From the Dean

Expanding Our Service

The School of Religion at La Sierra University continues to explore ways of enhancing its theological education and ministerial training for the Seventh-day Adventist Church and the world. With its undergraduate Religious Studies major, Pre-seminary program, and minors in Religious Studies, Biblical Languages, and Archaeology, and with its graduate academic Master of Arts in Religion degree and graduate professional degrees—Master of Divinity (136 units), Master of Pastoral Studies (92 units), Master of Ministry (48 units), and Certificate in Ministry (48 units)—the School is currently meeting the needs of a wide range of students. However, we also value extra sets of ears and eyes, minds and hearts to help us realize in the most redemptive ways our commitment to ensuring that our programs are serving the church and world well.

For these reasons, we established a School of Religion Advisory Council to help us remain strong, as well as grow in areas central to our work and the mission of the church. Consisting of church administrators, ministerial leaders, educators, pastors, students, and lay persons, the Advisory Council meets at least once a year to advise on medium- and long-range strategic directions for the SR, and on all facets of SR programs and products; to foster communication and mutual understanding between the SR and its diverse constituencies; and to assist with fund-raising endeavors in order to provide increased levels of scholarship support, growth of the endowment for the School, and to encourage the creation of and financial support for endowed chairs.

Not only will an Advisory Council provide the kind of assistance we need in our programs, it will also serve an important function for the School of Religion as a member of the Association of Theological Schools in America and Canada (ATS). Because the School is part of a larger entity, the university, ATS looks favorably on the supportive role of a professional advisory council and its contributions to the quality of theological and ministerial education and training at La Sierra.

The first meeting of our Advisory Council took place on March 7, 2011, in conjunction with the annual senior interviews which bring leaders in the Pacific Union and its constituent Conferences to our campus. We sponsored a reception at 5:30 in the Dining Commons and provided dinner at 6:00 pm to begin our meeting. In attendance we had conference presidents and vice-presidents, ministerial and regional directors, pastors (both senior and younger), and involved lay persons.

Our agenda included updates on our programs, accreditation and strategic plans, and solicitation of feedback on how our graduates are doing in ministry, and how we can better serve the church. Items discussed included ways to help our graduates with the job of re-entry and transition from the classroom to the congregation; improving the intern- & extern-ship programs; summer training options (with stipends) for students in local churches, conference “bootcamps” and evangelism programs; and the idea of creating a “panel of teaching-pastors” made up of a diverse range of pastors currently serving in area churches, who would (with conference blessing) help teach and advise our students in areas of professional ministry.

We also heard ‘loud and clear’ the call for help in providing ‘continuing education’ for currently employed pastors, and the expressed desire for a MA degree in Religious Education to enrich and equip those involved in, or heading toward, academy Bible teaching. It was a very good, helpful and successful first meeting.

A major item on the agenda for next time, is working together to create a “Ministry Profile” of what the ideal La Sierra School of Religion graduate should look like, for maximum success in minis-

Continued on page 3
The first and basic act of theological work is prayer. Prayer must, therefore, be the keynote of all that remains to be discussed. Undoubtedly, from the very beginning and without intermission, theological work is also study; in every respect it is also service; and finally it would certainly be in vain were it not also an act of love. But theological work does not merely begin with prayer and is not merely accompanied by it; in its totality it is peculiar and characteristic of theology that it can be performed only in the act of prayer. In view of the danger to which theology is exposed and of the hope that is enclosed within its work, it is natural that without prayer there can be no theological work. . . .

“Where theology is concerned, the rule Ora et labora! is valid under all circumstances—pray and work! And the gist of this rule is not merely that orare, although it should be the beginning, would afterward be only incidental to the execution of the laborare. The rule means, moreover, that the laborare itself, and as such, is essentially an orare. Work must be that sort of act that has, in all its dimensions, relationships, and movements, the manner and meaning of a prayer” (160).

“Proper and useful theological work is distinguished by the fact that it takes place in a realm that not has open windows facing the surrounding life of the church and the world, but also and above all has a skylight. Human thought and speech would certainly be false if they bound themselves to a divine ‘It’ or ‘Something,’ since God is a person and not a thing. But human thought and speech could also be false, and would at any rate be unreal, if they related themselves to God in the third person. True and proper language concerning God will always be a response to God, which overtly or covertly, explicitly or implicitly, thinks and speaks of God exclusively in the second person. And this means that theological work must really and truly take place in the form of a liturgical act, as invocation of God, and as prayer” (164).

“Theological work is distinguished from other kinds of work by the fact that anyone who desires to do this work cannot proceed by building with complete confidence on the foundation of questions that are already settled, results that are already achieved, or conclusions that are already arrived at. . . . In theological science, continuation always means “beginning once again at the beginning” (165).

“Veni, Creator Spiritus! . . . Theological work . . . lives by and in the petition for God’s coming. All its questions, inquiries, reflections, and declarations can only be forms of this petition. And only in God’s hearing of this entreaty is theological work at any time a successful and useful work” (169).
**Open Windows for the Graduates • Compiled by Melinda Bielas**

**Nancy Chadwick, Master of Divinity**

I am currently employed by the Southeastern California Conference and working as the Associate Pastor of the Hemet Seventh-day Adventist Church. I ministered to families with children for 20 years as an RN at LLUMC in pediatrics, and am enjoying ministering to families in a church setting now. I would like to pastor my own church someday and by God’s grace I will continue with my education toward a Doctorate of Ministry.

**Beverly Maravilla, Bachelor of Arts, Religious Studies**

I will be graduating in June with a major in Religious Studies and a minor in Psychology. The first of July I will be starting a full-time position as an Assistant Pastor for Children and Family Ministries at the La Sierra University Church right across the street from the University Campus! Over the summer my first project assignment is the Vacation Bible School that runs for a whole week! There are over 150 youth volunteers I get to work with and an ever growing number of children and parents to get acquainted with. I am completely stoked, to say the least!

**Christine Wallington, Bachelor of Arts, Religious Studies**

I am honored to be sponsored by Southeastern California Conference to get my Master of Divinity degree at Andrews University, a two-in-a-half-year program. My Husband, Jamison Wallington, and I will be moving into an apartment in Niles, Michigan this summer while finding renters for our home here in Riverside. We will be remodeling our house a bit, saying good-bye and moving to Michigan by the end of June. My husband has been looking for a job as a nurse in a nearby facility in Michigan and is striving to start near the beginning of July. I will be starting the program at Andrews in August and will probably spend the majority of July brushing up on my Hebrew and Greek in preparation for the placement tests. Please keep us in your prayers as we transition to a new area and say good-bye to loved ones, for now.

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**From the Dean (continued)**

*From page 1*

try. This would then help us in our on-going task of assessing how we are doing in meeting our own expectations.

We were particularly pleased to learn just how well our School of Religion alumni are doing in the churches and conferences in which they are serving. The desire was expressed that we share more widely some of their accomplishments. So from time to time in Open Windows we will do just that. We regard ourselves as involved in preparing students for three different locations/vocations, in which, and through which, to exercise their call to ministry. Simply put, we prepare students to be pastors, to become academic scholars/teachers, or to become ‘public theologians’ (i.e. those who carry their deeper understanding of religion with them as they take up some other career—be it medicine, law, business, education or public service, etc.).

In the first category, pastors Raewyn Hankins (Southeastern California Conference) and Jesse Siebel (Hawaii Conference), both alumni from the 2004 class (BA Religious Studies/Pre-seminary program), having earned their M.Div. from the Seventh-day Adventist Theological Seminary at Andrews University, and spent several years in pastoral ministry, have been (or will be) ordained-commissioned to the gospel ministry in the last few months. We rejoice with them, and the constituencies they serve! Of course, some of these pastors end up serving later as church administrators. Gilbert Kangy (MA, 1998; and SR Rising Star awardee, 2009), was called from Australia to Silver Spring, MD to be the General Conference World Youth Director, at the recent GC session in Atlanta.

In the second category (teachers and scholars), I will just mention two recent new appointments: Lynn Tonstad (BA Religious Studies, 2001, and Rising Star awardee in 2008), who has a tenure-track position at Southern Methodist University, after completing a Yale Ph.D.; and Ben Tyner (BA, History & Religion, 2002), who is now teaching history at Union College (Lincoln, NE) while completing his Ph.D. with NYU.

Finally, in the ‘public theology’ category, let me mention Robert Wolcott (BA Religious Studies, 2004), who after graduation from law school and working as a contract lawyer, has been awarded a two-year bioethics fellowship with the National Institutes of Health; and Dr. Reuben Sutter (BA Religious Studies, 1998), this year’s SR Rising Star awardee, who after LSU went to LLU medical school and developed a specialty in psychiatry and now runs a large clinical program in Arizona.

At the other end of the years-of-service spectrum, the School of Religion was pleased to honor Dr. Louis Venden (BA 1951) as our honored alumnus in 2011.

Further in this issue of Open Windows you will find news of campus events, faculty research, and student activities, along with several thoughtful pieces for your reflection.
As the blissful ignorance of youth was slowly collapsing by the tremors of a university education, I stood with my back turned, unaware of this crumbling building that was my faith. Without time to reminisce about the building, the faith that was my home for eighteen years that nurtured me lay in ruins. As I stood amidst the rubble under what used to be the doorway, poignant memories of childhood invaded my thoughts. Grandma would sit us down and force us to memorize passages of scripture. The 23rd Psalm was one of her favorites so it was deeply embedded into our little minds.

Continuing my tour around piles of twisted metal, I found myself standing in the remains of the living room. Family worships of the past filled my mind. I was always reluctantly attentive to the reading out of a devotional book during our family’s nightly ritual. It would be the only time during the chaotic week that our family would pause life and sit in the same room with the same purpose. For this reason I enjoyed it thoroughly regardless of my lackluster attitude and composure.

Not only did the university education cause the tremors that collapsed the building, this same education built up a new one that I could call my own. Near the living room were broken pieces of what used to be my room scattered below my feet. The blanket that covered me during all the nights sleeping in my bed lay tattered. Pulling it from in between chunks of plaster and fiberglass, my eyes were finally opened to the truth. This building was not mine. Everything from the books in the study to the couch in the living room, none of it belonged to me. It was merely something that was handed down to me from my parents, grandparents, pastors, and teachers. I never had to struggle with it, wiggle in it, or fight with it. This building existed long before I was born and it was handed to me in a neatly wrapped box with a bow on top.

From where I was standing, I turned around and noticed something happening in the distance. I walked toward what appeared to be a construction project. From the ruins of the faith that had been deconstructed, a new faith that I could call my own was being constructed. A feeling of relief washed over me as I watched this new creation come into shape for I was afraid that my faith would remain in ruins.

Not only did the university education cause the tremors that collapsed the building, this same education built up a new one that I could call my own.
Of Vertebrates, Crustaceans and the Singularity

It hit me at 12 feet below sea-level. Like all of us, I had gotten the difference between vertebrates and crustaceans in eighth grade. But snorkeling along a coral reef in the Philippines brought the simple lesson home: Fish can really move! And sea-urchins really can’t.

It’s all about defense strategies, of course. If your reinforcement is all on the outside, you pay several prices: your insides have no sinew, you can’t escape attack because your carapace is so unwieldy, and any little breach of your defenses can lead to a total collapse of your entire system. Make a chip in an oyster’s shell, and watch the fish tear the whole thing apart in seconds.

One of my classmates in grad school wore her devotion to her church like a shield. The pronouncements of the Congregation for the Preservation of the Faith were her absolute bulwark against the challenges she was encountering in her doctoral studies in religion. So I was shocked the day she announced to me that she had completely abandoned her faith. The trigger? The official decision that one could now eat red meat on Friday. With that, it was over: her house of cards had collapsed in toto. It was the last time I saw her; she promptly withdrew from her program and left.

Theological rigidity can look pretty impressive for a time. Strident calls to man the dogmatic ramparts will always get the amens. But that’s crustacean faith, focused on the past. Meanwhile, the future is already opening up stunning challenges to our assumptions. What shall we make of the very real prospect of intelligence itself being outsourced beyond our human limits, within the lifetimes of the student readers of this column? We don’t have to go all the way with Ray Kurzweil into his projections of what will happen when artificial intelligence outpaces our own (http://www.singularity.com). But his is just one voice among many prescient futurists who, if even partially right, foresee new realities that our present theology—our very ontology—is unprepared to handle.

A university education worthy of the name fosters the kind of resilience that can address future developments beyond those contemplated in the classroom.

To date, our holistic understanding of our personhood integrates our mental and our spiritual being into one existence. Soul and self-consciousness are the twin aspects of what separates us from the other life-forms in this world. So what becomes of the soul when our mentality is divorced from it, now to be wedded to increasingly self-aware circuitry shared with the rest of human-kind? And at what point does vastly superior intelligence, with the ability even to make ethical decisions, begin to infuse the “God-shaped hole” in our conceptual universe?

A university education worthy of the name fosters the kind of resilience that can address future developments beyond those contemplated in the classroom. That’s vital in any field of knowledge, but especially crucial in theological studies, in which the discipline structures the faith. What we believe and what we know don’t have to be absolutely co-terminous. But they do need to comport with each other in general, or dissolve into unbelief on the one hand or delusion on the other.

Phyllis Tickle makes a key point when she cites Anglican bishop Mark Dyer’s observation that “about every five hundred years the Church feels compelled to hold a giant rummage sale. And, he goes on to say, we are living in and through one of those five-hundred-year sales.”¹ In such an era, the tasks of a viable faith reorient themselves from descriptive to formative theology. Call it vertebrate theology—inwardly strong, able to withstand, supple to adapt. Call it La Sierra theology.


John Jones is Associate Professor of New Testament Studies and World Religions at the La Sierra University School of Religion.
School of Religion Student Named 2011 Graduate Student of Year

The School of Religion held its annual Awards Assembly in early May. Each year the School honors students (graduate and undergraduate) who have met the criteria for induction into the national religious studies honor society, Theta Alpha Kappa, and those who have achieved success in the classroom and in their professional development. The latter received the Alumni Award (graduate and undergraduate) or the Dean’s Award (again, graduate and undergraduate). A real tribute to their maturing faith, growing intellectual awareness, and professional enhancement, these awards recognize students who have excelled in their work at La Sierra.

This year, the graduate recipient of the Dean’s Award, Michael Leno, was also selected by the president of the university to receive The President’s Award for Outstanding University Graduate Student in this year’s graduating class. Leno, senior pastor of the Ontario Seventh-day Adventist Church, will receive his MA in Religion degree in June, having performed with distinction his thesis research, which seeks to understand the origins and development of the doctrine of Hell. He traces three influences: 1) as a defense through violence and martyrdom in the late centuries BC, 2) the need for theodicy during this time of turmoil, and 3) the rise of Greek thought and philosophy.

2011 School of Religion Award Recipients

Theta Alpha Kappa Award
Melinda Bielas
Religious Studies, Pre-seminary

Alumni Award
Christine Wallington
Religious Studies, Pre-seminary
Henry Craig Hadley
Master of Divinity

Dean’s Award
Xin Zhang
Religious Studies, Pre-Seminary
Michael Leno
Master of Arts in Religion

Inductees into Theta Alpha Kappa include: (back row from left) Michael Leno, Henry Craig Hadley, Bret Green, Matthew Burdette, Christine Wallington, Christopher Kaatz, Matthew Burton; (front, from left) Kevin Kakazu, Xin Zhang, Melinda Bielas.

(Above) John Webster presents the Undergraduate Dean’s Award to Xin Zhang.

(Far left) Melanie Jobe congratulates Henry Craig Hadley, recipient of the Alumni Award to a graduate student.

(Left) John Webster gives Michael Leno the Graduate Dean’s Award.
This I Believe

by Maury Jackson

Nearly two years ago, a memorial service was held, at Pacific Union College Church, for a family tragically killed in an airplane crash in Montana. Outside was the disturbing presence of so-called religious protestors. Because of rumors that one of the deceased performed abortions, these so-called believers picketed the memorial with signs that read, “Planes crash God Laughs.” The culture of belief opens itself to mockery. Belief looks bad in some quarters today. James, the brother of Jesus, wrote, “You believe that God is one; you do well. Even the demons believe—and shudder” (James 2: 19).

With belief getting such a bad rap, why not focus more on knowledge? Is it not more certain? The classic definition of knowledge is belief that is both true and justified. This establishes a criterion for the ethics of belief. How do we avoid the bad look of belief? how shall we believe? We should begin by understanding how not to believe. We misuse belief when we mistakenly substitute belief for knowledge. Too often, when we are unable to verify a claim, we retreat to invoking “faith” as the answer. Too often, when we can’t find the self-evident premise to start our chain of reasoning, we resort to invoking premises “on the basis of faith.” This use of belief purports to serve as a substitute for what we do not know or cannot know.

The time I met Muhammad Ali it was, of all places, at a gasoline station. I greeted the champion; paying him respect. He asked if I was a minister and I said “yes!” He replied, “a Muslim?” And I said, “no a Christian.” Then he hands me a piece of paper with Bible passages listed in two columns and said, “Did you know the Bible has 52 contradictions in it?” I replied, “Oh no Champ, there are much more than that.” His eyebrow flashed and he asked the question, “Then why are you a Christian?” I responded that anyone who believes in the incarnation: who believes that God became human; and anyone who believes in the resurrection: who believes that Jesus came back from the grave should not be troubled by scribal or logical inconsistencies in the Bible. We should begin by understanding how not to believe.

We should begin by understanding how not to believe.

We misuse belief when we mistakenly substitute belief for knowledge.

How then shall we believe? John Dewey points out that, “There is a difference between belief that is a conviction that some end should be supreme over conduct, and belief that some object or being exists as a truth for the intellect.” When we believe in the incarnation, when we believe in the resurrection, are these ends that govern our conduct?

If God explodes the meaning of death, when he raised Jesus from the grave, then someone hit the restart switch. During Eastertide: as we sit in the shadow of the resurrection story, when we say we believe in the resurrection, we accept life, not death, as the end of the story. And that end should govern our conduct each-and-every moment. The miracle of Easter is a call to live every moment as if it were our last and to live every moment as if it will last forever.

This I believe. This I believe even at times when belief looks bad. It is a vision that the order of life lies partly within but ultimately beyond the reality of death. Let belief make a comeback.
On March 5, for the twelfth annual Paul J. Landa Lecture on Faith and Learning, La Sierra University School of Religion had the privilege of welcoming Jack Miles, author of *GOD: A Biography* and *Christ: A Crisis in the Life of God*. He is currently general editor of the forthcoming Norton Anthology of World Religions. Miles is Distinguished Professor of English and Religious Studies with the University of California at Irvine and Senior Fellow for Religious Affairs with the Pacific Council on International Policy.

In his lecture, entitled “The Autobiography of God’s Biographer,” Miles told the story of a boy born in Chicago seven months after Pearl Harbor, who would grow up with a deep awareness of war, and would be driven to a career in journalism, find his “great cause” in the Society of Jesus, eventually leaving the Roman Catholic Church for the Episcopal Church, and pursue religious education at such places as the Pontifical Gregorian University in Rome and Hebrew University in Jerusalem before completing a doctorate in Near Eastern Languages at Harvard.

One of the most moving turning points in Miles’ lecture was when he recounted his decision to leave the faith only to return to it a few years later. While listening to Bach’s “St. Matthew’s Passion,” Miles was overcome by the “pathos in the juxtaposition” in the image of God as the slain lamb and bridegroom. This realization was the impetus for Miles to pursue God’s character—a character that seems to have undergone radical changes from the beginning of the Bible to its end. This pursuit resulted in the publication of his two books on God, recounting God’s relationship to Israel and the crisis of that relationship in the Babylonian captivity, and Roman occupation, leading to the Incarnate Jew, Jesus of Nazareth.

A highlight of Miles’ lecture was his persistent social commentary. He effectively demonstrated the tremendous impact of one’s social environment on one’s understanding of God and religion. From his own experience, he explored the negative effects of war and nationalism, and praised the Adventist community for their historic commitment to peace, and their refusal to be co-opted by the interests of the state.

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**Pulitzer Prize-winning Author Visits La Sierra for Annual Paul Landa Lecture**

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Graduates Dedicated For Service at Campus Ceremony

A consecration ceremony for graduating School of Religion students closed the 2011 school year. This was the second annual event, held on the campus in Matheson Hall. Ricardo Graham, Pacific Union Conference president and La Sierra University board chair, offered the consecration homily. Representatives from the Southern and South-eastern California Conferences, the La Sierra University and Loma Linda University churches, and the School of Religion faculty also took part in the program.
School of Religion Faculty Contributions 2010-2011

The La Sierra University faculty in the School of Religion are well and widely known for active research and publication, participation in the life of the church, and general engagement in contributing to the intellectual and spiritual life of the campus and community. The listing that follows is only representative of religion faculty writing books and articles, attending conferences, preparing for future meetings, preaching sermons and homilies, teaching Sabbath School classes (a lot!), performing weddings and funerals, making presentations, giving lectures, doing research, serving the community, pursuing other good deeds.

BOOKS

PUBLISHED ARTICLES/PAPERS
• Douglas R. Clark. Guest editor of the April/May 2011 issue of the Journal of Adventist Education with a focus on Honors programs in the North American Division of Seventh-day Adventists.

inugal meeting of the Society of Adventist Philosophers, Atlanta, GA, Nov. 18, 2010.

LECTURES/PRESENTATIONS – CAMPUS
• Lawrence Geraty. Guest lectured for several classes (mostly on archaeology).
• Charles Teel. “Personal Transformation & Social Transformation in the Stabls,” Presentation in RLGN 305 Adventism in Global Perspective, October 2010 and April 2011.
• John Webster. “Look a Little Higher': The Promise of Adventism.” Keynote Presentation to the West Coast Religion Teachers Conference, April 8, 2011.

LECTURES/PRESENTATIONS – OFF-CAMPUS
• Maury D. Jackson. “Spiritual Formation & Spiritual Health.” Southeastern California Conference of SDAs Ministerial Association Meeting, Loma Linda University, Loma Linda, California—April 07, 2011.
• Maury D. Jackson. “Setting the Boundaries for the Christian Rhetorical
Use of Argument in Preaching.” Academy of Homiletics (a program unit of the Society of Biblical Literature), Atlanta, Georgia, November 19, 2010.


**John Webster.** Inaugural Address, at the official inauguration of Canadian University College’s new President, February 4, 2011.

**John Webster.** “University and Church.” Presentation to the Board of Trustees, Canadian University College, February 6, 2011.

**John Webster.** Presenting a series of five talks at an upcoming conference-wide youth retreat weekend in Scotland at the end of August 2011; followed by three days of presentations for a Celtic workers meeting (including all pastors from Ireland, Wales and Scotland); followed on September 10, 2011 with weekend presentations for a Conference-wide Retreat in Edinburgh, Scotland.

SERMONS/HOMILIES

**Kendra Haloviak.** “Crying with Jephthah’s Daughter,” Glendale City Church (sermon), April 23, 2011.

**Maury Jackson.** “Baptism, Witness & the Call of Jesus,” Green Tree Contemporary Worship Service, Victorville Adventist Church, April 30, 2011.

**Maury Jackson.** “Where is the Lord, the God of Elijah?” Bonita Valley Midday and Afternoon Worship Services, Bonita Valley Adventist Church, April 2, 2011.

**Maury Jackson.** “King, Community and the Cosmic Companion,” Diversity Assembly, La Sierra University Church, February 8, 2011.

SA B B A TH SCHOOL TEACHING

Fifty-plus Sabbath School classes taught by SR faculty throughout Southern California, including nearly 40 in the newly organized Sabbath Seminar of the La Sierra University Church.

OTHER Service

**Lawrence Geraty**

- Advancement Office (part-time), working with the LSU Foundation Board
- Chaired following boards throughout school year (at least monthly):
  - LLBN-TV Network Board
- Charles Weniger Society Exec Com
- City of Riverside International Relations Council (coordinates city’s nine sister city committees; helped
- SOHO=Supporting Orphans through Healthcare and Outreach (for Swaziland and Lesotho)
- Daniel Hasso Trust
- Chemax Educational Foundation
- Participated regularly in following boards/committees:
  - Women’s Resource Center (chaired search committee for director)
  - School of Business Building Committee
  - John Weidner Foundation for Altruism
  - ASOR=American Schools of Oriental Research (past president)
  - Adventist Forum/Spectrum Board
  - Monday Morning Group (weekly leadership for region)
  - California Post-secondary Education Commission (governor appointee for independent institutions)
  - Association of Independent California Colleges & Universities Exec Com
  - RCC Chancellor’s Circle of Innovation
  - Community Foundation of Riverside and San Bernardino Counties Advisory
  - Riverside Philharmonic Foundation
  - David Jang Foundation
  - Mayor’s Multicultural Forum
  - Riverside Opportunity Center Board
  - Metropolitan Water District Blue Ribbon Committee (on future of water in Southern California)

**Charles Teel**

Museum Exhibit Opening – “Down to the Sea in Ships” – Exhibit of the South Seas artifacts from the Bruce Halstead Family Collection

**John Webster**

Part of the Pacific Union Conference Planning group for the upcoming quinquennial Pastors Meetings in August 2011; & organizing a joint presentation with LSU and PUC on “Biblical Hermeneutics and Biblical Preaching” at these meetings.
REGULAR FACULTY

John W. Webster, Dean
Professor of Theology and History of Christianity (1999)
PhD Princeton Theological Seminary 1995
systematic theology, history of Christianity, philosophy, ethics

Douglas R. Clark, Associate Dean
Professor of Biblical Studies and Archaeology (2007)
PhD Vanderbilt University 1984
biblical languages, old testament, archaeology

Kent V. Bramlett
Assistant Professor of Archaeology and History of Antiquity (2010)
PhD University of Toronto 2009
biblical language, near eastern archaeology, and history of antiquity

Lawrence T. Geraty
Professor of Archaeology and Old Testament Studies (1993)
PhD Harvard University 1972
old testament studies, archaeology

V. Bailey Gillespie
Professor of Theology and Christian Personality (1970)
PhD Claremont Graduate University 1973
theology, christian nurture, ministry

Fritz Guy
Research Professor of Philosophical Theology (1961, 1990)
DD hc La Sierra University 2002
PhD University of Chicago 1971
theology, philosophy of religion, ethics

Kendra Haloviak Valentine
Associate Professor of New Testament Studies (2001)
PhD Graduate Theological Union 2002
new testament studies, biblical languages

Ginger Hanks-Harwood
Associate Professor of Religious and Theological Studies (1997)
PhD Iliff School of Theology, University of Denver 1991
social ethics, theology, history of christianity

Maury D. Jackson
Assistant Professor of Practical Theology (2009)
DMin Claremont School of Theology
pastoral ministry, ethics, philosophy

John R. Jones
Associate Professor of New Testament Studies and World Religions (1990)
PhD Vanderbilt University 1982
biblical languages and background, scriptural interpretation and theology, phenomenology of religions

Wonil Kim
Associate Professor of Old Testament Studies (1994)
PhD Claremont Graduate University 1996
exegesis, theology, and hermeneutics of the old testament

Charles Teel, Jr.
Professor of Religion and Society (1967)
PhD Boston University 1972
religion and society, christian ethics

Warren C. Trenchard
PhD University of Chicago 1981
biblical languages, new testament background and interpretation, early christian literature

Randal R. Wisbey
University President
Associate Professor of Ministry (2007)
DMin Wesley Theological Seminary 1990
pastoral and youth ministry

Kimberly Hall
Administrative Assistant

ADJUNCT FACULTY (not pictured)

John C. Brunt
Ph.D. Emory University
Homiletics

Gary Chartier
J.D. University of California, Los Angeles
Ph.D. University of Cambridge
Theology and ethics

Gerard Kieneman
D.Min. Fuller Theological Seminary
Ministry

Samuel Leonor
M.Div. Andrews University
Introduction to Adventist beliefs

William Loveless
Ed.D. University of Maryland
Ministry & pastoral counseling

Katherine Parsons
M.A. University of Cambridge
History of Christianity

Hector Ramal
D.Min. Andrews University
Preaching & ministry fieldwork

Richard Rice
Ph.D. University of Chicago
Systematic and philosophical theology

Siegfried Roeske
Ph.D. Andrews University
Christian beliefs

Bernard Taylor
Ph.D. Hebrew Union College
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The Social Network: A Theological (Mis) Reading

Matt Burdette

David Fincher’s *The Social Network* tells the story of Facebook from the perspective of two lawsuits against founder Mark Zuckerberg. And beyond Jesse Eisenberg’s masterful acting, and Aaron Sorkin’s flawless screenwriting, Fincher’s direction and a soundtrack by Trent Reznor and Atticus Ross, this movie is worth watching because of its unusual ability to tell the truth about Facebook and the Facebook Generation.

Like all good fictionalized history, *The Social Network* captures the truth even when it bends the facts, so far as the film tells an unfinished story that is as much about the community of the story as it is about the main characters, and is more interested in the truth than some of the facts. In other words, with more than 600 million Facebook users worldwide,1 this film is as much about us as it is about Mark Zuckerberg, the Winklevoss twins, or Eduardo Saverin, and tells the truth despite being a fictional retelling of the story.

Zuckerberg is portrayed as a socially awkward, snarky Harvard student who, wanting access to the elite “final clubs,” creates a social networking site for Harvard’s campus. This sets in motion a series of events, relationships, and conflicts that result in the birth of Facebook. It begins on select college campuses, spilling over into others, until it transcends these communities, becoming a global phenomenon. In the process, the founders drift apart, and eventually sue one another for rights to Facebook revenue.

The film’s genius is the contrast between the disintegration of relationships amid the creation of a network that connects millions of people. Zuckerberg’s anti-social attitude seems deeply ironic against the backdrop of the exposure and renouncement of privacy that characterizes Facebook.

But this irony is only an appearance, for Facebook is in fact the one space where people may hide in plain sight—able now to select only flattering photos, and only the cleverest things to say. The Social Network announces the truth that the sharp distinction between reclusion and hyper-connectivity is in fact no distinction at all, that immersion in online social networking is in fact baptism into Zuckerberg’s isolation, that this connectedness is the consumption of social atomism.

For eyes that will see, *The Social Network* exposes the empire of virtual reality for what it is: a parody of the unity and universality of the church, a space in which relationships can just as easily end as they can begin. Those who wish to see an engaging perspective on our present moment and to think creatively about Christian mission in this age will find the film enjoyable and worthwhile. And for those who simply want to be entertained, *The Social Network* will not disappoint.


La Sierra 1998 Alumnus Elected World Youth Leader

Gilbert Cangy has devoted his life to enhancing youth ministry efforts within the Adventist Church, particularly in the South Pacific Division. There he served as Youth Director for a number of years, headquartered in Australia. At the General Conference session in the summer of 2010, Gilbert was appointed Youth Director for the General Conference of Seventh-day Adventists, representing La Sierra University and the School of Religion globally.

Gilbert (left) received the 2009 School of Religion’s Rising Star Award. He could not attend Homecoming that year, so he received his award later in Australia from Nick Kross, another School of Religion alumnus who is now a youth ministry specialist.
Sabbath Seminars Taught by SR Faculty

Sabbath Seminar is sponsored by the faculty of the School of Religion at La Sierra University, whose goal is to explore various topics of religious interest in an open, discussion-based setting. Topics will vary, at times following the adult study guide for Sabbath School classes, at times addressing other issues of interest to the group. It has been in operation since October 2010 and has addressed Biblical Characters and Their Stories, and the Minor Prophets.

ATS Accreditation

As reported in the last issue of Open Windows, the School of Religion has been working for several years to achieve accreditation with the Association of Theological Schools. For six years an Associate Member, the School is currently a Candidate for Full Membership. Following an extensive self-study process, concluding in December, we will be poised to become a Full Member. This process, as time-consuming and labor-intensive as it is, will prove helpful many times over and in the long run is strategically important for the School.

Campus Centers Sponsored by the School of Religion

Stahl Center of World Culture
Director: Charles Teel

The Stahl Center in La Sierra Hall recently changed its major exhibition. For the past two years an archaeological display has occupied hallway and center cabinets: “A Day in the Life of Yonah” which used artifacts from several archaeological collections to highlight daily life in biblical times. With the arrival of 2011 a new exhibit now greets visitors: “Down to the Sea in Ships,” a vast collection of material culture mostly from the South Pacific, donated by the family of missionary Bruce Halstead.

Hancock Center for Youth and Family Ministry
Director: Bailey Gillespie

With the initiation of and church funding for ValueGenesis 3, the Hancock Center has been at the heart of this new and massive research endeavor. While much of the data collection for the North American church is complete, a great deal of computation and analysis remains. The rest of the world is also lining up to take advantage of this seminal research into the spiritual health and well-being of Adventist young people.

H.M.S. Richards Library
Coordinator: Douglas Clark

With the volunteer investment of Ralph Pueschel, Fritz Guy and several other alumni and friends who graduated from La Sierra in the early 1950s (several including Pueschel and Guy in the same class as H.M.S. Richards, Jr: 1952), there is a good deal of progress being made toward organizing this considerable collection. The total number of 16-inch record discs from the 1940s and 1950s is not yet known, but it is in the hundreds – original broadcast records. These are now being curated and catalogued, along with other library holdings. The 10,000 volumes are now undergoing a process of cataloging with the help of La Sierra librarians and Connie Lorenz in the community. Hopefully within a year, the H.M.S. Richards Library, an incredible resource of published and non-published materials from one of Adventism’s giants, will be open for research.

Archaeology Center
Director: Douglas Clark

Given the ongoing work of volunteers, faculty and students, an Archaeology Center is on the drawing board and making progress toward establishment. Research continues on artifacts from La Sierra’s excavations at Tall al-‘Umayr, Jordan (part of the Madaba Plains Project, now celebrating 43 years of digging into the biblical past), as does curating and cataloging thousands of donated artifacts. Recent visits by staff from and visits to laboratories of The Getty Villa have put us into contact with lab resources and best practices of which we never dreamed. Small-scale excavations this summer in Jordan will uncover another domestic house from the time of the Judges.

Women’s Resource Center
Director: Trisha Famisaran

The university is proud to announce the recent appointment of Trisha Famisaran, Ph.D. candidate at Claremont and adjunct faculty member in the LSU School of Religion, as director of the Women’s Resource Center. While technically under the auspices of the College of Arts and Science, the center works closely with religion faculty and students.
Current Religion Faculty Research Projects

Kent Bramlett
Editing of opendig.org ‘Umayri 2010 Excavation Data.

Douglas R. Clark
Director of the Madaba Plains Project excavations at Tall al-‘Umayri, Jordan, with small excavation season in 2011.

Fritz Guy
Research for a chapter for the forthcoming book to be published by Oxford University Press, *Ellen Harmon White: American Prophet*, which is intended to introduce and explain Ellen White as a significant part of American religious history. The total project involves some 20 authors (mostly but not exclusively Adventist), and is an outgrowth of the conference in Portland, Maine, a year and a half ago, which Ginger and Kendra attended. My specific assignment is a study of the theological legacy of Ellen White.


Kendra Haloviak

John Jones
Sabbatical Project (spring 2010)
Research on four fronts which have led to the following results: 1) substantial progress on writing and editing an on-line textbook for university courses in Introduction to Religious Studies and the establishment of a new web-based educational site, where modules of this material are currently being used; 2) investigation and part of the writing for a major journal article on the redactional history of the Last Supper scene in Luke; 3) in response to an invitation from the journal *Dialog*, writing and submission of an article on four primary styles of religious experience among university students; and 4) substantial preparation for three new graduate offerings.

Wonil Kim
Sabbatical Project (autumn 2010)
Continued research on a new book project and expanding horizons on materialist anthropology as a lens through which to view the Hebrew Bible.

Charles Teel
Sabbatical Projects (spring 2011)
“Path of the Just” article for *Journal of Adventist Education*.
Peru Tour coursework via distance learning and/or correspondence; “Las Raíces Radicales del Adventismo en el Altiplano Peruano” (“Radical Roots of Adventism in the Peruvian Altiplano”).

Permanently exhibits to be placed in Peru institution(s) (100th anniversary of Ana Stahl’s coming to Peru).

John Webster
Furthered research in Southern Africa on “Adventism and Apartheid: The Unfinished Story” during the first half of the Winter quarter, 2011.

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H.M.S. Richards, Jr. Lecture Features
Dan Matthews on “Balancing Addresses”

The lecture series established in honor of H.M.S. Richards, Jr. saw its fourth presentation since it was launched in 2004. Dan Matthews, well known Adventist media figure, lectured on “Believers Balancing Addresses.” He built his lecture around a theme developed by John Stott in his commentary on Ephesians¹: the challenge of believers being believable and making a difference in the world. He asks how “they may reside equally in Christ and in Ephesus?”

Matthews laid out his presentation in a fashion similar to the way the Apostle Paul wrote his epistles: theological underpinnings followed by pastoral advice, suggesting that Paul was much more interested in the practical results of good theology as formed and fostered in community than in theological debates. Thus, one’s address in Ephesus compels a Christian to take seriously the dynamics of unity and what it takes to be agents of care and compassion.

Appointed to a pastoral position at the Loma Linda University Church in 2007, Matthews had for two decades worked in the media as host and executive producer for Adventism’s international ministry, Faith for Today. The Lifestyle Magazine that he developed became one of Christian television’s most watched programs. His TV productions received numerous awards (from the Southern California Motion Picture Guild, Houston’s International Film Festival, Columbia’s International Film Festival, and Telly and Covenant awards) and he holds personal awards for excellence and communications achievements.

The H.M.S. Richards, Jr. Lectureship was established in conjunction with the Class of 1952 of La Sierra University as a tribute to Harold M.S. Richards, Jr. who served for 32 years as the speaker or director (or both) for the Voice of Prophecy, a Seventh-day Adventist international radio broadcast organization. After graduation from Glendale Academy, Harold attended La Sierra College, graduating in 1952 with a degree in theology. Through his long and fruitful preaching career, Harold’s greatest thrill was simply to be God’s man and faithfully preach God’s Word.

• The inaugural lecture in this series was held February 28, 2004 by Harold’s brother, Kenneth Richards, on the occasion of the ribbon-cutting of the H.M.S. Richards, Sr. Library at La Sierra.
• The second lecture was February 24, 2006 by Wilbur Alexander, ’50.
• The third lecture was May 10, 2009 by Charles E. Bradford.

The Lectureship envisions and encompasses themes related to the well-being of the church and its communication of the Gospel, including issues such as contemporary evangelistic approaches, creative uses of technology in proclaiming the Word, and applications of modern communications theory to this endeavor.