

PIPIM'S RECEIVING THE WORD

NEWS • ANALYSIS • OPINION

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ADVENTIST TODAY

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ENCOUNTERING GOD

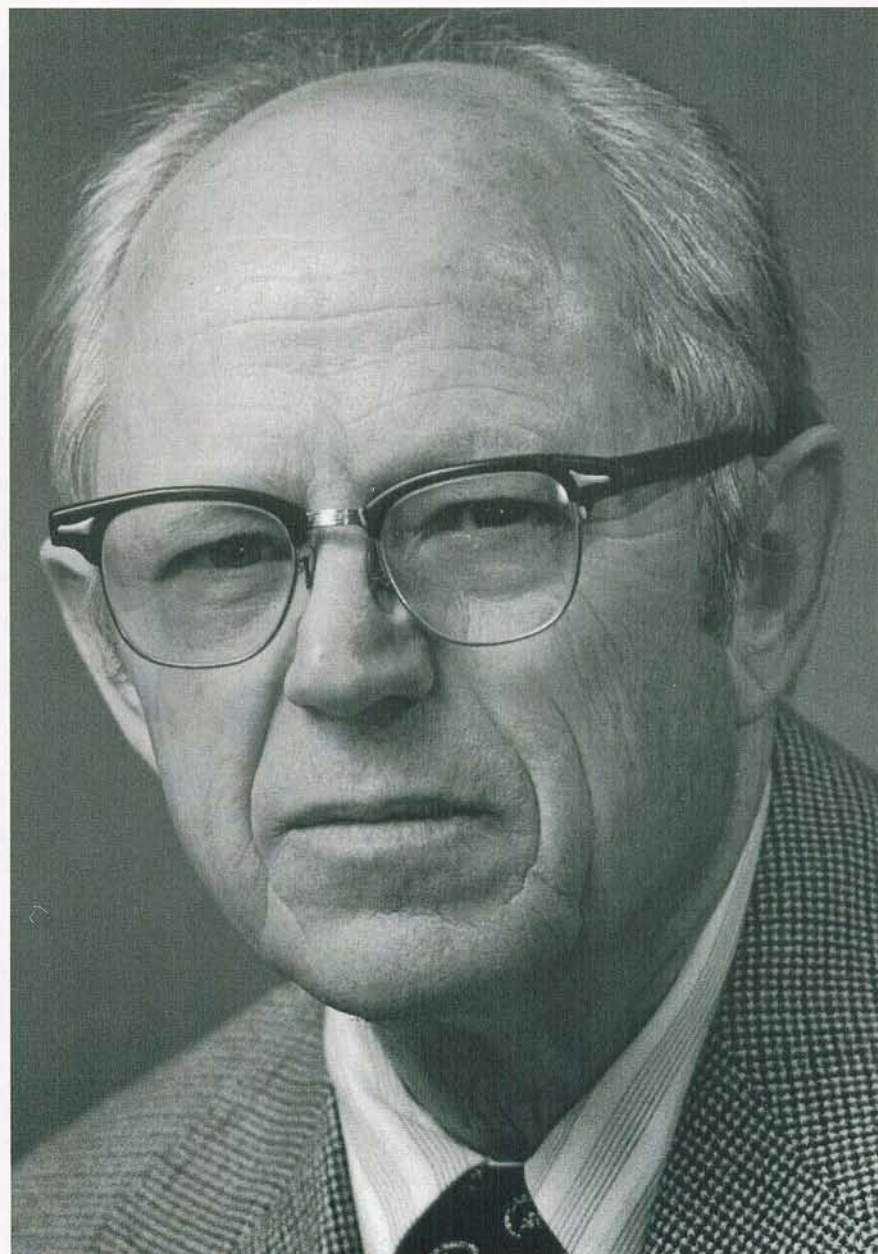
**FIVE WRITERS
TALK ABOUT
ENCOUNTERING GOD**

**NAD NIXES PROPOSED
RELIGION DEGREE**

**FEMALE PASTOR
RETIRES, PASSES
MANTLE TO
SUCCESSOR**

**ADVENTISTS JOIN
OTHER FAITHS IN
TOBACCO CRUSADE**

**PROSPECTUS
REVEALED FOR BOOK
ON ORDINATION OF
WOMEN**



Churchman and Scholar: 1913-1997

Richard Hammill

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A New Page for Adventist Today

As *Adventist Today* begins its fifth year this spring, we will particularly focus on a robust spirituality for the contemporary Adventist. Because of your letters and our dialogue together, we sense the particular need for a concentrated focus on how today's Adventist manages to bridge contemporary reality with historic faith.

So, in addition to our news stories (good journalism is precious in our denomination), future cover stories and focus sections usually will address issues of faith for today. For example, topics will include:

- How an Adventist can reconcile openness to the big bang theory of the universe's beginning with divine creation.
- Whether belief in non-absolute values can mix with biblical faith.
- How growing up Adventist helps or hinders the development of personal spirituality.

The challenge is to take the gold nuggets of our denominational tradition and recast and repackage them for the new century. For starters, let's celebrate our tradition's instilling in us the joy of salvation, a love of truth, a sense of integrity, a devotion to healthy lifestyles, a commitment to education, the optimism of hope and an observance of Sabbath rest. The next step is to forge those nuggets into more specific principles and behaviors that can be lived out in everyday life.

Adventist Today rejects the notion that educated and well-read Adventists "outgrow" their church of origin. Yes, contemporary knowledge requires adjustments in some traditional religious formulations. Indeed, for the essence of traditional beliefs to survive, often the formal doctrine that conveys that essence must be reformulated in order to do its job (example: the Sabbath as a day of many do's and don'ts has appropriately yielded to a day of celebrative rest).

Now we editors don't naively think that reformulating certain traditional beliefs is for everyone. Some Adventists, for understandable and legitimate reasons, desire the security that comes from continuing—yea, retrieving—an Adventism of an earlier time. Indeed, as Adventism grows by the millions of adherents in Inter and South America and in Africa, pressures are growing for 3rd and 4th generation Adventists in the U.S., Europe and Australia to conform.

Although there is a part of Adventist belief that would demand we hold to formulations of long ago, another trajectory of Adventism demands openness to change and progress—the ideas of present truth and progressive revelation. The church has long taught that we will be learning new concepts throughout eternity. Further, the Adventist idea of wholism—body, mind and spirit—indicates a dynamism. *Adventist Today* is clearly part of the latter emphasis.

Dynamic Adventism is a faithful, joyful, expansive experience—as depicted in our focus on diverse ways of encountering God (pp. 12-16). Of course, we expect to meet God in church, but at a rock concert? Through divorce? By people-watching?

We believe that our faith must grapple at the interface of Adventist insight and our work-a-day worlds.

Jim Walters
Executive Editor

P.S. As we went to press, the unfortunate but expected death of Richard Hammill occurred. We honor the life of this great modern Adventist churchman-scholar by running an interview planned for future use. Hammill's later life exemplified a splendid blending of deep spirituality and contemporary knowledge.



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FIRST CLASS



Business of the Church

Michael Scofield's article, "Is the Seventh-day Adventist Denomination a Business" suggests that "god talk" in Adventist board meetings reduces the quality of decision making. His suggestion raises difficult questions for Christians.

The "god talk" Mr. Scofield objects to occurs when board members apply their Christian faith to the issues before them. If we conclude that the use of faith interferes with the thought processes essential to good decision making, we are left to ponder some serious questions: Can Christians render unto reason that which is reason's and unto faith that which is faith's? Does faith short-circuit our ability to use our minds?

Because we regard faith to be essential to salvation, these questions are significant. As humans we rely on the power of our minds to survive the rigors of this world. Does God cripple our minds by requiring faith for salvation? Perhaps Mr. Scofield would like to explore these questions in more depth.

Robert M. Peterson
Pasadena, California

The Real Conservatives

I just read Glen Greenwalt's article, "Where are the Real Conservatives?" in your Nov/Dec 1996 issue. I find in it the voice of true Christian experience and in his and his parents' response to disappointment and hurt a fulfillment to the assurance that "all things work together for good to them that love God, to them who are the called according to his purpose" (Rom.8:28). I find evidence for God fulfilling his promise in Isa 57:15, "I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

I also read the response to this article by W. W. Whidden in the same issue. His title strikes me as being presumptuous, flippant, and insensitive to spiritual experience. It appears to me that he writes condescendingly, failing to recognize [that] the author of the article was a man of experience in such hope and trust in the Lord that God's grace enabled him to endure disappointment and hurt caused by "brethren" and his church which stumbled in its Christian profession, and was still faithful to his commitment to Christ and the church. I wonder if our good brother Whidden has ever faced a soul-wrenching experience in life where he found the Bible's promises and assurances for hope meant so much, or whether he has been one of those unusually fortunate ones who have always walked on the sunny side of the street and missed the adverse experiences so common to the human family. If the latter, I fear the kind of hope and optimism he has to offer would lack depth of meaning. From the way he has written, it seems he does not recognize or comprehend the spiritual implications of the sentiments Greenwalt expressed so meaningfully.

I question his supposition that the "Lord Jesus is in control." The Israelite and Judean nations also presumed that God was in control because he had called them to be his people, but the records show that most of the kings of these nations were neither God-chosen nor God-servers and the people were led astray by their own presumptions. Speaking of the Adventist leadership Ellen White, in Testimonies to Ministers exclaimed, "These are false Gods." I noted Whidden's list of the failures of church leaders and his classification of them as "feeble and defective." If this is his premise for optimism I fear it is mis-

placed and cannot be recommended to real Christians.

Finally, I regret Whidden's name-calling and classifications such as "jeremiad of Greenwalt," "painful lamentations of Greenwalt," "current lamenting, hopeless, and almost despairing Greenwalt," "Jeremiah Greenwalt: This is no time to wimp out." I feel this name-calling to be beneath someone entrusted with awesome responsibilities at our seminary training our pastors. The Scriptures include the Lamentations of Jeremiah, so, maybe, there is a place for some today. Unfounded optimism and blindness to realities does no credit to the religion of Jesus or the example he set.

W. Arden Clarke
Maitland, Florida

AT Building Faith?

Recently a friend handed me a year's accumulation of trash-destined *Adventist Today* with the comment, "They make me angry!" I have examined them carefully and find no way in which their volley of criticism inspires me or draws me closer to my God. In article after article, writers moan in great detail over unfortunate experiences most of which they brought upon themselves by attitudes and decisions which they should have foreseen to be self-destructive. The journal was brimful of testimonies of the soured, the disgruntled, the embittered and the pessimistic. Any reader who takes all this muckraking to heart is headed for depression. It doesn't require a great intellect to pick flaws, but a heart imbued with God's love will see and emphasize the good and the positive.

As to *Adventist Today*, it doesn't fall into Paul's "whatsoever things . . . are good" category. Perhaps I should simply view your magazine as one of the signs of Jesus' soon return for He asked, "When

the Son of man cometh will he find faith on the earth?" Any magazine, however, that will build faith I shall enthusiastically support.

Adriel Chilson

College Place, Washington

Editor's reply: *Adventist Today* has made a studied effort to reflect what many modern Adventists have to say about their church and to supply them with news and commentary to keep them in conversation about it. We appreciate your passion for positive news and counting the numbers. We too rejoice in the church's successes. However, there are many loyal church members who feel that Biblical admonitions for accountability and responsibility ought also to be respected. We also feel the members ought to have a reliable source of information to replace the rumors that circulate on problems with schools, conferences, and other institutions.

Perhaps *Adventist Today* is not for you or some others who prefer to avoid problems that challenge the church today. But it is for Seventh-day Adventists who care enough about their church to be well informed about the issues confronting it and who want to participate intelligently and constructively in resolving them.

You say you would welcome a journal that would build faith. That is what we are about. Many have told us that *Adventist Today* gave them a reason to continue their connection with the church. So we invite you to keep on reading it, and perhaps you will find what you are looking for.

Jesus Seminar

The Jesus Seminar is not . . . "scientific" and it is not a Copernican revolution in Biblical scholarship. Unfortunately the Jesus Seminar has received far too much attention in the press, both secular and religious. However, a critique of the seminar is not difficult if you focus on the more obvious departures from traditional understandings of Jesus. These departures do not necessarily indicate methodological flaws, but are a good starting place for analysis.

One issue which stands out in high relief is the abnormally high level of confidence placed in the sayings preserved in the Gospel of Thomas. That these sayings should receive more authenticity votes than the other four gospels combined is suspicious to say the least, espe-

cially since it [contains] universally recognized Gnostic alterations. Even though the Gospel of Thomas has substantial material which is known to be later than the other four gospels, inordinate faith is often placed on the rest of its material. What is probably at work here is the novelty factor. Because the Gospel of Thomas is not traditional and was recovered archeologically (like the Dead Sea Scrolls) it has received a great deal of attention which apparently resulted in disproportionate feelings of authenticity among scholars. Perhaps with time, scholars will apply similar critical attitudes to the Gospel of Thomas as are applied to the traditional four gospels. Until then, projects such as the Jesus Seminar are indicators of the rather primitive level of scholarship on this gospel.

Another issue which stands out is the amazingly low percentage of apocalyptic sayings considered authentic. This is due in part to the low level of apocalyptic sayings in the Gnostic Gospel of Thomas, the novelty gospel. Whatever the cause, the lack of authenticity awarded to the apocalyptic sayings of Jesus says far more about the Jesus Seminar, its methodology and its participants than it could ever say about the historical Jesus. Even the most iconoclastic Biblical scholar should recognize that the historical Jesus would be expected to preach a substantial number of apocalyptic sermons. The lack of apocalyptic sayings judged authentic has drawn substantial criticism within the Jesus Seminar itself, and is often the first criticism leveled against the seminar from without.

In short, in both methodology and value system the Jesus Seminar is fundamentally flawed, and its results should be treated as an invitation to explore the ways in which the seminar went wrong. Speaking of Copernican revolutions in Biblical study, how about Copernicus himself? He published in the midst of the Reformation, and the Reformers responded with Biblical proof that the Sun orbits the earth. Luther anchored his belief on Joshua at the battle of Gibeon, Melancthon argued from Ecclesiastes 1:5 and Calvin used

various Psalms. All of these are good Scriptural proofs against "that mad astrologer," Copernicus the scientist. The test case for the Bible vs. Science is already behind us. It was fought by the Reformers. Um, who won?

Jim Miller

Madison, Wisconsin

Right, Left, Center

The responses of Phillips, Greenwalt, and Scofield to their various stresses reflect the human tendency [toward] self-reliance. Phillips, jolted by the Jesus Seminar, found solace in being "secure in the knowledge that I am spiritual..." Greenwalt, victim of inequity and church politics, beat a retreat, "seeking space away from the 'politics' of church work" to family life. Scofield hopes for people with "critical thinking skills in its management" to solve the church's "business problem." These personal solutions resonate their church's method of problem solving.

To cure an ongoing solvency problem, well meaning but short-sighted men focused on the baptistry and offering plate—to the neglect of the pulpit. Theology took a back seat to numbers. Neglecting feeding of the sheep, the back door swung—and the laity was blamed. Enterprising hucksters then stepped in on the right and left to feed the sheep with captivating theories—further drawing funds and loyalty from the church. The scattering that continues is rationalized as helpful pluralism. But theological pluralism is the kiss of death to truth. With no unifying message, any church will fade away. . . .

Paul says our only hope is Jesus as our Penal Substitute—his living and dying in our place. Despite this, the perfectionist right and liberal left in Adventism agree with Rome that the Reformation doctrine of penal-substitution is offensive, illogical, and illegal—and all three reject it. . . . Denial of penal-substitution necessitates legalism—which comes in two antagonistic flavors with bullets flying! While the right-wing legalist boasts of... full obedience to the law, the left-wing legalist smiles benignly, fulfilling the law by...

beneficent love. Catholics call this the "caritas (charity) synthesis."

We need a call for the right and left to gather in the center—at Calvary!

Norman L. Meager
Sonora, California

Women's Ordination

Let's start at creation. At the end of the creation week God created Adam and gave him the job of naming all the creatures. He was given the headship roll [sic]. Then Eve was created for him. Next God performed the first marriage. Then the Sabbath was announced for them, all before sin entered in, before the fall. Three things happened, 1. Headship; 2. Marriage; 3. Sabbath. All three are principles, and principles do not change. . . . Cultures have come and gone since sin entered the world. . . . Many of those cultures were sinful and should be avoided like slavery, polygamy to name a few.

Since all scripture is inspired we can be certain that what Paul wrote is on a par with Moses, Isaiah, Luke or any of the others. So let's look at 1 Tim 3:1-7. . . . Now picture several elders on the platform, laying hands on a woman's head petitioning God to ordain her. To set her aside for sacred ministry.

I see this act as presumption in that it is blatantly in opposition to the instruction found in 1 Tim 3:1-7. Consequently, no woman has ever been ordained, neither indeed can be, as the Holy Spirit will not perform any act of ordination that is contrary with God's Word and the Scriptures.

Now then, if I have overlooked something important on this subject, perhaps some of you . . . would care to correct my line of reasoning, I would be most appreciative.

Paul Chapman
Holiday, Florida

Editor's note: You have indeed overlooked at least one important fact. Perhaps the single most important individual in the Adventist church was Ellen G. White, who showed by her writing and preaching that she had indeed been ordained by the Holy Spirit to do a ministry for God. The Apostle

Paul declared that in Christ there is full equality among Jew and gentile, free and bond, male and female. Actually, the ceremony you describe is only the recognition given by the local church to the "call" that the Holy Spirit had already manifested to the person and made evident in his or her life and ministry.

Sabbath in the New Testament

With reference to Paul Johnston's letter (Nov/Dec issue) may I suggest that he should give closer attention to statistics. Nowhere did my article say that in the NEW Testament there are 149 supposedly positive references to the Sabbath.

Did Paul read the rest of the article with equal care?

Desmond Ford
Newcastle, California

Global Mission Accountability

This letter is in response to Lawrence Downing's immediate response to our letter of June 30, 1996 which was stimulated by the article entitled "Global Mission Accountability Investigated."

What prompted such an article in the first place? We suspect that the article would never have been written if it were not for allegations that auditing could account for funds until they left the General Conference for use by Global Missions, and that Donald Folkenberg, as an associate treasurer of the General Conference, had the specific responsibility to distribute disbursements from the Global Mission fund. Was not the purpose of the article to address these allegations? If there was something else that prompted the article, please so inform us.

Elder Downing takes exception to our statement that the investigative reporter for *Adventist Today* "never even flinched" when he was informed that the plan that Donald Folkenberg devised "often necessitated his carrying large amounts of cash to these countries." He ridicules us and states that flinching is commentary. We apologize that our term did not convey the principle. We meant that Elder Downing did not immediately explore that astounding statement with a series of additional

questions. Commentary was not needed, but the statement cried out for further exploration!

Elder Downing states that we asked "whether people are oblivious to Donald Folkenberg's previous record." He takes a paragraph to explain that he was oblivious to Donald Folkenberg's previous record, and still is. Unfortunately, he misquoted us, because what we said was, "Is the entire General Conference oblivious to Donald Folkenberg's record as undertreasurer of Upper Columbia Conference and his self-serving business ventures with church-related entities?" He invites us to produce an investigative article backed up by credible data. He warns us that personal statements, even those sworn in a court of law, will not do. We wonder if statements made by the staff of Global Missions will do? Elder Downing believes that an investigation would take six months to a year and cost \$40,000. He suggests that we provide an underwriting grant for such an investigation.

The tragedy of this exchange is that Elder Downing seems to have no suspicion that something is not quite right in "Camelot." Not even this statement directly from the Global Mission staff distresses him. Donald worked out a payment plan in cooperation with Division officers that would avoid the red tape involved in getting U.S. dollars into these Eastern European countries. The disbursement methods he devised often necessitated his carrying large amounts of cash to these countries.

Elder Downing should be alarmed and he should be calling on the General Conference for an independent investigation funded by the General Conference.

Stewart W. Shankel
Redlands, California
George M. Grames
Redlands, California

LETTERS TO THE EDITOR
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Interpreting the Bible, Receiving the Word

by Ervin Taylor

Samuel Koranteng-Pipim's *Receiving the Word: How New Approaches to the Bible Impact Our Biblical Faith and Lifestyle* is a hot item in many Adventist circles. According to Pipim, his self-published volume (Berean Books, Berrien Springs, 1996, 368 pages) has sold out of its first run of 10,000 copies, and 15,000 more books have been printed. He says that most of the Adventist Book Centers around the country are carrying the book and that it is a "best seller" in many locations. *Adventist Today* checked with several large ABC's and found that the book is selling very well. The Michigan Conference purchased enough copies to provide them free of charge to all pastors and teachers in their conference.

The author of the book joined the Adventist Church in Ghana in the early 1980's and came to Andrews University in 1984. He is now a doctoral candidate in systematic theology at the Seminary. His previous book, *Searching the Scriptures, Women's Ordination and the Call to Biblical Fidelity*, which opposed the ordination of women, was given free of charge to all delegates to the Utrecht General Conference session. In an interview Pipim stated that, while he had originally supported the ordination of women, after arriving at Andrews University and studying the subject, he changed his views.

Pipim's *Receiving the Word* is about Biblical interpretation and the consequences of interpreting incorrectly. The book's basic thesis is that there is an "identity crisis plaguing the [Adventist] church," primarily in North America. This crisis threatens to undermine the "unity, identity and mission of our church." Its root cause involves differences over "biblical hermeneutics," a difference which is the "most serious threat that the church has ever faced" (p. 333).

He argues that there are "only two [hermeneutical] options" for Adventists: either (1) the "historical-grammatical

method" which is labeled as the "historic Adventist approach" and characterized as the "plain reading of Scripture"—often referred to as the position of the "Bible-believing Adventist"—or (2), "the contemporary liberal approach" often referred to as the position of those who have accepted the "unbiblical" principles of "higher criticism" as embodied in the "historical-critical method" of Biblical interpretation. (p. 27, 28).

In the footnotes, there is little question of who, in the author's view, is suspect. This list reads like a Who's Who of Adventist thought-leaders...

Koranteng-Pipim believes that "the destiny of our church" is dependent on "how its members regard the authority of the Bible." (p. 93) He states that Adventist church administrators have opposed the "higher criticism of liberal theology."

Unfortunately, he feels "the same cannot be said of the church's scholars—the professors of religion and theology, editors, publishers and institutional heads." (p. 78). "Theological liberalism," he argues, has made a major contribution to the "insidious secularism of [Adventist] believers and institutions by its rejection of an authoritative church, an authoritative Bible, and an authoritative body of truth." (p. 204)

Receiving the Word argues that while the "mainstream" Adventist church is caught in the "middle of a crossfire of attacks from the 'liberal left' and the 'independent right,'" (p. 25), it should be more concerned about the "liberals within than about the independents without." (p. 26). This concern is necessary, he maintains, because there is a "clash between two versions of Adventism that operate *within* [his

emphasis] the church: mainstream Adventism and liberal Adventism." (p. 26)

According to the author, North American Adventist Bible scholars are now divided into "conservative" and "liberal" camps along with "conservative and liberal Adventist institutions." (p. 10) This division, he asserts, has developed partly as a result of the division over hermeneutics. Pipim further states that the "liberal left, which includes many church workers, is paid with tithe money while it often appears to be challenging, if not undermining, the beliefs and practices of the church." (p. 26)

In many respects, the most interesting parts of the book are at the ends of each chapter, where Pipim cites names in the footnotes. In small print he applauds or

castigates the protagonists and their positions and identifies and evaluates the books and periodicals that are at the center of the controversy.

In the text individuals are identified by job descriptions, such as "an Adventist professor of religion" or "a retired General Conference vice-president and educator." In the footnotes, there is little question of who, in the author's view, is suspect. This list reads like a Who's Who of Adventist thought-leaders: John Brunt, Raymond Cottrell, Steve Daily, Lawrence Geraty, Fritz Guy, the late Richard Hammill, David Larson, Graham Maxwell, Jack Provonsha, Richard Rice, Alden Thompson, and James Walters.

Pipim's book has received the attention of a number of Adventist leaders. One church educator believes that the pressing issue today is the need to determine who defines Adventism. To illustrate his point, this educator cites denominational leaders' use of unofficial books like Pipim's to criticize books published through official publishing houses.

Female Pastor Retires, Passes Mantle to Successor

by Christina Hogan, Senior English and journalism major, Southern Adventist University; editor, Southern Accent, student paper

Lorabel Hersch has no degree in religion or psychology. But in 1990 when Gordon Bietz, senior pastor at Collegedale Seventh-day Adventist Church, needed a community chaplain, he chose Hersch.

"I didn't know why he asked me," Hersch says. "I thought, 'This is ridiculous.'"

She was 68 years old at the time and had just retired as Collegedale Academy's librarian. She had also been teaching a children's literature class at Southern Adventist University. Her husband, Marvin, had just passed away, and so she was considering returning to work. Bietz's offer came at the right time.

"He told me, 'We want you just the way you are,'" Hersch says. "I had no job description, but Bietz said, 'You write it, we'll buy it.'"

Adventist families. She had seen this problem repeated in church and public schools during her 26 years of teaching. But no one had listened to her concerns. Now she had her chance to make the church listen.

"I told Bietz I would come into the job with a heavy agenda," she says. "And I felt I had support from him. I didn't know what I was going to do. I was ill-equipped, but I was willing to gamble."

She wasn't completely unprepared. She did her homework. In researching sexual abuse, Hersch found that the two denominations with the most cases of sexual abuse are Mormons and Seventh-day Adventists.

"This issue needs addressing," she says. "The ignorance in the church is unbelievable."

Her first order of business was to bring

Most of the time she counseled, helped with Women Studying Scripture, cross-matched needs and gifts, and called on shut-ins. That's how she met her second husband. He was new to the area, and Hersch was given a card with his name on it. She didn't really have time to stop by, she thought, but did anyway.

Louis Hersch was a widower, and his mom was living with him at the time. So Lorabel kept his mom busy introducing her to people. At the same time, she became good friends with Louis. They've been married five years now, and she says she's "enjoying life." Even though Hersch was one of just a handful of women pastors in the conference, she says she is not a "women's libber."

"I don't wave the flag for women's rights," she says. But when it comes to women's ordination, she is adamant it will happen. "I'm sorry it lost at the last [General] Conference," Hersch says.

Despite the lack of women's ordination, Hersch believes the church has not tied women's hands. Women pastors have the right to marry, bury, and baptize—without ordination. Hersch has baptized six women. But the church didn't grant her that right without difficulty. Her first request to baptize a young lady had to be cleared with the Georgia-Cumberland Conference and the church board. It squeaked by with one vote.

"I wasn't comfortable with the vote," she says. She thought it was a sign she shouldn't baptize. After praying about it, she realized the board had said "yes"—even if it was by one vote.

"God is telling me 'yes,'" she thought. So she baptized the young lady.

She preached several times. Her first sermon—on jewelry—caused some controversy.

"I didn't take a position," she says. "I just asked, 'Are we more concerned with pierced ears than pierced hearts?'"

Hersch didn't feel like she was alone. "I had very good support," she says.

"Occasionally there were those not as appreciative of her ministry," Bietz says. "But she never communicated to us that there were problems. She was very professional."

Multi-staff churches will usually accept a female pastor, says Bietz.

In researching sexual abuse, Hersch found that the two denominations with the most cases of sexual abuse are Mormons and Seventh-day Adventists.

"We had a desire to have a female on the pastoral staff," Bietz says. "Lorabel is a natural pastor. She has a high level of empathy and understanding. She works well one-to-one and is highly motivated."

So Hersch grabbed the opportunity to create her own platform. "I thought, 'Here is my chance to be heard on an issue I've grieved over and been angry over,'" she says.

The issue was sexual abuse in

in three family practitioners to talk with the pastoral staff about sexual abuse. The meeting, originally scheduled for three hours, lasted from 9 a.m. to 4 p.m. Hersch then arranged a sexual abuse seminar—150 people came. This seminar eventually evolved into a support group lasting one and a half years.

"I just ministered from a woman's perspective," she says. "I wasn't a theologian; I figured we didn't need another one."

Smaller churches usually will not.

Hersch never viewed her gender or age as a disadvantage. "I could serve so much better being a woman," she says. "Women need women counselors. And even older men would come to me because I was their peer." Hersch retired her chaplain's hat in February, 1996. Cherie Smith has now taken over as community chaplain.

"We didn't say, 'We need a female pastor; let's go find one,'" Bietz says. It just happened. Smith also does not have professional training, but "she fits that role very well," Bietz says.

"All of my life I have wanted to make a difference, to help people," Smith says. "I hadn't really considered being a pastor. It was the word 'chaplain' that caught my eye. I consider this to be a miraculous opportunity to help people."

Both Hersch and Bietz hope more women will step into pastoral positions, but "not a large group of women pastors are waiting in the wings," says Bietz. Even if there were a large number of women pastors available, few positions are open. Right now, two full-time women pastors serve in the Georgia-Cumberland Conference. Hersch hopes one day every church will have a woman pastor on staff—but she knows that day is far off.

Women on the Ministerial Track

The following information came to *Adventist Today* in response to the following question:

"How many women do you have in your institution who are studying for the Adventist ministry?"

Andrews Theological Seminary	10
La Sierra University	2
Oakwood College	10
Pacific Union College	7
Southwestern Adventist University . . .	NA
Southern Adventist University	5
Union College	5
Walla Walla College	12

Adventists Join Other Faiths in Tobacco Crusade

by Cherie Rouse, *Adventist Today* Staff

Roy Branson, a member of the Sligo Seventh-day Adventist Church in Washington, DC, and editor of *Spectrum* magazine, has been serving as co-chair of the Interreligious Coalition on Smoking and Health. In this position he seeks to unite American religious groups in a major public health crusade against tobacco. Branson sees the Coalition as a way for many diverse religious groups to pool their resources and unite their voices.

The Coalition now includes 21 organizations representing tens of millions of members. These member organizations include the Unitarian/Universalist Church, Conservative Jewish Movement, National Council of Churches, Congress of National Black Churches, and American Muslim Council.

Among its many activities, the Coalition gathers information and provides it to decision makers. It provides information and articles for national magazines, gives positive recognition to leaders in government and industry who push for greater control of tobacco, and draws negative attention to leaders who bow to the tobacco interests.

A new activity started last fall involves young people as public policy interns in the Capitol to help fight for better tobacco-control legislation. The Coalition also seeks to carry out projects in cooperation with other groups that oppose tobacco, such as the National Center for Smoke-Free Kids and the Interfaith Center on Corporate Responsibility.

Branson claims the following as recent Coalition accomplishments: articles and antitobacco editorials in *The Christian Century* and *Christianity Today*; decisions by religious groups to avoid investing in tobacco company stock; cosponsoring ads in national newspapers to fight children's smoking; representing religious groups for tobacco control at White House events; having leaders such as Tony Campolo speaking out for tobacco control.

A new activity started last fall involves young people as public policy interns in the Capitol to help fight for better tobacco-control legislation.

co control and for support from such groups as the Christian Coalition; and vocal, wide-based support for implementation of strict FDA controls on tobacco.

The other co-chair of the Interreligious Coalition is Jane Hull Harvey, Assistant General Secretary of the Ministry of God's Human Community and General Board of Church & Society, United Methodist Church. The Secretary/Treasurer is Timothy A. McElwee, Director, Church of the Brethren, Washington office.

Don't Miss the Next Issue of *Adventist Today*

- Crisis in Ethiopian Adventism
- Fact, Faith, Feeling: How Do They Fit?
- What's Happening to Our Moral Standards?

NAD Nixes Proposed Religion Degree

By Alicia Goree

Senior journalism/religious studies major, Southern Adventist University

Southern Adventist University's (SAU) final request for approval of its Master of Arts in Religion program was denied at the February 5 meeting of the Higher Education Cabinet (HEC) of the North American Division.

"The North American Division has decided that all graduate ministerial training should be done at Andrews University," said SAU School of Religion Chair Jack Blanco.

According to Richard Osborn, director of the Department of Education for the NAD and secretary of the HEC, the General Conference Department of Education would be "...willing to fight an accreditation body" over the program on

employs 114 such ministers, 78.6 percent of their total.

"They did their homework thoroughly and carefully, first assessing the need in the Southern Union, and meeting many times with the Southern Union conference presidents, who asked Southern to implement a Master's program in response to the needs of their ministers out in the field," said Vinita Sauder. Sauder represents SAU in all dealings with accrediting institutions.

Southern's proposed curriculum would give pastors who are currently working in the field an opportunity to attend two short, intensive sessions each summer. Two graduate courses would be offered

Association of Colleges and Schools (SACS), which accredits all other SAU programs, is "very particular, since they want to maintain quality," said Sauder. The degree program's creators used SACS' requirements as a guideline to structure the curriculum.

For each class, "There are 45 class periods with 40 hours of work on campus, but the student is expected to do 120 hours of additional work, so there will be a 1:3 ratio," said Sauder. Classes meet six days per week, Sunday through Friday.

"Seventy hours of pre-session work is to be completed prior to the intensive, broken down into 50 hours of reading and 20 hours of exegesis." Together, the stages ensure that each student has an opportunity to prepare for, reflect upon, and analyze the subject matter.

According to the religion program's graduate bulletin, "The Master of Arts in Religion is a non-seminary degree designed to enrich the educational experience of those involved in ministry" and to "enhance the ability of church leaders and members to serve more effectively in ministry from a biblical perspective to a culturally diverse church and society."

The program was to be open to Seventh-day Adventist pastors with at least six years of experience who are not able to attend seminary, and to church members who want to serve the church more effectively. At present, 61 pastors are pre-registered for the sessions, the first of which was to be May 5-21.

According to the official minutes from the February meeting, however, "The Higher Education [Cabinet] referred the review of Southern Adventist University's proposed M.A. in Religion back to the SAU Board of Trustees to consider a collaboration with the Seventh-day Adventist Theological Seminary at Andrews University."

The chair of the Higher Education Cabinet, Alfred McClure, has expressed strong opposition to the proposed program, fearing that a wide variety of unapproved philosophies of ministerial training would proliferate, setting "a dangerous precedent."

Others understand the position, but see a paradox within the reasoning.

"My question is, then, why can all of

The chair of the Higher Education Cabinet, Alfred McClure, has expressed strong opposition to the proposed program, fearing that a wide variety of unapproved philosophies of ministerial training would proliferate, setting "a dangerous precedent."

the basis that theological matters at religious institutions are left to the control of the denomination (the GC). If SAU's program were approved as is, the GC would have no control over the curriculum.

The program was originally designed in response to the results of a 1993 study by the Seventh-day Adventist Theological Seminary at Andrews University. The study showed that 64.9 percent of the 618 ministers employed by the Southern Union Conference have no graduate degrees in religion or divinity. The percentage was second to the Southwestern Union Conference, which

each session.

"They are unable to go to Andrews due to the immediate needs in their local churches," said Sauder, "and there is a lack of financial resources in particular conferences to pay for tuition plus living expenses in Michigan."

After three full summers, totaling almost 470 hours of classroom instruction beyond the baccalaureate degree, students would have earned a Master of Arts in Religion degree with an emphasis in either pastoral ministry or general studies.

There was some question about the rigor of the summer intensives, said Osborn. However, the Southern

our schools train ministers in the undergraduate arena, but not the graduate?" said Sauder. "If pastors can take their B.A. degree in religion and go out and practice, why can we not offer a Master's, too?"

Although the tone of the meeting between the HEC and Southern's representatives was not hostile, as inaccurate rumors may indicate, "There was some uncomfortableness over the differences between our philosophies on the issue," said Blanco.

Blanco believes that core theology and divinity training belong at the Seminary, but disagrees with the idea that one institution should control every available extension course. All four professors who were scheduled to teach this summer's sessions (including Ron du Preez, Steve Case, Derek Morris, and Norman Gulley) have, among their many degrees and credentials, no less than a Master of Divinity degree from the Andrews University Theological Seminary. Morris and du Preez have Doctor of Ministry degrees from Andrews, as well.

La Sierra University currently offers a Master of Arts in Religion program for anyone who has a Bachelor's degree from an accredited college or university, and who has completed 30-32 units of preparatory studies in religion on the undergraduate level. La Sierra's program was approved by the HEC, even though it is much larger than Southern's proposed program and is not controlled by the Seminary.

In February representatives of the four Adventist institutions of higher learning on the West Coast met to discuss a ministerial training program for area pastors who lack a seminary degree. For various reasons La Sierra University was seen as the logical location for such a program, and steps are proceeding toward a complete ministerial training program. Currently a 15 page draft for a 4-year professional degree is being circulated, with a plan to present it to the LSU board in May. The NAD support for Southern's ministerial training program turned sour only after leadership realized that such a step would ease the way for a West Coast program, according to one knowledgeable source.

Osborn says that the foundation issue is control. Each level of the educational hierarchy struggles for power and control over what it considers its jurisdiction. "The church has a special responsibility to oversee ministerial training and theological education," according to the meeting's minutes. "The Seminary has been designated as the place where such training should take place."

"This program [at Southern] was not looked upon as a threat in the early days of planning," said Sauder. "But now that we are about to implement it, the per-

"My question is, then, why can all of our schools train ministers in the undergraduate arena, but not the graduate?" said Sauder. "If pastors can take their B.A. degree in religion and go out and practice, why can we not offer a Master's, too?"

ceived threat looms larger, and they are afraid we would become a Southern seminary of sorts."

According to Osborn, if La Sierra and other west coast schools were to pursue further control of ministerial training, they would "be dealt with the same way Southern was dealt with." Werner K. Vyhmeister, dean of the AU Seminary, and Benjamin D. Schoun, associate dean, were on the SAU campus March 27 to negotiate the recommended joint program with Andrews.

"We had a very cordial talk," Blanco said, "but it'll take a while to work out the details."

All School of Religion professors participated in the meeting. Details include academic control of the curriculum, financial arrangements, and student residency requirements. Also, the new program must be approved by the Association of Theological Schools, in addition to the Southern Association of Colleges and Schools (SACS), since it would be an extension of the Seminary. SACS accredits all other SAU academic programs.

Two options exist for the joint program. First, the program could be a Theological Seminary degree, with SAU acting solely as an extension campus. Half of the classes would be taught by SAU professors, but SAU would have no control over curriculum and financial aspects. Diplomas would only indicate Andrews University as the degree-granting institution.

The second option, which SAU prefers, is a joint degree. Each institution would have complete control over its designated portion of the curriculum, as well as the financial aspects of the program.

Both Southern Adventist University and Andrews University names would appear on the diplomas.

The next meeting between SAU and the Seminary will be at the Ministerial Training Advisory Committee's annual meeting at Andrews University in July. Until then, the specifics of the program will remain undefined.

The first scheduled summer session will begin May 5 as planned. The course outlines were distributed to students three to four months in advance, and many have already completed the 1,000 pages of required preparatory reading.

Because of the February decision, however, materials were not distributed to second session students in time to allow adequate preparation. Therefore, the June 16 - July 2 session was cancelled. The School of Religion has contacted the 61 pre-registered pastors about the changes, because many of them were registered for both sessions.

If negotiations proceed without further delays, the Master of Arts in Religion program may continue next summer with two full sessions available.

God is found through formal preaching of biblical truths. But God is bigger than any doctrinal formulation—or church building. These four vignettes demonstrate that God is everywhere. God is found in life's deepest valleys—and in its celebrations. God is proclaimed by the evangelist, but also by the silent witness of the genuine Christian. Steve Daily concludes this section with a challenge "to encounter the God of Scripture." —Editors

Transformed by LOVE



by Colleen Moore Tinker

The living room was dim. My second floor apartment didn't have many windows, and on cloudy days darkness lurked in the corners. I paced back and forth past the couch, not noticing or caring about the shadows. The familiar room might well have been Gethsemane.

My agony, though, was not innocent as Jesus' had been. I was becoming divorced.

It was not primarily the marriage I mourned. I had come to grips with the reality of my world crumbling around me during the preceding years, and by the time the marriage ended I felt more relief than grief.

I knew how the church felt about divorce in general and divorced women in particular. During my youth I had heard the lowered voice explaining, woman to woman, "That's Jane Doe—she's a divorcee." I dreaded the covert judgment.

Still, the humiliation of divorce did not account for the intensity of my soul pain. My real agony came from the reality of my failure. No matter how I looked at my

marriage or how I rationalized events, I knew that I had to be accountable for contributing to the death of an 11-year relationship.

My situation shocked me. I had always been a "good girl," not just because being "good" made life easier, but because I wanted to be good. I had committed myself to God in my childhood, and my prayer as a 12-year-old had continued to be my definition right up to my present ignominy: "God, please help people to know they have seen You because they have been with me."

I had prayed for my marriage—for my husband and for myself. The accumulated years of hurt and forgiveness and counseling and new starts had exacted a heavy toll. Through it all I had prayed for wisdom, for strength, for understanding, for evidence of God's will. Yet there I was, pacing in the shadows, exhausted and depressed, with only failure to show for my years of effort.

In retrospect I could see clearly. I had done things and said things I should never have done or said. The hurts and difficulties in the marriage could not excuse my poor decisions and actions. I had clearly contributed to the circumstances that now ended in divorce.

"How could this have happened?" my mind screamed. If I had left God or had chosen to do things without praying for His help, I could have understood. But I had no such excuse. How could I have made bad decisions while praying for guid-

ance? How could I simultaneously do hurtful things while honestly asking God to help me be like Him?

I was now tainted with a sin I had thought would never touch me—a failure of relationship. It was to me the ultimate, the most profound of sins, and I knew with deep conviction that I was not innocent.

"Please forgive me, God," I groaned, knowing God couldn't forgive people who made bad choices while daring to pray for help. "Please forgive me; please forgive me." My hopelessness felt like death.

And then I knew.

In one transforming moment, I *knew* I was forgiven! I saw nothing; I heard nothing. But deep inside, in the place that had been dying, I knew that my sin couldn't stop Jesus from loving me.

It was a blinding epiphany: I couldn't be good enough to avoid sin, and my sin couldn't be big enough to keep Jesus from forgiving me.

At that moment, I knew that God was not done with me. He was giving my life back to me, but it was a different life than it had been. I could not think of myself as "good" anymore. I knew then that God forgives me because I am precious to Him, not because I have been conscientious.

Suddenly the darkness in my apartment was gone. The sky outside my window was still grey, but inside, I would never be the same.

Love had banished the shadow of death.



Colleen Tinker is a writer/editor who lives in California with her husband, two stepsons, two dogs, two cats, and two fish.

When cK Isn't Calvin Klein

by Alissa Rouse

At exactly one one-hundredth of a second past midnight as the new year began, I was at Knott's Berry Farm for Praise '97, the amusement park's fourth annual Christian music celebration on New Year's Eve. At that moment I was waiting in line with my friends to hear the rock group Audio Adrenaline. While we had been standing there, Rebecca St. James had sung, and then a Christian leader prayed. There were fireworks in the cloudy sky. And then the doors opened, and we grabbed each other and went rushing into the auditorium.

We found seats on the second row, ten meters from the speakers. It was, without a doubt, very loud. It was so loud we could feel the vibrations in the air and especially in the floor. Hearing it on a CD doesn't really compete with being there. My tiny speakers are nothing compared to the amps they had. It was power (but nothing compared to God's power).

People in the audience sang all of the songs and jumped up and down through the whole concert. There were spotlights of every color of the rainbow and fog machines on "high." The spotlights danced over the screaming, jumping audience, and the artists threw water from sports bottles.

"Bag Lady" is one of my favorite Audio Adrenaline songs. It tells of an unkempt, abandoned woman, and it implores "Friend and Father" to care for her.

The first time I heard the song, the words caught my attention. They spoke to my heart of the outcasts, the untouchables. The song made me think how we need to accept them as they are, just like Jesus did.

Another of my Audio favorites is "Secret": "I have a secret and I cannot keep it." That wonderful secret you can't keep to yourself is God.

"Never Gonna Be As Big As Jesus" tells how "I could move to Hollywood...and be a big star on the silver screen," but no matter what I do, I'm "never gonna be as big as Jesus."

Another song, "Good People" is the confession of someone who "grew up impressed by the people [they] knew in

the buckle of the Bible belt." Some of the other great words to this song are "I've been there, seen it with my eyes. I can tell that they're God's people by the goodness in their lives" and "every day I choose to walk in their shoes."

I loved hearing Audio live and decided that several hours of waiting in line had been worth it. The artists were lively but dignified. When they put aside their electric guitars and drum sets for a few moments to talk about their songs, everyone began cheering. They simply pointed up, indicating that it was God, not they, who deserved the applause. I loved the way people sang all of the songs and jumped up and down through the whole concert. God and salvation are real things to scream about.

All over Knott's that night, vendors sold shirts with a large "cK" on them (no, they weren't Calvin Kleins), instead of hawking the usual beady-eyed foam lizards and other trivia with "Knott's" stamped on it. In little tiny writing, just like the shirts that say "Calvin Klein Jeans," these shirts said "Christ King of Kings." I thought that was seriously cool.

I like this sort of music better than

organ fugues because I get totally involved in it, praising God. It's exciting. It's something that won't put me to sleep. Don't get me wrong, I love hymns, too, but I think these days we also need something more exciting. When the early hymns were written, the more conservative people strongly objected to having organs in church. They were considered too showy and secular. Now the "in" music is a bit different, and I think we need a little of it in church.

Christian rock is one more type of music that emphasizes the real meaning of life.

Alissa Rouse is a 10th-grader in California.

Besides Christian rock, she likes music of the baroque and classical periods and modern Russian composers. She performs in a recorder consort, church brass ensembles, a bell choir, and a youth symphony.



Quality Convinces

as told to Cherie Rouse

One morning, Jason Smith found fine metallic dust—little, tiny shavings—all over the finished circuit boards that were intended for guidance systems in military airplanes. They were ruined. Clearly sabotage. Jason, just months out of college, was already in charge of Quality Control for

an electronics contractor in Silicon Valley, and this was only the latest challenge in his new job supervising the QC testing. Last week he had been the recipient of “the phone call” that his colleagues joked about, from a man with a foreign accent who offered thousands of dollars if a worker would secretly turn

over to him one of the chips or circuit boards.

And then there were other, less glamorous challenges: terrible time pressure and the temptation to cut corners and take shortcuts. People getting crabby and using foul language. The long commute to and from his apartment. The even longer commute on days when someone’s car broke down and he provided a ride. Trying to do meticulous work on delicate circuit boards even when tired from working late on the broken-down car.

Jason felt he had been successful. He had been recognized for his good work and in a few months had been promoted to QC, then to supervisor of QC.

Sabbaths were a wonderful change from work. One Sabbath morning, however, in Jason’s little Adventist church, as he was almost drifting away into a doze, comforted and lulled by the sounds and scenes of worship, he heard the familiar voice of one of the women from work. He sat up straight and looked around. She was in the baptistry. The pastor was beside her, ready to baptize her.

“I became interested in the Adventist Church,” she explained to the congregation, “because of a man I know at work—Jason Smith. I’ve noticed for months and months how consistently painstaking he is in his work. And he’s honest. Also, if your car breaks down, he’ll always give you a ride, even if it’s 25 miles out of his way. He’s nice to be around—kind and patient and friendly, and none of that low, dirty talk.

“So I decided to look into the church Jason goes to, and I’ve made my decision to join you.”

Wide awake, Jason watched in amazement as the woman rose from the water to begin a new life. He’d had no idea she had been watching.

Finding God Through NET '96

Dear Mark Finley:

Please let me take this time to express to you how grateful I am for your ministry and how it completely changed my life. In fact, the Discoveries in Prophecy telecast (Net 96) is responsible for giving me a new and fulfilled life by connecting me with Biblical truth.

I was raised in a Baptist Church, but because of my constant moving associated with my military career I have attended many other denominations. Regardless of how many churches I attended, I was still what I would call a “show and tell” Christian. I would “show” up on Sunday morning so I could “tell” everyone I went to church, pat myself on the back and try and feel good about it all. One of the main reasons I continued with this false worship was I never felt comfortable with the beliefs of any other church. My saying I was a Christian during this time is not accurate either.

From the very first night of the meetings your powerful and accurate messages rang home to me like nothing I had experienced in my life. I could hardly wait until the next night to learn more of the prophecies. During this same time my pastor, Mike Demma, was patiently and lovingly explaining the Seventh-day Adventist Church. I could slowly feel Satan loosening his grip on my life.

Finally came the wonderful night when the combined efforts of Mike, Kelly Mowrer and Merrilou Luthas (musicians whose “Midnight cry” had a decisive impact) and yourself brought me to my knees before God. I finally knew the truth of God’s word and found a home within the Seventh-day Adventist Church where I could worship and continue to learn his word.

For twenty-seven years the only real commanders I had were the military officers over me, but now I have chosen to follow a new commander. I want to serve God unlike I have served anyone before. I do not yet know what God wishes me to do, but I pray for his guidance and will follow his call wherever it is.

Jeff Teater
Computer Programmer
Texas

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Groping For God in All the

WRONG PLACES

by Steve Daily

I recently spent the first hour of a two-hour class lecturing on how the radical Christ must be the foundation, focus, and measure of our every thought, belief and behavior in this confusing age. I didn't realize that my words were being overheard by students in the hall outside who did not agree with me. Thankfully, they were bold enough to speak up about their differences, and I engaged them in dialogue during the second hour of the class. It was a learning experience for all of us, and I really appreciated it. It reminded me that even on an Adventist campus there are many students who describe themselves as atheists, humanists, or agnostic existentialists.

The challenge today is for all of us—including Adventists—to encounter the God of Scripture. Today, more Americans than ever (95 percent) say they believe in God, yet there is more confusion about direction and philosophy of life than ever before in our nation's history, according to George Barna, a religious trends pollster. An increasing number of young people are defining or redefining God in nontraditional ways, with the following profound implications:

First, America is now a post-Christian nation. At the very time when many nations of the world are experiencing the most unprecedented Christian revival in history (Eastern Europe, Africa, South America, Korea and other parts of Asia), the United States and much of the Western World are becoming more and more pluralistic. Just as America changed from a Protestant nation to a Christian nation during the last half of the nineteenth century, so it has shifted from a Christian to a post-Christian nation as we draw near the twenty-first century. For example, again according to Barna, in 1996 only 39

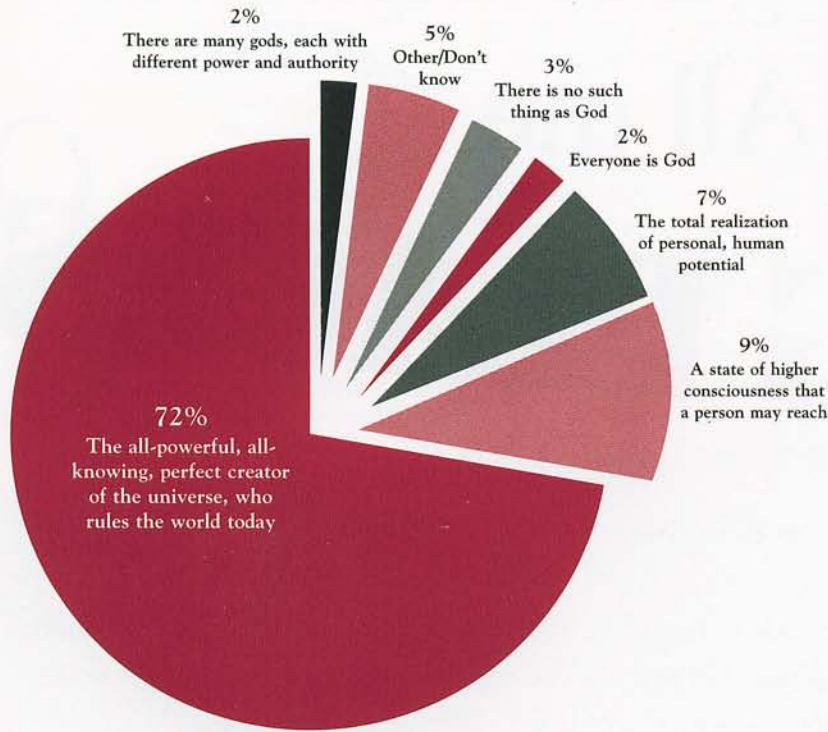
percent of Americans claimed to be "born-again Christians" (a drop from 1992); only 34 percent now read the Bible on a regular basis (a major drop from 47 percent in 1992); only 17 percent now attend Sunday School (a drop from 22 percent in 1992); and only 37 percent regularly attend a church (down from 47 percent in 1992). In other words, the great majority of Americans no longer think or behave in ways that have traditionally been identified as "Christian."

Second, biblical literacy is at an all-time low in America. In an age of unprecedented mass communication, where the internet and other new



Steve Daily, campus chaplain at La Sierra University, also teaches psychology and Christian beliefs. He is the author of *Adventism for a New Generation*, *The Heresies of Jesus*, and *Jesus for a New Generation*.

Who Is God?



technologies have turned our world into a global village, American literacy rates have plummeted. According to the U.S. Department of Education, 23 percent of Americans are now “illiterate” and another 26 percent are described as “barely literate.” Our television-saturated society is almost evenly divided between educated and uneducated classes. Is it any wonder then, that the great majority of Americans seem clueless when it comes to Biblical literacy? National surveys at the end of 1996 reveal that 82 percent of Americans believe that the statement, “God helps those who help themselves” is a direct quote from the Bible. Sixty-three percent cannot name the four Gospels. Fifty-eight percent cannot name even half of the Ten Commandments. Fifty-eight per-

cent do not know that Jesus preached the Sermon on the Mount. And 52 percent believe that Jesus committed sins while here on earth. Is it any mystery that Jesus and Scripture have lost authority in the lives of most Americans?

Third, God is increasingly perceived as an internal force. Over the last four decades there has been a subtle shift in our culture away from objective, external, absolute truth through Christ and Scripture, to subjective, internal, relativistic truth that resides in each individual. With each passing year, a higher percentage of Americans are defining God as a subjective force or inward reality. In 1996, Barna tells us, 2 percent of Americans said “everyone is God,” 7 percent defined God as the realization of human potential, and 9 percent defined God as a state of higher consciousness. In other words, 18 percent of Americans (an all-time high) subscribed to such a conception of God—a trend that promises to continue with the rising popularity of new-age religions.

Fourth, the traditional Christian view of God is under attack. The more people grope for God in all the wrong places, looking within instead of looking up, the more intolerant they tend to become of those who believe that there is objective truth in Jesus Christ and the authority of His Word. Christian fundamentalists show much intolerance for people outside their ranks, but they are likewise viewed by others as the primary source of society’s troubles. Adventists have long assumed that Sabbath versus Sunday will be the pivotal issue that the “Beast” will use to generate hatred against “God’s people” in the days ahead. But in our present cultural context, it seems much more likely that issues such as abortion, homosexuality, human rights, sexism, ethnicity and racism may be more prominent in such a conflict. None of these issues, however, will overshadow the real issue of the centrality of Jesus.

It is not enough to search for God with a passion; we must learn to look for God in all the right places, calling on his help to understand the issues and to apply his principles in all our activities and thoughts.

Correction

Due to an editorial error in our last issue’s “Can God Touch (Our Lives) Through Myth?,” the sentence beginning “Mack concludes...” in the third paragraph should read: “Mack concludes that the narrative gospels cannot be viewed as trustworthy accounts of unique, stupendous events at the foundation of Christian faith. Rather they are the result of early Christian myth-making...” —Editors

Richard Hammill:

The Interview

Although Richard Hammill died in Walla Walla, Washington, he and his wife Dena lived in Loma Linda for many of their retirement years. Jim Walters of Adventist Today conducted this interview in the Hammill's living room before their move to Walla Walla in 1996. —Editors

Adventist Today: What do you make of the fact that we Adventists have a large number of relatively small colleges across the country that are less than distinguished? Should we spread our educational resources so thinly?

Richard Hammill: A number of years ago when I was in the department of education at the General Conference, I advocated a central university for the church, something like the Mormons have in Brigham Young University. That idea didn't get any support at all: either from educators or the leaders of the church. Since then I have concluded that because of built-in sectionalism, we would never go along with abandoning some of the smaller colleges to associate them together into bigger, more efficient units.

Do you think that aside from this regionalism, the denomination is interested in the concept of a first-class university?

No. I've never heard any of our top leaders talk about institutions that place real high academically.

Why do you think that is, given the fact that we have emphasized education from the beginning of the denomination?

Some strongly believe that as the emphasis on academics increases, spirituality declines. It's true that when people become educated, they ask more questions and they aren't quite so easily directed. Most of the leaders I have worked with felt that the basic reason for our schools is to keep the youth within the church. The reason may be, partly, that most of the leaders I associated with did not have the opportunity of higher education themselves, beyond a bachelor's degree. There was very little appreciation, really, for the benefits of advanced academic instruction and research.

One area of research that has long concerned you is science, and you led out in the formation of the Geoscience Research Institute that was first housed at Andrews. What was your original vision for the Geoscience Institute?

I met in 1956 with the quadrennial meeting of Adventist science teachers from our

colleges, at Union College. They were concerned about being able to answer adequately questions that some students were asking about geology and its implications for our short-term chronology of earth history. Of special concern was the ancient dates being attested by the new radiocarbon technique.

Did you have in mind that there would be genuine research with conclusions following the data? How did you envision the scientists at the Geoscience Research Institute being different from other scientists?

Yes, we planned at first that it would be a research group, and we did provide some research equipment. We had thought we might even develop a carbon 14 and amino acid dating lab. But then the person that we had trained in that area left the Institute. But we did expect the others to do research, and at first there was a good deal of field work and research done with the goal of trying really to find out from scientifically conducted research just exactly what had happened in the ancient past. Some of the early staff there, like Richard Ritland, Harold James and Ed Lugenbeal, were oriented toward research. The main controlling committee established a group known as the Research Guidance

Committee, of which I was the Chair. Each year we sponsored meetings with representatives from our college science departments, to hear research reports from the GRI staff. We also helped the staff plan and bring off large geology field trips, with representatives from our colleges and denominational leaders.

However, when Robert Pierson became president of the General Conference, he appointed one of the vice-presidents to be chairman of the Geoscience Research Board. Immediately he disbanded the Research Guidance Committee. Under his influence, the emphasis was changed from research to apologetics. Since that time the Geoscience Research staff has been chosen to be apologists for the short chronology of earth history.

Do you think progressive creationism or theistic evolution should be among legitimate church views?

Every thinking Christian must come to some conclusion about evolution, which I have done, after reading very widely on the subject from the best analyses available for the non-professional. As a Christian, I accept by faith, on the basis of Genesis and such passages as Psalm 33 and Hebrews 11:3, that God created the universe and all living creatures in it. This is something with which science should not attempt to deal, because it is an untestable hypothesis. God, as the Creator of everything, lies at the very core of my faith, and is a concept very dear to me. However, I do recognize that God has placed within creation data that enables trained scientists to discover when some of that creation activity took place, and to some extent, how God did it. As I have read extensively in the literature over the last dozen years, I have come to realize that sufficient scientific evidence has slowly accumulated to show conclusively that the universe and this earth are very old. There is evidence that certain forms of plants (grasses, fruit trees, etc.) and some animals (mammals) came into existence only in relatively recent times after earlier plants and animals had become extinct. Evidence of such life history abounds not only in the geologic column, but from other lines of evidence such as plate tectonics and various chemical geochronometers.

For myself, I now recognize that enough data has accumulated to show that life has existed on earth for more than eight or ten thousand years. I have, for my own satisfaction, come to believe that probably at different times, over long periods of time, God has

It's true that when people become educated, they ask more questions and they aren't quite so easily directed.

created new forms of life leading up to the final capstone of the creation of human beings.

Inasmuch as I believe God is the source of all life I have gradually accepted progressive creationism, that is, God has created new life forms especially on the phylum, order and class levels, at various times, over long ages. This view fits both my faith in God as Creator, and the unassailable evidence that some plants and animals were extinct long before other forms came into existence. I find no conflict between this view and solid biblical Christianity. I do not think agreement on the time of Creation is vital for personal salvation. What counts is belief and trust in the Creator, who is also Redeemer.

So you would see God involved in the process all the way along, over eons of time.

Yes. I believe that the increasing complexity of life forms that we see in the geologic column is due directly to God's creative power. I see confirmation of this in recent scientific literature, such as the writings of noted Harvard geologist Stephen Jay Gould, who, along with Giles Eldridge of the American Museum of Natural History, has verified that in the fossil record species do not change over tens of millions of years. Species remain in stasis, without change, until all of a sudden new genera and species appear in the fossil record. They explain this phenomenon as "punctuated equilibrium," which means the stability of sameness in species over long ages is punctuated by sudden evolutionary change caused by mutations. I explain it as God having created new forms of life. There is nothing in the Bible to indicate that the Creator no longer creates.

Do you see that view becoming officially accepted in the denomination, or will we always hold to the tradition of a short chronology and a literal reading of Genesis 1 and 2?

I would suspect that the majority of Adventists will always believe in a short chronology of creation. I think however, that increasing numbers of Adventists who have studied into the subject will be forced to real-

ize, as I have, that life forms have existed on the earth for long periods of time before other genera and species appear.

This brings up the larger question of how our church is increasingly more diverse. Because of our emphasis on education we have an increasing number of educated members, and at the same time, because of our evangelism in underdeveloped countries, we have millions of people at the opposite end of the educational spectrum. What do you make of that, and what does this portend for the future of the denomination?

I think the mass of Adventists in the third world will be largely fundamentalists and also those in first world countries. I have noted a lack of interest on the part of most Adventists to study seriously into scientific problems that relate to earth history. I find great reluctance to discuss the matter openly and objectively. But it isn't always the educated class that takes the more advanced view. Many professional people don't like to get into this area and don't care to read about it. Some of the best-qualified professional people that I know resist any discussion that would tend toward accepting the idea that life on earth is very old. It seems to be a matter of temperament as well as the type of training that a person has.

And how would you describe that difference in temperament?

Some people seem to quickly and strongly accept ideas which they have received from their parents and from the church fathers, and they believe so strongly that they are not open to any further studying along those lines.

There are other people who have inquiring minds, who read widely and are interested in what modern science can contribute to their understanding of the very interesting world in which we live. By temperament they seem to want to know. So it does seem to be somewhat a matter of temperament. And also I would add one further qualification—perhaps their teachers. If you have had a good teacher somewhere along the line that interests you in pursuing questions of your own, that sort of affects your outlook, your temperament, your orientation, so that you want to know.

An observer who notes Adventism's notions of "present truth" and "progressive revelation" would get the idea that we have a corporate temperament or orientation of searching and openness. But on the other hand, it seems like we are one of the more staid denominations when it comes

to conceptual openness. What do you make of that?

I don't find a great deal of openness toward new ideas among the majority of Adventists. I think we have become as tradition bound as other churches.

But isn't that a bit paradoxical, given the history and announced stance of the church?

Indeed it is a paradox. I've wondered about it, because our early pioneers seemed to search for new ideas and be receptive to them. But in our church now we have developed a tradition of our own that is extremely conservative. We have quite a bit to say about how other denominations fall back on tradition to support some of their views like the Immaculate Conception and even Sunday observance—things which they support more by tradition than by the Bible. It seems that the writings of Ellen White and other Adventist pioneers take that place within the Adventist church. While Ellen White herself had quite an inquiring mind, and read widely, and even in her latter days changed her mind on some very important points, most Adventists are unwilling to move beyond Ellen White. This is a paradox, and I think it is a sad thing that as a denomination we have fallen back on the teachings of our past, rather than on the great tradition of searching the Bible and being willing to go wherever it seems to guide us.

I've heard some suggest that, "Dr. Hammill has lost his way," because your current views are different from those held in your administrative years.

My faith in God is stronger today than it ever has been. I love the Bible and I believe in the Adventist church. I believe, as Jack Provonsha has stated so well, that the church has a prophetic role to fulfill in the earth. I strongly support the church's current thrust toward Global Mission, and contribute freely and gladly to it. So I don't think I've lost my way, but I have changed my mind on some things.

Why is that?

Well, it has been characteristic of all my experience. I haven't always been in one fold or the other. At times in my life I've been a very conservative Adventist; at other times I've been very open and progressive in my views. As I look back over it, these times have corresponded to the type of work I was doing. When you are chosen to be an administrator,

...enough data has accumulated to show that life has existed on earth for more than eight or ten thousand years.

out of respect for the people that started and built up the institution, you want to maintain it, and try to make it stronger and more effective. That tends to make you conservative. Then there were periods in my life when I've been a teacher and have probed and tried to learn; in those times I became very progressive in my viewpoints. Particularly since I have retired, I have read widely in many fields. There's hardly a field that I haven't explored—anthropology, sociology, geology, history, biology and what not. This, of course, has been a very stimulating experience and has resulted in my changing my mind on quite a few things, but certainly not on the great fundamentals of the Adventist message that are necessary for salvation.

As you look back on your long career in the church, do you wish you had done some things differently? I'm wondering about the stereotype of the liberal professor, the conservative administrator.

I'm sure most of our Adventist teachers want to conserve the institution they serve also. But their responsibility isn't quite as strong as that of the chief executive officer. While I was in administration, the people I most liked to leisurely visit with were the progressive-minded people on the staff. But in my official duties, the board of trustees was always ultra-conservative, and usually the alumni were conservative. There was pressure to keep the institution financially afloat, growing and developing, and for that the chief executive needed the conservatives as well as all the others. If the board of trustees wants an institution to be conservative, you need to pay attention. They are the people who have the legal responsibility for that institution when it comes right down to it. And yet I actively tried to help them to see more progressive views about what the institution could do.

As you reflect on your long career in education and the church, what do you see as your major accomplishment?


My part in the establishing of Andrews University. When I was in the Department of Education at the General Conference, I pushed strongly the need of the church to

have universities. Universities are places where faculty not only perform teaching functions, but they conduct research as well. They try to make new evaluations and new syntheses of data and of situations within the church, and try to help the church see beyond the vision that some leaders have. I've always thought that universities would be of tremendous advantage to the church. In the mid 50s, the General Conference set up two committees, one charged to investigate the need for graduate education on the east coast and the other one to investigate graduate education on the west coast. But those two committees were formed after I had advanced the idea of one central university for the church and it wasn't accepted. I was appointed Secretary of the Commission for graduate education on the east coast, but was not a member of the west coast committee. Therefore, I did not have much to do with the development of LLU, but have always believed in it.

It sounds like the church leadership was quite interested in higher education 40 years ago. How does that compare to now?

Most educators do not realize what a boon to education R. R. Figuhr [General Conference president, 1954-1966] was. He was very open to the idea that the church needed additional, higher level educational centers. And he gave us his support. If he had not been the General Conference president at that time, I doubt that Andrews University would have started and that the College of Medical Evangelists would have moved to a university status when it did. Elder Figuhr was very supportive of that, whereas his successor, Robert Pierson, who was a wonderfully spiritual man, did not have the same concept of the church's educational needs.

In conclusion, how would you characterize the church leaders you have worked with?

I found most of the people working in the General Conference to be committed, dedicated people. They wanted to do the best that they knew how to do. It's a wrong view some people have, that our leaders are politically motivated, and are self-serving. That is not true of the people I worked with. Oh, somebody would go amiss, but those were not the top people and they didn't last very long. Top administrators were good people, sincere, and wanting to do the best that they were able to do for the church, for God, and all the people. 

Young Adults Make Adventism Their Own

by Rubén René Dupertuis

This article is a version of the lead article that is simultaneously appearing in the inaugural issue of the Scanner, a youth-oriented publication that is edited by the 25-year-old author and sponsored by the Glendale City Church, Glendale, California. Two popular youth pastors, both thirtysomething, respond. – editors



René Dupertuis is a graduate of the University of Michigan and is currently earning a master's degree at the Claremont Graduate Schools in Claremont, California. He is the editor of the *Scanner*, a new periodical for young adults published by the Glendale City Church in Glendale, CA.

For some time I have heard rumblings that the youth and young adults in the Adventist Church are leaving in droves. Their lack of enthusiastic participation is usually attributed to some form of secularization. As a result, youth leaders spend much energy trying to create programs and activities that attract younger people. These programs inevitably consist of loud graphics (*My Little Friend* discovers the computer age) and changing the instruments that accompany the music in church ("Side by Side" meets a drum machine). Such programs usually consist of a lot of bang but little substance, or perhaps the wrong substance.

I am beginning to think that the primary reason the majority of young adults aren't rushing to step in line with traditional Adventism may not be that they are succumbing to the bewitching allure of "the world." Rather, a fundamental change is taking place in the religious and theological needs of younger members of the church. I see a need to reinterpret the basic tenets and pre-

suppositions of traditional Adventist theology in order to make them meaningful, applicable and relevant to the current social and cultural situations.

It seems natural that the theological understanding and the religious practices that made sense in the middle of the nineteenth century may no longer speak as directly to young people over one hundred and fifty years later. Such a change in perspective is not without precedent in the history of religions. In Greece during the sixth and fifth centuries B.C.E., the traditional understanding of the roles of Zeus and the rest of the Greek pantheon no longer made sense to them. Greek philosophical religion developed as the people reinterpreted their old religious traditions and made them meaningful for their time and culture.

A similar development occurred in Judaism. During the first four centuries C.E., oral law developed as a result of a simple problem; the Hebrew people found they had a bunch of Bronze

and Iron age written laws for which they had no problems, and a bunch of problems for which they had no laws. Oral law, then, developed out of the need for relevancy.

I argue that something similar is occurring in the Adventist church today, particularly among the young adults. Part of the problem is that they are not given sufficient voice in the church. Granted, most young adults haven't exactly been clamoring to take an active role in their church communities, but the fact is that they aren't interested in the "religious space" being offered to them.

What does the ideal young adult theology look like? It is the same as always, but different.

What does that mean? There are subtle shifts of emphasis that make all the difference.

From my observations as an active young adult member of the Adventist church and from the observations of many others with whom I work, I suggest the following points as examples of general shifts in theological thought:

Authenticity. For young adults hypocrisy is almost a four-letter word. Sincerity and authenticity are extremely important. As a result, young adults are more concerned with the principle and not the letter of the law. For example, I would venture to say that most young adults regard community and fellowship as the main principle and function of the Sabbath. What exactly one does is not as important as who one does it with and why. They are less concerned with the notion of "breaking" the Sabbath than they are with taking advantage of what Sabbath observance can offer.

Current Truth. Young adults generally care very little about missionizing and converting others to some notion of absolute truth. They are, however, very concerned with social outreach and with making a difference to those around them. They desire to share their personal views about religion, but this desire is not accompanied by the notion that one truth is truer than others. Rather, they have a realization that different aspects of truth work better in some contexts than in others. Perhaps as a reflection of society's general postmodern sentiment, subjectivity is important. It's important not because there are no absolute truths, but because we have seen time and time again that claims to absolute truth have caused a lot of pain throughout human history. Young adults then, tend to be less worried about universal truths than they are about smaller, yet tangible, everyday realities.

Present Time Over End Time Realities. Most of the young adults I know spend little time thinking about traditional Adventist understand-

ings of the imminent end of the world. Not that they completely discard such teachings, but they simply do not emphasize them. Apocalyptic scenarios aren't very helpful for constructing positive ways in which to deal with people on a daily basis. Young adults have a need for a theology that actively affects this world and everyday relationships as much as, or more than, it affects the hereafter.


Many Avenues to God. Finally, young adults are more concerned with being fulfilled spiritually than in taking part in traditional church activities. Rather than viewing church as the vehicle through which to grow spiritually, they look at church as one of many avenues to God, and not always the easiest to deal with. Quite frankly, for many young adults, if sitting through a traditional church service every Sabbath doesn't provide the spiritual nourishment desired, they would rather look elsewhere—and they do.

They are less concerned with the notion of "breaking" the Sabbath than they are with taking advantage of what Sabbath observance can offer.

All of these points are subtle—and sometimes not so subtle—reinterpretations of traditional Adventist understandings. Most changes result from a search for relevancy.

It is important to emphasize that what may be occurring is a shift of emphasis, not an abandonment of Adventist tradition. No generational group can exist independently of its predecessors. The Adventist church has a beautiful history and tradition, certain moments of which generate more pride in us than do others.

Many of the young adults with whom I talk and work are as committed to the Adventist tradition as is anyone else in the church, but the ways in which they make sense of their world and of their tradition, and, indeed, the ways in which they use their Adventist tradition to make sense of the world are a little different from the ways their parents and teachers made sense of the same things.

As young adults reach out to find meaning in the Adventism that has given them their identity, their theology is rooted in the tradition of their forebears but is articulated and put into practice in a way that makes sense in their time. 

Out on a Limb!

by Doug Mace, youth pastor, University Church, Loma Linda, California



Doug Mace is youth pastor at Loma Linda University Church and is currently earning a master of religion degree at La Sierra University. He and his wife Susie have a three-month-old daughter Madeline.

Rene Dupertuis is going out on a ecclesiastical limb describing some root problems! I am just trying to imagine what the Adventist Church will look like in ten years if what he says about today's Young Adults is true. Do we graft or do we call a tree surgeon?

Will our church consist of thinking Christians, reinterpreting their faith experience in an effort to keep it alive and to ward off the numbing effect of living someone else's religion?

Will it be a congregation of so called "authentic, sincere" Christians concerned less with details of their religion and more with the principles born out of the character and themes of a loving God?

Will it dare, as a church, to take quiet action and improve the lives of those around it in community service—and care much less about forging shiny new Adventists?

Will it accept a new reputation that this kind of thinking and acting will promote?

Will it be less worried about what the family can and can't do on the traditional Sabbath and more excited about their spending it together in the contexts of God's day—thereby making the Sabbath a special tradition?

Will it allow this reinterpretation of the Sabbath for the next generation?

Will it allow some twentysomething guy like Dupertuis who is actually working with young people to write a piece that challenges the church's ideas in an effort to refine or define them for relevancy? (Or will the older generation write in and try to squelch new concepts out of fear of diluting truth?)

Will it refuse to deny others friendship, fellowship and dialogue because their truth doesn't look like the traditional church's truth?

Will it talk less about end-time events and promises of timed schedules and more about the God that provides the saving grace and peace that transcends the end-time events?

Will it conclude that if what we're attempting to do to retain a joyous fellowship of young Jesus believers is not working, then it's time to change our emphasis? If this is what the church will look like in the decades to come, based on young adult attitudes about the church, I say by their fruits you shall know them.

And to me, indeed, the future looks very bright!



Tami McGrew is an associate pastor at the Azure Hills church in Grand Terrace, CA. Her responsibilities include Young Adult Ministries, affectionately named The Young & Restless, and Small Group Ministries. Tami and her husband David have two teenage daughters.

Right On

by Tami McGrew, youth pastor, Azure Hills Church, Grand Terrace, CA

Essentially I think Dupertuis is right on. I particularly concur with the following points:

1. The majority of young adults aren't rushing to traditional Adventism, because a fundamental change is taking place in their religious needs.

2. Young adults have not been given sufficient voice—even if they are not exactly clamoring for the opportunity.

3. Hypocrisy is absolutely—not almost—a four-letter word. They smell it from a mile away and it stinks! Authenticity is positively vital.

4. Community and fellowship are the main

principle and function of Sabbath.

5. Convincing others of absolute truth is not a priority. Young adult Adventists are not convinced that absolute truth exists.

I do have one slight difference of opinion with Dupertuis. I do find my young adults quite interested in interpreting last-day events. They are not necessarily uninterested in the traditional Adventist view, for most of them don't seem to know it. I find young adults intensely interested in spiritual things and more loyal to our denomination than my own generation.

GOOD CHILDREN but **UNBELIEVERS**

by John McLarty

Janet's heart was still breaking. Her son had died several months before in an auto accident. It was bad enough to lose his presence, his thoughtfulness and help. But he wasn't a believer. And his death had been so sudden she just knew he'd had no time to repent. He had left the Church and made no pretense of being a Christian. Obviously he wasn't safe to save. The future was closed.

While he was alive, she had prayed and hoped. But now what could she do? How do you live with no hope?

Her grief broke my heart. But she did have reason to hope.

I didn't know her son, but I'd heard about him. When someone needed help, Billy was there. When his dad had an accident that put him in bed for six months, who took off work and waited on him hand and foot? Who kept his mom's swimming pool immaculately clean and her lawn manicured? When people in Billy's circle of ex-Adventist cronies got into trouble and needed a hand, whom did they call? Over and over, it was Billy.

"Was Billy really like that?" I asked Janet.

"Yes, he was."

"Then you can hope to see him again."

"How? He was far away from God."

The most famous judgment passage in the Bible is the story of the sheep and goats in Matthew 25. According to Jesus, the great divide between the saved and lost is how they responded to down-to-earth human need. I don't believe this story contradicts the doctrine that we are saved by faith, but it does qualify it.

In reality we are not saved by either faith or works; rather, we are saved by grace. Grace is received through faith and works are an expression of faith. Neither our faith nor our expressions of faith are perfect. All must be covered by God's grace.

When Jesus was here on earth, a centurion expressed his faith by saying, "Just say the word, and my servant will be healed" Matthew 8:8. That was perfectly expressed faith. It even surprised Jesus. But Jesus didn't need perfect faith before he could heal or save people.

And in the judgment, God will be able to read the

hearts of many who left the church and see the real faith that is hidden there. And Jesus's perfect faith will more than cover their deficiencies.


Often those who say they reject God are rejecting not God, but some caricature of God that we, too, reject.

In Billy's case, it was easy to make sense of his actions. His dad had made a great show of religion, then dumped Billy's mom for someone else. During Billy's teen years, there were major scandals in Billy's local congregation and at the academy he attended. Adults with significant influence among the youth dumped God and the church.

When Billy turned his back on God and the church, he wasn't rejecting the true God. He was turning his back on pretense and hypocrisy. He refused to believe in a God who would condone injustice and faithlessness.

And many who call themselves nonbelievers will discover in heaven, when all the misunderstandings have been swept away, that God is precisely the ideal to which they devoted their lives.

Ultimately God is judge and I rest in his competence. But because of Jesus' words, I have a lot of hope that many who have left the Church will be saved at last. They'll be in heaven because God will read their hearts and see that what they rejected was not him but a false god. God will be able to demonstrate to the universe that through their care for people in need these "unbelievers" were, in fact, serving Jesus in camouflage. They are safe to save.

And he will take great delight in astonishing them with his invitation: Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. 

John McLarty is writer and producer of The Sunday Broadcast at The Voice of Prophecy. His special interests are spiritual formation, creation spirituality, systematics, and cities.



Prospectus Revealed for Book on Ordination of Women

Susan Walters, Adventist Today Staff

A book on women's ordination that tilts toward favoring women in the ordained ministry is being written by professors at the Seventh-day Adventist Theological Seminary. The writers propose to give a careful, dispassionate study of all aspects of the question of women in ministry and women's ordination. In response to the widely felt need for such information, the Seventh-day Adventist Theological Seminary, urged by the North American Division, formed an ad hoc committee and began its task of research and writing early in 1996.

Development

The Seminary Ad Hoc Committee on Hermeneutics, Ordination, and Women has decided to disseminate the results of its research in book form, with individual chapters being written by seminary professors. Both authors and committee members are committed to discover and interpret, using those methods of Biblical study generally accepted by conservative Christian scholars, the passages of Scripture that deal with ministry, ordination, and women. Also being examined is the development of ecclesiastical ordination both in the early Christian church and in the formative years of the Adventist church. While all the chapters are not yet written, the tentative thrust of the book favors the involvement of women and lay members in ministry. It also suggests that Adventist church structure, however legitimate, has not been, historically, an exact replica of biblical patterns of ministry.

While accepting the decision of the Adventist church not to ordain women at this time as voted at the 1995 General Conference Session in Utrecht, the book will attempt to provide data on which to base future decisions.

At this point, no title has been chosen for either the book or its chapters. However, a partial listing of the contents is set:

- Priesthood in the Bible: Levitical and the priesthood of all believers – Jon Dybdahl
- The meaning of laying on of hands in the Bible – Keith Mattingly
- Ordination among early Seventh-day

- Adventists – George Knight
 - Ellen G. White on ordination – Denis Fortin
 - Women in ministry, Old and New Testaments – JoAnn Davidson
 - Recent history and current situation of women in Seventh-day Adventist ministry – Randal Wisbey
 - Headship vs. equality – Peter van Bemmelen and Richard Davidson
 - I Timothy 2:11-15 – Nancy Vyhmeister
 - Parallels between interpretations of slavery and of women – Walter Douglas
- This book is designed for educated lay readers and Adventist pastors and leaders. While the major target readership will be in

the North American Division, plans are under way for the book to be translated into Spanish and widely disseminated in Latin America.

This 256-page book should be ready for publication in the summer of 1997. The Theological Seminary is bearing the cost of writing and editing. Tentative marketing plans include the cooperation of the Theological Seminary, Andrews University Press, AdventSource, and the North American Division.

The Seminary Ad Hoc Committee is currently negotiating for prepaid orders at wholesale cost, which is expected to be about \$4.00 per copy.

A Tribute to Dr. Richard Hammill

Thousands of Seventh-day Adventists will forever be in debt to Dr. Richard Hammill for his manifold contributions to our educational system, but above all for the quiet dignity and influence of a life that reflected in living color the caring concern of the Master Teacher.

"I never thought of my service as career, but as service for the Lord," he wrote of his forty-four years of dedicated service to the church (1936-1980) in his memoirs, *Pilgrimage*. Much of the credit for the success of those years he would attribute to his wife and companion of sixty-one years, Dena Tininenko, who survives him.

Assigned to mission service in Vietnam in 1940, the Hammills were interned in the Philippines for the duration of World War II in the Pacific. With a master's degree from the Seventh-day Adventist Seminary and a doctorate from the University of Chicago, Dr. Hammill taught biblical languages and ancient history at Southern Missionary College, served as academic dean and for a time as acting president demonstrated the wisdom and skill of an able administrator. From 1963 to 1976 he was president of Andrews University.

Those years, together with two tours of duty in the General Conference—first in the Department of Education (1955-1963) and as a vice-president (1975-1980)—witnessed his major contributions to the church. During the first of these two terms he was primarily influential in establishing the Geoscience Research Institute and played a leading role in founding the first Adventist university.

More than any of this, however, the warm-hearted witness of a life motivated by gospel principles endears his memory to a host of friends, as a model Christian, a gentleman in every sense of the word, and a scholar and administrator par excellence.

—The Editor