing a pastor presents the opportunity to create one giant family. This was exactly the thinking as the two church boards representing the Bishop, Lone Pine, and Tonopah congregations (or "B.L.T." for short) as they planned to bring their church members together for a weekend of relationship building.

"The church board knew that this would be a little glimpse of heaven, as we worshiped God out in nature as a united family," said Megan Willson, Bishop church board member.

Bishop, situated between Lone Pine and Tonopah, is nearly a three-hour drive from either of the other places. The members of the three congregations—all pastored by Phil Vecchiarelli—had not yet had an opportunity to fellowship together. Desiring to strengthen the bonds in the district, the boards voted to get together for the weekend of Sept. 14-16.

Bishop, Lone Pine, and Tonopah church members gathered to meet

one another and worship God out in the beautiful Eastern Sierra Nevada. Campers came together at the Holiday Group Campgrounds at Rock Creek Lake, near Tom's Place, Calif.

On Friday evening, the group enjoyed welcoming Sabbath around the campfire, singing songs, hearing a worship thought, and participating in ice breaker questions.

On Sabbath morning, the group was joined by others who were able to come only for the day. The group enjoyed Sabbath School, church, and potluck at the lake. During church, the group came together for a communion service, which felt especially meaningful as this is what the campers had gathered to do—come together in unity. Following church, members chose between several hikes and spent the afternoon in the fresh air and company of new friends.



Sharing responsibilities, Tonopah was in charge of Sabbath School for young kids, Bishop taught adult Sabbath School, and Lone Pine brought the supplies for the communion.

Members from each of the three congregations

expressed their appreciation for the time spent connecting with one another. "My 10-year-old twins had lots of fun," said Lone Pine member Geisel Rice. "We need to do it again!"

Bishop church member Mira Luk agreed. "The scenery where we camped was beautiful, and the weekend gave me positive encouragement," she said.

For the B.L.T. community, another camp retreat is certainly in their plans.

(Above) A young camper enjoys the retreat. (Far left) Members partake of the Lord's Supper together as one family. (Left) Pastor Phil Vecchiarelli preaches on the power of the name "Seventh-day Adventist" during church.



SHARON VECCHIARELLI



SHARON VECCHIARELLI

NCC Constituency Session Elects

President Marc Woodson and Other Leaders

BY JULIE LORENZ & STEPHANIE LEAL

On Sept. 30, about 600 delegates met at the Lodi Fairmont church for the 2018 constituency session of the Northern California Conference. The theme of the session was “Working for the Harvest.”

Tasked with choosing NCC leaders for the next four years, delegates elected Executive Secretary Marc Woodson to be president. Woodson hopes the session’s theme will set a tone for the work of the conference during the coming years. “Every single person is vital—church members, pastors, educators, administrators—as we’re working for the harvest,” said Woodson. “Unity comes as we work together with a common mission, and that mission is spreading the good news of Jesus Christ and preparing people for His soon return. It is this

united purpose that brings us all together in solidarity.”

Delegates also elected Jose Marin, Arizona Conference executive secretary and ministerial/evangelism director, to be executive secretary. Marin previously served as NCC Hispanic ministries coordinator. “Although we’ll miss our forever friends from the Arizona Conference, my wife, Cynthia, and I are excited to be returning to Northern California,” he said. “I’m eager to serve with Marc, John, and the NCC team of pastors, educators, and lay people to work

and creative ways to conclude the work of the gospel in the NCC.”

Long-time NCC Treasurer John Rasmussen was reelected. “I look forward to serving on the administrative team with Marc and Jose as we endeavor to further the Lord’s work in the Northern California Conference,” he said. “We will be praying for God’s blessings on our members during the next four years.”

The delegates also voted to return to office all the NCC department directors and ethnic coordinators. In addition, they elected members of the Conference Executive Committee and the Bylaws Committee for the next four years. (See sidebar.)

During a vote of interest to many NCC church members, the delegates passed an action to enable NCC

faithfully for the harvest in the small towns and the large cities of our territory, utilizing effective



The Sacramento Slavic church choir provides special music at the session.



Pacific Union Conference President Ricardo Graham presents the morning devotional to a packed Lodi Fairmont church.

PHOTOS: STEPHANIE LEAL



NAD President Dan Jackson prays for the newly voted team. (See sidebar.)

Conference Rules of Order as the official rules for conducting business at a constituency session.

- Clarify the wording of the bylaws in one area.
- Forbid immediate

administration to move forward in purchasing the Adventist Health building at 2100 Douglas Blvd., Roseville, and relocating the NCC headquarters to that location.

The constituents also approved the following changes to the conference bylaws:

- Extend the interval between regular constituency sessions from approximately every 24 to approximately every 30 months, beginning after the 2022 session. This extends terms of office to five years.
- Cap the number of ex officio delegates from the executive committees of the Pacific Union Conference, North American Division, and General Conference to no more than 10 percent of the total number of regular delegates at a constituency session.
- Select a parliamentarian in advance of each constituency session.
- Identify the *General*

family members from serving simultaneously on the Conference Executive Committee.

NAD President Dan Jackson and PUC President Ricardo Graham attended the session. Jackson offered a prayer of dedication for all the elected leaders, and Graham presented the morning devotional message.

NCC leaders are excited about the future. "I am looking forward to seeing where God leads us in the next four years," said Woodson. "We will continue to pray for His guidance here in Northern California."



(Above) The new administration looks forward to ministry in the new term. (Pictured from left to right: Jose Marin, Marlene Rodriguez Woodson, Marc Woodson, Raelene Rasmussen, John Rasmussen. Not pictured: Cynthia Marin.)



NCC Directors and Coordinators

African American Ministries Coordinator: Willie Johnson Jr.
Asian/Pacific Ministries Coordinator: James Lim
Church Growth/Evangelism Director: Del Dunavant
Communication Director: Stephanie Leal
Education Director: Bill Keresoma
Hispanic Ministries Coordinator: Roman Leal
Inner City Ministries Director: Willie Johnson Jr.
Ministerial Director: Jim Lorenz
Planned Giving & Trust Services/Property Management Director: Richard Magnuson
Youth Ministries Director: Eddie Heinrich

Conference Executive Committee

Officers: Marc Woodson, Jose Marin, John Rasmussen
Institution: James Lim, Richard Magnuson
Pastors: Tracy Baerg, Delta Area; Fred Dana, Sacramento Area; Gregory Johnson, Delta Area; Marco Molina, Bay Area; Mason Philpot, Redwood Area
Lay Membership: Shirley Abell, Lower Northeast Area; Felix Ajayi, Delta Area; Sylvia Ahn, Delta Area; Brenda Brandy, Bay Area; James Brewster, Sierra Foothills Area; Robert Chiles, Bay Area; Glenn Christensen, Sacramento Area; Carrie Copithorne, Upper Northeast Area; William Cude, West Central Area; Darrin Dee, Sierra Foothills Area; Evva Martinez, Bay Area; Marco Silva, Pacific Union College Area; Jeanice Warden-Washington, Sacramento Area

Bylaws Committee

Executive Secretary: Jose Marin
Pastor: Garrett Anderson
Lay Membership: Steve Allred, Ruthe Ashley, Anna Blackman, Larry Elam, Bradley Heisler, Judy Iversen, Brent Lindgren, Mark Teh

Mary Johnson Takes a Radical Sabbatical

BY JULIE LORENZ

This summer, Antioch church member Mary Johnson returned from her radical sabbatical. In June 2017, she took an unpaid leave of absence from her job as Spanish teacher at Heritage High School in Brentwood, Calif. She then spent most of the next 13 months participating in short-term mission projects in the western United States and around the world.

Johnson has always loved evangelistic and service projects, and she planned to fill her retirement years with them. However, one day the realization hit her: "That's 25-30 years from now!" So she took action. "I decided to take a mid-career break and just go on as many mission trips as I could," she said.

During her big year of missions, she served in Arizona (Camp Yavapines), Bolivia (two times), Cuba, Guyana, India (two times), Kenya, Mexico, Oregon

(Big Lake Youth Camp), Panama, the Philippines, and Washington (Auburn Adventist Academy). She also volunteered for projects throughout California, including Leoni Meadows, Monterey Bay Academy, Redwood campground, Soquel campground, and Weimar Academy.

Most of her projects were organized by Maranatha Volunteers International, but she also went on trips with Build and Restore International, Quiet Hour Ministries, and the Concord International church Pathfinder Club.

In Cuba, she preached an evangelistic series in Spanish, leading to seven decisions for baptism. During the year, she also taught Vacation Bible Schools, visited community members, assisted in eye clinics, led worship,

cooked, painted, remodeled, distributed literature, and more! "I was able to serve in a variety of ways—mental work, emotional work,

physical work," she said. "All the physical labor made me in great shape."

To pay for her year of service, Johnson used her savings and gratefully received contributions from family, friends, and anonymous donors. People also donated

items for her garage sale fundraisers. Between trips she worked as a substitute teacher in California. She also sold Adventist books. "Wherever I happened to be, I'd go out and colporteur," she said.

For those who have never been on a service or evangelism trip, Johnson highly recommends the experience. "Just go! Just take the plunge, go on faith, and go with God. Don't let the money deter you. If I had waited until I had all the money, I never would have gone." She is currently working on a book to share her experiences and to encourage other people to get involved with missions.

Johnson stresses the reciprocal

benefits of mission projects. "We have things to learn from our brothers and sisters in all parts of the world," she said. "We're a global family; we just help each other out."

Watch Johnson talk about Maranatha mission trips on "3ABN Today" - www.youtube.com/watch?v=ZSqeerEy_zw



Mary Johnson travels the world on her year-long sabbatical, including the Philippines (left), Cuba (above), and Bolivia (inset).



(Left) Members and guests pray together during the dedication of the Immanuel Temple church's mobile health unit. (Below) Head Elder Busayo Alabi, NCC Urban Ministries Director Willie Johnson, Oakland Councilmember Desley Brooks, Pastor Garrett Anderson, and Elder Antowan Burroughs enjoy the block party. (Far below) Sarah Bellot, from The Veg Hub ministry, speaks with a guest at the fair.

Oakland Immanuel Temple Church Dedicates Mobile Health Unit

BY JULIE LORENZ



On a Friday afternoon in September, the Oakland Immanuel Temple church dedicated the newest addition to its health outreach ministry—a mobile health unit—at a block party it hosted for its neighborhood.

The church purchased the unit from an Oakland nonprofit organization currently in transition. The vehicle includes two full examination rooms and a consultation area, as well as a wheelchair-accessible restroom and a lift. Painted on the unit's side is the name of the congregation's health ministry: Immanuel Temple Bay Area Better Living Center.

"Health ministry has been a major priority at Immanuel Temple," said Pastor Garrett Anderson. "The purchase of the mobile medical unit is consistent with all the things the church has done over the years and what it continues to do right now."

For the past five years, Immanuel Temple has offered seminars on weight control, reversing diabetes, heart health, and more. On the first Sunday of every month, church and community members meet for a walk

at Lake Merritt, followed by a free vegan breakfast at the church.

The church uses health events to make friends with its neighbors. "At first getting community people to come to the church was really difficult," said Rose Robinson, Immanuel Temple health ministry leader. "Once they got to know us better, they felt more comfortable coming to the things we do at the church."

The health ministry is partnering with others to provide medical testing and natural health counseling throughout the Bay Area. Anderson and Robinson hope to work with churches, and eventually colleges, to recruit professional and student medical volunteers. "We'd like to have the van on the road every weekend," said Robinson.

The unit was dedicated at the church's health-themed block party. Approximately 60 people rotated through a variety of health evaluation stations—each one providing information about an individual's health, such as healthy age analysis, fitness testing, blood pressure testing, and more. Oakland District 6 Councilmember Desley Brooks



attended the fair and went through all the stations.

The event also featured food and clothing giveaways, as well as a tent where local Bible workers prayed with people. Ten community members indicated their interest in Bible studies, and a number signed up for a 10-week weight loss seminar.

The congregation anticipates the many ways that God will use the mobile health unit to demonstrate Adventism's wholistic approach to the abundant life. "God cares about our entire being—not just our spiritual but also our physical health," said Anderson. "The Lord wants us to be healthy and to live our best lives."

Look for the Immanuel Temple Seventh-day Adventist Church on Facebook.

The constituency session for the Southeastern California Conference starts with worship led by PRAXIS, Loma Linda University church's praise team.



PHOTOS: BRYANT TAYLOR

Constituency Session Highlights Growth and Lays Out Priorities Going Forward

BY MARIO MUNOZ

Early Sunday morning, Oct. 7, 831 delegates gathered, along with visitors and guests, for the Southeastern California Conference Constituency Session, which took place at the La Sierra University church. The session began with intentional time in worship. Attendees were blessed by groups from various churches who shared their talents through songs, a skit, music, and prayer. The devotional thought was delivered by Kendra Haloviak Valentine, religion professor at La Sierra University. She talked about Paul's transformation from zealous persecutor to messenger of God's grace to both Jews and Gentiles.

"Sharing God's grace was at the very heart of Paul's ministry," Haloviak Valentine said. "His experience had changed his picture of God and his

picture of people—one of growing together in Christ." (See page 14.)

This spiritual tone carried over into the business portion of the session and created an environment of unity and mission in the mix of various viewpoints. The officers' video highlighted the conference strategic priorities and how through these priorities churches reached out in creative ways to their communities. The conference's four strategic initiatives are: Engage, Evangelize, Educate, and Equip.

These initiatives, also called "A Compass for Our Future," were referenced in several reports throughout the day. They are central to how the conference has lived out its mission statement to expand the kingdom of God within its five counties: San Diego, Imperial, Orange, Riverside, and San Bernardino.

An update was given about Pine Springs Ranch. This summer the camp was under evacuation orders due to wildfires, a similar situation to five years ago. However, Verlon Strauss, conference treasurer, reported that the burn from five years ago provided a barrier from the most recent fire and so protected the camp. Strauss described how he could see God's providence and protective hand this past summer.

There are projects—such as a new entrance to the camp and new cabins – that have stalled due to issues with county permits. The hope is that the projects will be underway soon.

Sandra Roberts, conference president, shared some of the next steps of the conference strategic initiative. The conference officers analyzed the conference territory to discover where the population



(Above) During the constituency session, six conference officers were elected. Pictured from left to right: Elizer Sacay, vice president of Asian/Pacific ministries; Verlon W. Strauss, treasurer; Sandra Roberts, president; Jonathan Park, executive secretary; Robert Edwards, vice president for Black ministries; Yohalmo Saravia, vice president for Hispanic ministries.



(Top) Chris Johnston, lead parliamentarian for the constituency session, explains to delegates the rules of the day. (Above) The Inland Empire Fil-Am church choir sings "Legacy of Faith" at the conclusion of the worship session during the constituency session on Oct. 7.



densities are and if there are churches reaching those communities.

There are a number of possible areas of growth within SECC's territory, including six communities in the Orange and San Diego counties that currently are not covered well. These regions will be the focus for growth during the next quinquennium.

Reflecting on the past five years, Roberts highlighted the launch of the Sanctified Shark Tank project. This program was created to encourage churches to find ways to facilitate intergenerational growth. Many churches within the SECC participated and received funding for

their creative and thoughtful ideas. Six projects were highlighted during the session, with introductions from participants and short videos explaining how the projects worked. These unique presentations powerfully showcased the innovative processes used by conference leaders to empower the next generation. Delegates were excited to hear stories from young people who are bringing life to churches and communities.

After these success stories, Strauss presented details of the audit report. Due to SECC's use of special bonds that allow capital improvement for churches and schools, an external audit was required. For the past five years, SingerLewak LLP has conducted this audit. The SECC has received an unqualified opinion, which means that the conference

Delegates at the quinquennium constituency session vote on various motions throughout the day.

earned a clean audit from 2013-2017 and that conference leadership has properly and competently handled the financial transactions.

Following this report, delegates heard from the nominating committee. Ricardo Graham, Pacific Union Conference president, and Julihana Madison, nominating committee chair, provided information about the nominating committee process. All six conference officers who were recommended by the nominating committee were confirmed. The conference officers chosen for the 2018-2023 term include Sandra Roberts, president; Jonathan Park, executive secretary; Verlon Strauss, treasurer; Elizer Sacay, vice president for Asian/Pacific ministries; Robert Edwards, vice president for Black ministries; and Yohalmo Saravia, vice president for

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Hispanic ministries. Edwards replaced George King, who retired, and Saravia replaced Alberto Ingleton, who accepted a position at the Pacific Union Conference.

Both the conference executive and bylaws committees were presented, voted, and approved. At the conclusion of these reports, conference officers joined Graham on the platform of the sanctuary, while Karen Martell, conference prayer ministries coordinator, offered a meaningful prayer of dedication.

Roberts took time during the constituency session to publicly thank George and Gerymyn King and

Alberto and Elizabeth Ingleton for their years of service and dedication to the SECC. She also narrated a touching video that honored by name the active employees who have passed away since the last session.

Bylaws changes were discussed and proposed. Four out of the five changes suggested by the bylaws committee were approved. Additionally, nearly a dozen churches and companies were added to the conference sisterhood of churches. This was cause for much enthusiastic celebration.

In her closing remarks, Roberts reminded those present of the joint mission to expand the kingdom of

God in the Southeastern California Conference. Despite differences, each member, each church, and each school has a role to fill. "Our differences make us stronger," she said.

As the session drew to a close, the delegates—now a congregation—returned to the spirit of worship. They stood and sang together, "We are the Body of Christ."

"As we leave this place," prayed Roberts. "We go looking forward to how you will be glorified through God's work that will be done in every church, every school, and with every family. We are committed to growing together in Christ."

New "Growing Together" Intergenerational Sabbath School Curriculum Launched in SECC

"Every Age on the Same Page"

BY AMY PRINDLE

Imagine the iconic scene: Sabbath following church, with family and friends gathered around the dinner table or at potluck. Someone is likely to ask, "What did you talk about in Sabbath School today?"

Instead of each person reporting which Bible story was covered, imagine that everyone had studied the same lesson, adapted for the various developmental stages in life. Each person shares unique emphases and perspectives on the same story, allowing for an intergenerational conversation.

In efforts to foster this level of participation across the age groups, and in response to the initiative to re-engage young adults and young families, SECC announced the release of *Growing Together*—the first official



(Above) The Growing Together logo unites all of the program's marketing materials. (Left and opposite page) Attendees at GEAR UP Leadership Convention participate in one of the Growing Together Sabbath School lessons, in which they had to create their own Noah's Ark out of any available materials.

Adventist Sabbath School curriculum designed with the whole family in mind. It covers the entire Bible and the 28 Fundamental Beliefs within a six-year scope and sequence.

This new curriculum debuted at CONNECT Pacific Union Children and Family Ministries Convention in San Jose this past September, and also at the GEAR UP Leadership Convention later that month, in which nearly 500 laypeople and pastors met at Pine Springs Ranch. Attendees of GEAR UP participated in a sample lesson from *Growing Together*.

"Many people came together at GEAR UP to learn more about this new curriculum and to get a taste of just how interactive and Bible-based it is," said Christine Wallington, pastor of Costa Mesa church and director of editing for the *Growing Together* team. "We slipped into the sandals of Noah and asked what it was like to obey God even when it didn't make sense."

In seeking to engage all ages and allow for unforgettable experiences each week, *Growing Together's* comprehensive program was developed by SECC pastors and leaders that specialize in ministry to children and young families.

Currently, Phase 1 of *Growing Together* is developed for Cradle Roll, Kindergarten, Primary, Juniors, and Disciples (parents).

Phase 2 will include Tiny Tots, Youth, Young Adults, and a Spanish edition. The Sabbath School curriculum is structured in such a way that every quarter each class will spend one month studying the Old Testament, one month studying the New Testament, and one month covering a special topic or thematic study that relates to one or more of our

Fundamental Beliefs.

In its weekly lessons, *Growing Together* follows the CLEAR Learning System: Connect, Learn, Explore, Apply, and Respond. This multi-faceted approach can appeal to different learning styles by combining verbal storytelling and instruction, discussion and participation, hands-on crafts and activities, and supplemental material designed for parents to reinforce these concepts at home in family worship.

During research, focus groups, and testing, the overwhelming response was, "This makes a lot of sense!" Many parents found it both practical and inspiring that the whole family can study separately with their peers in Sabbath School and then come together for meaningful dialogue.

"As a mother of three boys with a strong desire to be involved in my children's spiritual growth, I couldn't be more excited about this curriculum design," said Maggie Cotton, a Calimesa church member. "As a family, we look forward to how it will change the way we share God's Word together. And as a Sabbath School teacher, I see it bringing our

Growing Together Core Team

Isaac Kim

family ministry pastor, Calimesa Church - executive director

Beverly Maravilla

children and family pastor, La Sierra University Church - director of content

Christine Wallington

lead pastor, Costa Mesa Church - director of editing

Manny Vitug

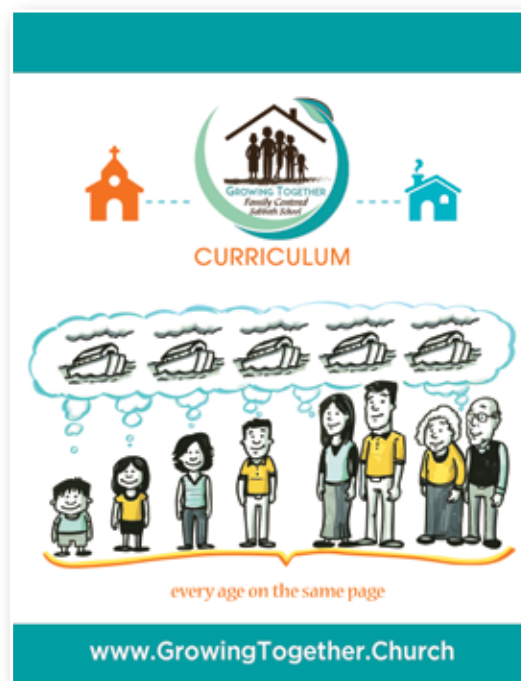
family and children's ministry director, SECC - director of finance

collaborative efforts to a new level of support."

"I'm convinced that this type of resource is what my church and my own family needs to bring us all together in the Word," said Isaac Kim, family ministry pastor of Calimesa church and executive director of the *Growing Together* team. "We wanted to create something to encourage the deepening of faith through intergenerational conversation."

The quarterly teacher's kit for each class comes with enough resources for 10 students. This includes a teacher's quarterly, 10 student quarterlies, visual aids, handouts, and other teaching essentials. (View sample lessons at <https://www.growingtogether.church/explore-curriculum>.)

The *Growing Together* 2019 curriculum is available for order or subscription via AdventSource at <https://www.growingtogether.church>. At the current pricing structure, the overall cost for a church averages around one dollar per week per member.



Hye Won Moon Takes Personal Ministries to a New Level *at L.A. Central Korean Church*

BY CONNIE JEFFERY

Hye Won Moon has a passion for ministry! For the past 20 years, she has been practicing as a general dentist in Koreatown, Los Angeles. Her daughter, a recent Loma Linda University graduate, has joined



Church leaders celebrate the baptism of Suzie Hwang and the profession of faith by Sung Soo Kim on July 28 (from left to right): Senior Pastor Soon Tae Kim; Deacon Hwa Young Lee, assistant director of personal ministries; Suzie Hwang; Sung Soo Kim; and Elder Hye Won Moon, director of personal ministries.

her practice, allowing Moon more flexibility to plan church functions and put on weekly programs at L.A. Central Korean church. "Most of my patients are not Adventists, so I use this as an opportunity to invite them to our church functions," Moon said.

As personal ministries director for her church, Moon plans a myriad of activities for both members and non-members. From self-improvement and coaching seminars, to healthy cooking classes, to personal visitation of sick church members, to biblical prophecy seminars, Bible study classes, and family education seminars, the way Moon shares her faith and involves church members is taking the church to a new level of engagement with the community.

planned a self-improvement seminar for our church members because we discovered that some people left our church in the past due to hurtful words from other church members," Moon said. "A coaching seminar followed that enabled us to become leaders individually and to encourage all church members to get involved."

After the two seminars, a retreat was planned where participants could practice what they had learned and bond with one another. "A day trip to Bishop with attendees from the cooking seminar was a huge success," Moon recalled, "and spontaneous short trips in nature after church have created an opportunity for us to engage on a personal level with new church members."

Team building is an important aspect of Moon's work. "We

long-term absent members? Are there prospective new members from the various outreach seminars? At the end of the service, Moon schedules the elders and deacons to make personal visits. "Dr. Moon's active ministry has been generating so many seekers of truth that two pastors are always busy following up with visitation and Bible studies," said Sam Lee, Southern California Conference Asian-Pacific region director.

Suzie Hwang took Bible study classes for one year before being baptized in July. She credits Moon's persistence in involving her in church activities as a key reason for joining the church. "I am grateful for the love and support I received when I was hopelessly alone," Hwang said. "I found the truth and my purpose in life in Jesus."

L.A. Central Korean church has been energized by a personal ministries "dream team" of devoted and well-organized members. "It is very important for all church members to be involved, because we can accomplish anything when we all work together," Moon said. "I have no doubt that all members will experience spiritual enrichment by helping others find faith in Jesus Christ."

Every Sabbath, careful attention is given to attendance. Are there sick members or

Sixty non-members attend an evangelistic seminar, presented by Pastor Myung Ho Kim, at L.A. Central Korean church in Sept. 2017.





Sam Lee, SCC Asian-Pacific region director, (behind podium) and International church officers bow their heads during a prayer of dedication.

International Church Celebrates God's Leading

BY LAUREN ARMSTRONG

This September, the International church of La Verne (formerly Covina International group) celebrated its official company status with music, messages, fellowship, and many laughs.

This group of believers has been meeting since 2002, and current attendance is more than 190. "That's pretty significant; don't you think?" asked John Cress, Southern California Conference executive secretary/ministerial director, reflecting on the congregation's steady growth.

From a small group that met in parks and homes, to a formal company with more than 115 baptized members, this congregation has come a long way. "My concept in doing the church is that you have to attend a church where you feel happy," said founding member Sonnie Salarda.

Cherlyn Fernandez, church clerk, agreed, saying, "We feel so at home here."

In his challenge to the church, SCC



(Above left) Founding members Mona Bayaca (right) and Sonnie Salarda (not pictured) share their experiences forming the congregation, as church clerk Cherlyn Fernandez (left) moderates the discussion.

(Above right) Orville Ortiz, SCC treasurer/CFO (right), presents a check to church treasurer Gideon Ondap (left) and Pastor Romeo Canales (middle). The money will be used to support the church's evangelistic efforts.



President Velino Salazar reinforced the idea of the body of Christ at work. "Each one of us is necessary in this church to continue the mission that the Lord has given to us," he said. "Today, I want you to remember that this church is formed on the Chief Cornerstone."

Orville Ortiz, SCC treasurer/CFO, presented the church with a check for \$2,500 to be used for evangelism. As the church has grown, members' fervor for the mission has not dimmed.

Cress reflected on the church's rich

history as the official certificate was presented. "This service is nothing but a recognition that you've created a great congregation," he stated.

Jezeel Bag-o, International church elder, closed the program with words of appreciation. "We all know that Christian life is a journey," he said.

The printed program contained the following statement: "Because this day marks its official denominational affiliation, the church faces a new dimension of trust by the Southern California Conference of Seventh-day Adventists."

Breath of Life Team Jamaica

Makes the 2018 Mission Possible

BY MICHAEL JENKINS JR.

This summer, Team Jamaica from Breath of Life (BOL) church served at the Good Samaritan Inn (GSI) in Kingston, Jamaica. GSI is operated under the leadership of the East Jamaica Conference (EJC) and offers hot meals, showers, and medical and dental services.

GSI's vision includes expanding its services to care for women and children who are victims of domestic violence. "The privilege of sharing and implementing this vision enriched the team's resolve to continue its commitment to help those in need," said team leader and BOL member Glenda LeFlore-Steward.

Team Jamaica is comprised of current and former BOL members. The team visited Kingston twice before, in 2014 and 2016, providing services and furnishings for the clinic. They partnered with EJC and adopted the clinic to ensure it continues to succeed at ministering to the needs of the underserved. When BOL learned of the plans for the GSI, "we were determined to be a part of this ministry," LeFlore-Steward said.

Several organizations contributed to make this mission possible. MAP International provided discounted medications often used in primary care. Americares provided medications and clinic supplies. Thanks to additional donors, the supplies included Netgear IT equipment, now utilized for Wi-Fi capabilities; a Mac 1200 Electro Cardiogram; an electrocautery; wall mount BP cuffs; a nebulizer; three Welch Allen automated vital sign monitors; 800 pairs of reading glasses; and many other items.

Organizers anticipated that the donated items would occupy five barrels, but the amount rapidly grew. The mission quickly moved into overflow mode as donors increased and supplies multiplied. In total, 15 barrels and five suitcases of clothing and medical supplies were donated and shipped to Kingston.

Every morning of the trip, breakfast was a huge hit, as the team provided a protein-rich hot meal to start the day. Prior to breakfast, devotion

THIS YEAR'S TEAM

Pastor Michael Jenkins Jr.

Team leader: Dr. Glenda Le Flore-Stewart, FNP-C

Robert Stewart

Endenne Dupree, OT

Lara Dada, RN

Pauline Hall, RN

Tina Lewis, PA

Solomon Jacobs

Maria Kelly

Malachi Harris

time served as the morning's spiritual food. Many of the clients at the GSI were facing serious life challenges, so individual prayer and counseling was available throughout the day. There were 236 visits for counseling, medical

care, clothing, and reading glasses. The food ministry provided 296 meals.

The team also set up a daily clothing boutique/bazaar. Individuals of all ages were free to select their choice of clothing and other personal items. Children were assisted by the team's licensed children's occupational therapist, whose love and attention were reflected in the smiles of the kids. Children also received crayons and books.

Not only did the ministry help many at the GSI, it made a difference in BOL's team members' lives as well. "I took for granted the impact this trip would have on me personally," said Endenne Dupree, BOL member. "I realized the importance of giving back. I am grateful for the experience and hopefully forever changed. I look forward to going next year."

Team Jamaica will continue despite the fact that the mission trip is over. Supplies will be sent, other medical and dental services will be solicited on behalf of the GSI, and prayers for expansion of services will be directed to heaven.



(Above) Breath of Life church's Team Jamaica stands in front of the Good Samaritan Inn. (Right) Team Jamaica member Michael Jenkins Jr. poses with new friends.



PHOTOS PROVIDED BY MICHAEL JENKINS JR.

PHOTOS PROVIDED BY LINDA SCOTTO



(Left) All kids feel welcome at the Santa Clarita church's Vacation Bible School. (Below) Two boys enjoy this summer's VBS program.

My Friend's House Provides a Safe Place to Grow in Santa Clarita

BY CONNIE JEFFERY

How does a church provide special needs kids with a place to feel safe and to grow? The Santa Clarita church has found the answer in a special needs children's ministry called My Friend's House. Special needs teacher Delmy Calderon has been hired by the church to teach every Sabbath morning and during VBS week.

"The reason I got involved initially was to offer something more to one family with a son who has autism and Down syndrome," said Linda Scotto, a church elder who also serves as the church's family ministry director and Primary Sabbath School teacher.

This past summer was the first time the Santa Clarita church offered a special needs program in its Vacation Bible School. "We had seven kids and three teachers volunteering with them," Scotto said. "They had a special room just for their class but rotated to the various stations as appropriate."

Cameron, age 15, has benefited greatly from the program. "I am so grateful to the Santa Clarita church

for embracing this program," said his dad, Brett Perry. "Cameron and others at our church have never had a place that addressed the needs of their humanity. They've always been loved by many, but never had a place to grow. My Friend's House has turned that around completely."

Calderon is a well-known educator in the Santa Clarita Valley. "Ms. Calderon is a gift from God and so committed to the individual needs of each child attending the class," Perry continued. "To hear them worshipping God and discussing Scripture always brings tears to my eyes."

Giving families a much-needed sense of normalcy is the goal of this unique ministry. "Personally, the most rewarding thing for me has been to see the kids integrating with our church family during our worship hour as they present their offerings to our head deacon," Scotto said, "and to see them perform a song with the VBS group this past summer!"

"Cameron prays for his teacher and

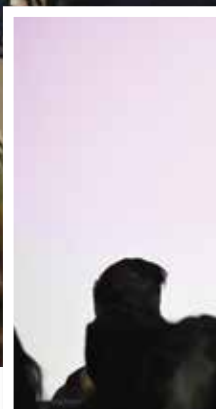


(Above) Standing with Santa Clarita church kids, Cameron Perry holds money collected during the worship service. (Below) Delmy Calderon, special needs educator, stands with Cameron Perry at Vacation Bible School.



classmates every evening, and he's now taking leadership within the class," Perry said. "This would have never happened in a typical class; he just wouldn't have felt comfortable. Praise God for My Friend's House at Santa Clarita church!"

"I AM SO GRATEFUL TO THE SANTA CLARITA CHURCH FOR EMBRACING THIS PROGRAM."



Students Develop Skills and Network at Leadership Conference

BY FAITH HOYT

Student leaders from academies across the Pacific Union gathered the last weekend of September for the 30th annual Student Leadership Conference at Leoni Meadows Camp in Grizzly Flats, California. The group of over 200 students spent the weekend focused on team-building, fellowshiping with students from other schools, and learning about servant leadership from guest speaker Aren Rennacker, youth pastor at the Calimesa church.

Rennacker spent the weekend sharing how impactful leadership results from the overflow of a relationship with God. "When you are given the opportunity of authority or greater power, the response Jesus calls us to is to serve those with less power," he said. "Servant leadership must come out of first abiding with God and being filled with God so that we then can overflow out into serving others." To Rennacker, what matters most are the relationships leaders can develop, and he encouraged the young people to start with their relationship with God.

At the start of his senior year in 2006, Rennacker attended the Leadership Conference at Leoni Meadows. He described it as a time when he was exploring his own spiritual identity. "The fact that I had an opportunity to be a leader, as scary as that was, and also have that leadership skill cultivated by supportive adults was huge in my development," he said. "We always need to be plugging into young people and tapping into their leadership abilities, and this is exactly what the weekend is about." Like Rennacker, the sponsors of the

Leadership Conference see building leadership in young people as one of the most important things schools can do.

"The students are starting to form relationships with students at other schools, and our job is to facilitate them in the discussion and give them examples of things they can take away and implement in their own schools," said Larry Rich, principal of Escondido Adventist Academy and "Birds-of-a-Feather" session leader.

Rich worked with the junior class presidents and focused on

defining leadership and discussing characteristics of leadership. Lisa Bissell Paulson, principal of Pleasant Hill Adventist Academy, co-led sessions with Rich. "We want our students to leave here with answers to the things that are most needed at their schools," Paulson said. Paulson remarked on the

collaboration and camaraderie she observed among the students and feels that these friendships will have a great impact on the students.

Kevin Early, student social

vice president at San Diego Academy, said, "I learned a lot in the Birds-of-a-Feather sessions about how to get more students to participate in the events that I plan and to show school spirit." Early was able to meet students from other schools who discussed their ideas for social events, and he said this

networking was valuable for him.

From breakout sessions and group activities to opportunities for personal and collective worship, this conference provided many ways for students to become well-rounded leaders.

The weekend also included a special outreach experience. On Sabbath morning, Berit Von Pohle, director of education for the Pacific Union, invited young people to fill boxes for student missionaries currently serving as teachers in Micronesia. Working together, these young leaders filled 62 boxes, a record number for this yearly conference. Boxes included notes and special video messages to the missionaries, as well as gifts for their classrooms in the form of school supplies, Play-Doh, and snacks—all contributions from the attendees of the leadership conference.

The weekend ended with school groups gathering together for the "So What?" session, a chance for students to share with their leadership teams all they had learned during the conference.

On Saturday evening, the 204 students, representing 30 academies and two junior academies, started their journey back to their campuses to put into practice all they had learned about servant leadership.

"We are in Adventist Education to grow leaders to take our place," said Paulson. "And this is where it starts."



Student Leadership Conference Academies

Armona Union Academy
 Bakersfield Adventist Academy
 Calexico Mission School
 Central Valley Christian Academy
 El Dorado Adventist School
 Escondido Adventist Academy
 Fresno Adventist Academy
 Glendale Adventist Academy
 Hawaiian Mission Academy
 Holbrook Indian School
 La Sierra Academy
 Las Vegas Junior Academy
 Lodi Academy
 Loma Linda Academy
 Mesa Grande Academy
 Monterey Bay Academy
 Mountain View Academy
 Napa Christian Campus of Education
 Newbury Park Adventist Academy
 Orangewood Academy
 PUC Preparatory School
 Paradise Adventist Academy
 Pine Hills Adventist Academy
 Pleasant Hill Adventist Academy
 Redlands Adventist Academy
 Rio Lindo Adventist Academy
 Sacramento Adventist Academy
 San Diego Adventist Academy
 San Fernando Valley Academy
 San Gabriel Academy
 Sierra View Junior Academy
 Thunderbird Adventist Academy



CALENDAR

Central California Conference

Come Holy Spirit: Prayer Conference (Nov. 9-11) at the Tenaya Lodge in Fish Camp, Calif., features keynote speaker, Jose Rojas. There will be breakout sessions, powerful worships, and more. Registration required at <https://www.centralcaliforniaadventist.com/prayerretreat>.

Preach (Nov. 18) Central California Conference, Clovis, Calif. Pastors Nathan Renner, Ivor Myers, David Dean, Anil Kanda, and Alvin Maragh share tips on how to do public speaking in any arena. All welcome. Must register. Pastors, conference employees, and those under 35 have free admission. Register at <https://www.eventbrite.com/e/preach-tickets-49907547819>.

La Sierra University Archaeology Weekend.

Celebrate 50 years in Jordan (Nov. 10 and 11). The Center for Near Eastern Archaeology's 10th Annual Archaeology Discovery Weekend events will include archaeology lectures, a kids' dig, hands-on activities, Jordanian banquet, and more. Info: lasierra.edu/archaeology, 951-785-2632, or e-mail archaeology@lasierra.edu.

Big Band Concert. La Sierra University's Big Band (Dec. 1) 7 p.m. Under direction of Giovanni Santos at Hole Memorial Auditorium. General admission \$15. Info: 951-785-2036 or e-mail music@lasierra.edu.

Candlelight Concert (Dec. 7) 7:30 p.m. and (Dec. 8) 4 p.m. La Sierra University's beloved Candlelight Concert. University music ensembles and soloists will perform music of the season. Admission is free. The concerts will be held at La Sierra University Church, 4937

Sierra Vista Ave., Riverside. Info: 951-785-2036 or e-mail music@lasierra.edu.

Northern California

Turning Points: Growing Relationships (Nov. 10) 8 a.m.-6 p.m. Redding Adventist Academy, 1356 E. Cypress Avenue, Redding. A conference for all women. Speaker Carissa McSherry, helpful seminars, inspiring music, workshop for young women ages 10-17. \$60 includes conference materials, light breakfast, catered lunch. Info: www.nccsda.com/turningpoints.

Women's Koinonia Retreat (Nov. 16-18) Murieta Inn & Spa, Rancho Murieta. "Uniquely Redesigned." Speaker Dr. Hyveth Williams. Share in the joy of the Lord and relax at this luxury hotel. Registration fee: \$260, includes five specialty vegetarian meals, inspirational messages, small groups, great music, more. Registration: www.womenskoinonia.com. Info: 707-739-6626.

Instituto Laico Adventista de California (Nov. 18) Pacific Union College. "Lay preacher" cycle. This month's presenter, Pastor Stennett Nash: "Organización de una campaña de barrio." All preachers or aspiring preachers are invited! No meeting in Dec. Info: Hispanic Ministries Department, 925-603-5092.

Pacific Union College

College Days (Nov. 4-5). High school students experience classes and college events at PUC. Registration required. Info: Enrollment Office, 800-862-7080 or puc.edu/admissions/visit.

Fall Festival (Nov. 4) 4 p.m., Pacific Auditorium. PUC's student clubs host a variety of booths and exhibitions at this annual autumn celebration for the whole family.

PUC Colloquy: PUC Music Department Thanksgiving Concert (Nov. 15) 10 a.m. PUC church. Admission is free. Info: 707-965-6303.

PUC Christmas Concert (Dec. 7 and 8). Join the PUC campus for its annual Christmas concert. Two options: Friday night Dec. 7 at 8:00 p.m. and Sabbath afternoon Dec. 8 at 4 p.m. in the PUC church sanctuary. Admission is free. No tickets required. Info: www.puc.edu or 707-965-6201.

Southern California Conference

Health & Spirituality Training (Nov. 3) 3-7 p.m. First training and information session for the 2019-2020 WellChurches Health & Spirituality Initiative. Temple City church, 9664 Broadway, Temple City 91780. Info: bcooney818@sbcglobal.net.

Academy Day (Nov. 8) 8:15 a.m.-2 p.m. Students are invited to spend the day at Glendale Adventist Academy. Light breakfast and lunch provided. Parents are welcome. Glendale Adventist Academy, 700 Kimlin Dr., Glendale 91206. Info: 818-244-8671.

Second Saturday Series Concert (Nov. 10) 5 p.m. Featuring Kemp Smeal, organ. Admission is by free-will offering. A reception will follow. Glendale City church, 610 E. California Ave., Glendale 91206. Info: 818-244-7241.

Camarillo Church Veteran's Day 100th Anniversary (Nov. 10) 10:45 a.m. Honoring Adventist Veterans. Keynote speaker, Honorable Congresswoman Julia Brownley, D-Westlake Village; Vandenberg Air Force Base Honor Guards; La Sierra University Brass Ensemble; and a U.S. Capital Building's retired flag presentation to a fallen veteran's widow. 3975 Las Posas Rd, Camarillo, 805-482-4632

Valley Crossroads Church IMPACT Weekend (Nov. 22-24). Thurs. 11 a.m.-1 p.m., Thanksgiving Day Community Feed; Sab. 11 a.m. speaker, Virgil Childs, director, PUC Regional Ministries; Lunch; 3 p.m. Workshops: Conflict Resolution, Breast Cancer Support Group Training, and Community Assessment & Engagement; 5 p.m. Nicolas Miller in Concert and Vespers. Info: valleycrossroads.sda@gmail.com.

The Journey to Bethlehem (Nov. 30-Dec. 2) 6:30-9 p.m. nightly. San Gabriel Academy celebrates the 12th anniversary of its annual Christmas event. San Gabriel Academy, 8827 E. Broadway, San Gabriel 91776. For times and info visit www.thejourneytobethlehem.org or call 626-292-1156.

Second Saturday Series Concert (Dec. 7) 7:30 p.m. Friday night Christmas Concert. Admission is by free-will offering, reception to follow. Glendale City church, 610 E. California Ave., Glendale 91206. Info: 818-244-7241.

CLASSIFIED

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Bulletin Board

Adventist Books: Looking for new Adventist titles to encourage and grow your daily walk? Visit us at www.TEACHServices.com. For used Adventist books visit www.LNFBooks.com. Authors: If you are interested in having your book published, call 800-367-1844 for a free evaluation.

Canvasback Missions needs three vehicles to transport volunteers and supplies as well as pull a food trailer delivering healthy produce and meals on the island of Majuro. Your tax-deductible donation of a running or non-running vehicle can help us share the love of God through health and healing. 800-793-7245, info@canvasback.org.

Hilltop stone house located on Riverview Adventist Church campus with breathtaking view of Truckee River. Available for TV productions, cooking schools, retreats, seminars, conferences, workshops, reunions, etc. Hotel accommodations off site are nearby. Sunday-Thursday \$150 per day. Security deposit \$350; refundable if left clean and undamaged. Call Laurie Sayre, 775-322-9642.

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Share Christ's love and wishes to deal with inmates. Be a pen friend through this 40-year-old ministry. To join, call Don or Yvonne at 260-387-7423, or e-mail sdapm@someonecares.org.

Employment

Adventist World Radio seeks IT Project Manager. Key roles include development and support of CRM resources for AWR's Center for Digital Evangelism. It is the policy of the GC to hire only SDA church members. Send resume to Kent Sharpe, sharpek@gc.adventist.org.

Camp MiVoden is looking for a full-time Food Service Director. This opportunity to be part of a fantastic team impacting youth and families in north Idaho is in Upper Columbia Conference. Camp MiVoden has been connecting campers to Christ for generations. This director will train, teach, and coach summer food service staff; work with a smaller staff, fall through spring, for event meals; and serve in other areas as needed. If you enjoy cooking, hospitality, organization, and communication, apply at: uccsda.org/jobs. For questions call 509-242-0506.

Pacific Press Publishing Association is seeking an Editor for Guide magazine. This person will be responsible for planning, assembling, editing, and sometimes writing for the magazine. Candidates must have editorial experience of at least three years, as well as proven writing abilities with knowledge of English grammar and magazine style. A degree in Communication, Journalism, or English; M.A. preferred. To apply, contact Michelle Sinigaglio, Human Resources Director at Michelle.Sinigaglio@pacificpress.com.

The GC Archives Statistics & Research Department is looking for an Educational

Research Specialist to develop educational curricula, write articles, and develop TV program content on history of SDA Church. Must have MA/MSc, PhD preferred, five years' experience in education/research, published in peer review journals. Please send resumes to StavenhagenR@gc.adventist.org.

Southern Adventist University seeks Dean for the School of Education and Psychology (SEP), responsible for planning, organization, staffing, direction, and evaluation of the academic disciplines of the SEP. The SEP Dean is also responsible for continuous development of the SEP's strategic plan. An earned doctorate in the field of education or psychology is required. Full job description: www.southern.edu/jobs.

Southern Adventist University seeks Vice President for Unity and Inclusion to

provide leadership for areas of campus life that involve diversity, including race, gender, sexual orientation and identity, and international students. The vice president will affirm and nurture a university community and campus climate that values and actively supports equity and diversity. A master's degree or higher is required. Full job description: www.southern.edu/jobs.

Events

Farmers & Gardeners (AdAgrA's) 5th annual Adventist Agriculture Association conference (Jan. 16-19) Portland, Ore. Since 2013 AdAgrA encourages, supports, and mentors those who wish to follow God's agriculture plan. Great information and inspiration for how and why Adventists need to be in the garden. Registration and info: www.adventistag.org.



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Reunions

Paradise Adventist Academy Alumni Weekend (March 8-9). Honor classes ending in 4 and 9. Meet and greet supper, Fri., 6 p.m., in cafeteria. Registration, Sab., 9 a.m., in church. Roll call, 11 a.m., followed by alumni homecoming service. Potluck lunch. Former PAA, PAS, PJA students and staff invited. Info: 530-877-6540.

Vacation Opportunities

2019 Adventist Tours. Bethlehem to Rome (including Revelation's 7 churches) (June 2-19); Israel in Jesus' Steps (June 2-10); New Testament Alive (Revelation's 7 churches/Patmos/Greece/Rome option) (June 6-19); African Safari & Service (July 18-26). Tours led by Dr. Andy Nash and Dr. Greg King. \$1990+/person. For full info: tabghatours@gmail.com or Facebook.com/TabghaTours.

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AT REST

Baerg, Robert DeWayne – b. July 9, 1940, Bakersfield, Calif.; d. Aug. 28, 2018, Mesa, Ariz. Survivors: wife, Betty; daughters, Marlene Oddie, Donna Entze; sister, Jean Hewes. Served as an Academy physics, chemistry, math, and computer teacher, Indiana and Monterey Bay Academies. Designed many church sound systems.

Bowes, Robert Royal – b. Aug. 28, 1944, Los Angeles, Calif.; d. March 11, 2018, Loma Linda, Calif. Survivors: sons, Robert Royal, Jonathan Randall; two grandchildren; brother, Larry Dean; sister, Elizabeth Jane Dickinson.

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WHEN IS IT?

January 10-12, 2019

WHERE IS IT?

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WHO IS IT FOR?

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Information

Circulation is approximately 76,000 homes, and magazines are scheduled to arrive in homes by the last Thursday of the previous month. For more information about advertising, please click on the Advertising tab at www.pacificunionrecorder.com, email info@adventistfaith.com or call 805-413-7280.

2019 Deadlines

These are the advertising deadlines for the Recorder. Your local conference news deadlines will be earlier.

January: November 29

February: January 3

Contributions

The Recorder pages are assigned to the local conferences, colleges, and health care institutions, and all content comes through the communication departments in those organizations. If you have a news story/idea, calendar announcement, etc., please contact your local communication department.

See the masthead for contact information. Want tips for writing for us? See www.dailywritingtips.com/the-art-of-writing-news.

Christiansen, Evelyn –

b. May 24, 1912, Sacramento, Calif.; d. Feb. 9, 2018, Modesto, Calif. Survivors: son, David; daughter, Arlene Webb; five grandchildren; 12 great-grandchildren; two great-great-grandchildren; brother, Albert Sturm.

Cudiamat, Leon H. –

b. Feb. 20, 1936, Calaca, Batangas, Philippines; d. Aug. 19, 2018, San Bernardino, Calif. Survivors: wife, Lydia; sons, Ponciano, Alexander, Joseph; daughters, Emily Terrado, Patricia Omar, Christina Ongpico, Minerva Cudiamat, Leah Magnaye; 15 grandchildren.

Davidson, Lawrence –

b. June 10, 1923, Lewiston, Idaho; d. Sept. 12, 2018, Loma Linda, Calif. Survivors: wife, Bernice; son, Russell; daughters, Cynthia Di Pinto, Sylvia Ryan; four grandchildren; eight great-grandchildren; sister, Dorothy Hayes. He served as pastor, departmental director, and administrator in the Pacific Union, and as president of Hawaii Conference.

Dutton, Terry Lee –

b. March 5, 1933, Hung Tao, China; d. July 12, 2018, Paradise, Calif. Survivors: sons, James Jewkes, Robert Jewkes; daughters, Terri Watt, Stacey

Watterson; 11 grandchildren; six great-grandchildren.

Foster, Elizabeth "Betty" –

b. Feb. 7, 1915, Melrose, Mass.; d. Sept. 2, 2018, Auburn, Calif. Survivors: daughters, Janet Winn, Pam Mamoulelis; son, David Foster; seven grandchildren; 10 great-grandchildren.

Goldbeck, Karen Rae (Stern)

– b. Sept. 19, 1961, Napa, Calif.; d. July 30, 2018, Napa, Calif. Survivors: husband, John; sons, Eric, Ryan; mother, Audrey Stern; sister, Jodi Shavlik; one grandchild.

Hart, Doris May (Brown) –

b. Dec. 16, 1928, Panama; d. March 20, 2018, Compton, Calif. Survivors: sons, Henrick Brown, Adanz Jr.; daughters Veronica, Ingrid Burnnett, Brenda Bailey; 16 grandchildren; 20 great-grandchildren; one great great-grandchild.

Jayne-Mize, Ruth –

b. Sept. 10, 1922, Magdeburg, Germany; d. Aug. 15, 2018, Napa, Calif. Survivors: sons, Don, Bob; two grandchildren.

Jones, Myrl G. –

b. June 19, 1924, Perryville, Ark.; d. Jan. 11, 2018, Somis, Calif. Survivors: wife, Ruby; son, Gary; daughters, Pamela Steinke, Tamera Anderson; 11 grandchildren; 15 great-grandchildren; brothers, Donald, Charles; sisters, Dorothy Chandler, Barbara Henderson.

Kaiser, Patricia Ann –

b. May 18, 1931, Brawley,

November 2018 *Sunset* Calendar

City	Nov. 2	Nov. 9	Nov. 16	Nov. 23	Nov. 30
Alturas	5:54	4:46	4:40	4:35	4:33
Angwin	6:07	5:00	4:55	4:51	4:48
Bakersfield	7:21	7:11	7:01	6:51	6:41
Calexico	5:49	4:44	4:39	4:37	4:35
Chico	6:02	4:55	4:50	4:45	4:43
Death Valley (Furnace Ck)	5:49	4:43	4:38	4:34	4:32
Eureka	6:10	5:02	4:56	4:52	4:49
Four Corners [E]	6:16	5:11	5:05	5:01	4:59
Fresno	5:59	4:53	4:48	4:44	4:42
Grand Canyon (South Rim)	5:38	5:31	5:26	5:23	5:21
Half Dome	5:59	4:52	4:47	4:43	4:41
Hilo	5:45	5:43	5:41	5:40	5:41
Holbrook	5:30	5:24	5:20	5:17	5:15
Honolulu	5:54	5:51	5:49	5:48	5:48
Joshua Tree	5:51	4:45	4:40	4:37	4:35
Lake Tahoe	5:57	4:50	4:44	4:39	4:37
Las Vegas	5:42	4:36	4:31	4:27	4:26
Lodi-Stockton	6:03	4:56	4:51	4:47	4:45
Loma Linda	5:54	4:48	4:44	4:41	4:39
Los Angeles	5:58	4:52	4:48	4:45	4:43
McDermitt [N]	5:43	4:35	4:28	4:23	4:20
Moab	6:14	5:07	5:02	4:58	4:55
Monterey Bay	6:08	5:02	4:57	4:53	4:51
Mt. Whitney	5:56	4:50	4:46	4:43	4:41
Napa	6:08	5:01	4:55	4:51	4:49
Nogales [S]	5:35	5:30	5:26	5:23	5:22
Oakland	6:07	5:01	4:55	4:52	4:49
Paradise, CA	6:03	4:55	4:49	4:45	4:42
Phoenix	5:33	5:28	5:24	5:21	5:19
Puuwai, Ni'ihau [W]	6:00	5:57	5:54	5:53	5:53
Reno	5:55	4:48	4:42	4:38	4:35
Riverside	5:54	4:49	4:44	4:41	4:40
Sacramento	6:03	4:56	4:51	4:47	4:44
Salt Lake City	6:21	5:13	5:07	5:03	5:00
San Diego	5:55	4:50	4:46	4:43	4:42
San Francisco	6:08	5:02	4:56	4:53	4:51
San Jose	6:07	5:00	4:55	4:51	4:49
Santa Rosa	6:09	5:02	4:57	4:53	4:50
Sunset Beach	6:08	5:02	4:57	4:53	4:51
Thousand Oaks	6:01	4:55	4:50	4:47	4:45
Tucson	5:31	5:26	5:22	5:19	5:18

[N]=Northernmost [S]=Southernmost [E]=Easternmost [W]=Westernmost point in the Pacific Union

“So there remains a Sabbath rest for the people of God.” Hebrews 4:9

Calif.; d. Jan. 24, 2018, Palm Springs, Calif. Survivors: son, Michael R.; daughters, Cheryl A. Wilhite, Karen L. Pritchett; nine grandchildren; many great-grandchildren; brothers, Ted Shank, David Shank, Steve Shank.

Knipschild, Conrad –

b. Oct. 21, 1939, New Bedford, Mass.; d. Jan. 27, 2018, Conrad, Mont. Survivors: wife, Patricia; son, Keith; brother, Calvin; sister, Llona Maxwell; two grandchildren. Served in the U.S. Army and as a physical therapist; founded Christian Edition, a men's chorus in southern California.

Kisinger, Beverly W. (Small)

"Mrs. K." – b. Dec. 20, 1931, Loma Linda, Calif.; d. Sept. 4, 2018, Surprise, Ariz. Survivors: sons, Ronald, Larry; daughter, Linda Garcia; five grandchildren; 13 great-grandchildren; two great-great-grandchildren.

Lehwalder, Dieter Adolf –

b. Sept. 8, 1944, unknown; d. Aug. 28, 2018, Fresno, Calif. No known survivors.

Lewis, Bonnie Risley –

b. Oct. 23, 1946, National City, Calif.; d. June 20, 2018, Lewiston, Idaho. Survivors: daughters, Michelle; Lanetta Phelps; two grandchildren; brother, Edward.

Redfield, Gloria Jean –

b. July 27, 1938, Chippewa Falls, Wis.; d. Aug. 19, 2018, Loma Linda, Calif. Survivors: husband, James; son, Brent; daughters, Lori Davis, Cheryllyn

Mitre; seven grandchildren; one great-grandchild. Served as the school nurse for Loma Linda Academy and loved mission trips.

Shearer, Carol M. –

b. Dec. 27, 1918, Washburn, Wis.; d. July 13, 2018, Reche Canyon, Calif. Survivors: daughters, Judy Heinrich, Deloris Schilt, Janice, Candace; nine grandchildren; 16 great-grandchildren.

Taylor, Desmyrna Ruth –

b. Sept. 4, 1939, Nukualofa, Tonga; d. Aug. 10, 2018, Loma Linda, Calif. Survivors: husband, Barry; son, Darrin; daughter, Nerida Bates; three grandchildren; brother, Ten Tolhurst. She lived to help others.

Thompson, Olive Ann –

b. Feb. 14, 1926, Los Angeles, Calif.; d. July 18, 2018, Napa, Calif. Survivors: daughter, Marcy; two grandchildren; two great-grandchildren.

Tonge-Keszler, Genevieve

Baumbach – b. June 3, 1925, Spokane, Wash.; d. Aug. 12, 2018, Modesto, Calif. Survivors: sons, Wally Tonge; daughters, Jennifer Zinke, Margy Klammer; six grandchildren, four great-grandchildren.

Wikoff, Karen Luther –

b. Aug. 7, 1956, Castro Valley, Calif.; d. April 29, 2018, Stockton, Calif. Survivors: mother, Joan; adopted sons, Jesse, Robert; four grandchildren; brothers, David Luther, Craig Luther.

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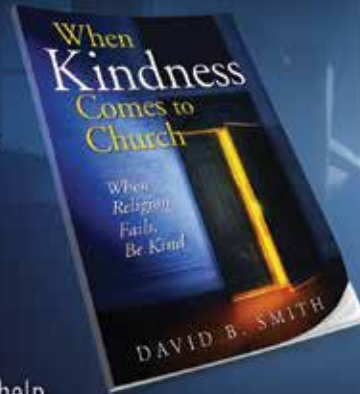
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Elmhurst SDA Church



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10:50 a.m. | Worship
| Lunch
2:30 p.m. | Neighborhood Outreach
3:45 p.m. | Training Workshops
5:00 p.m. | Vesper
6:00 p.m. | Business Meeting & Elections

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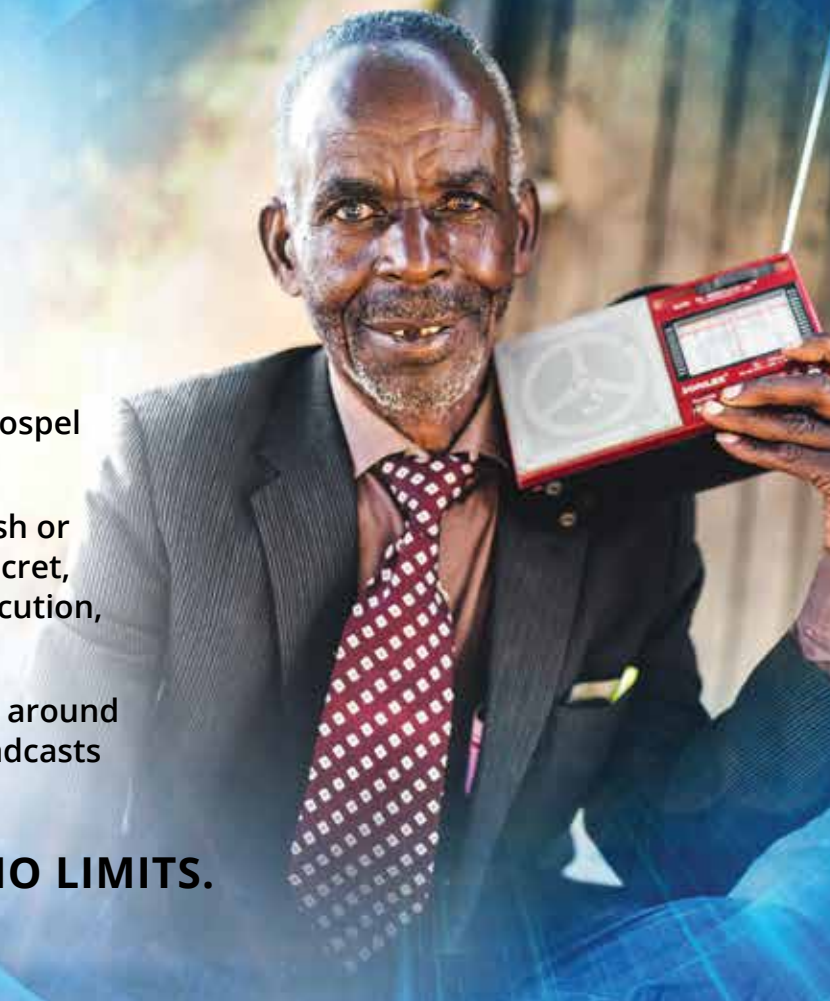
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