

A Report From Argentina
Second Thoughts On Military Service
Inside the Weimar Institute

SPECTRUM

A Journal of the Association of Adventist Forums

Volume 15, Number 1

SEXUALITY

Current Adventist Attitudes
Sexuality and Christian Ethics
Adventist Advice Manuals

SPECTRUM

Editorial Board

Editor

Roy Branson

Associate Editor

Charles Scriven

Senior Editor

Tom Dybdahl

News Editor

Bonnie Dwyer

Manuscript Editor

Gene Daffern

Book Review Editors

Peggy Corbett

Rennie Schoepflin

Editorial Associate

Penelope Kellogg Winkler

Editorial Assistant

Dana Lauren West

Roy Branson
Ethics, Kennedy Institute
Georgetown University

Mollenrus Couperus
Physician
Angwin, California

Gene Daffern
Physician
Washington, D.C.

Bonnie Dwyer
Journalism
Loma Linda, California

Tom Dybdahl
Editor
Allentown, Pennsylvania

Richard Emmerson
English
Walla Walla College

Alvin L. Kwiram
Chemistry
University of Washington

Gary Land
History
Andrews University

Rennie Schoepflin
History
University of Wisconsin

Charles Scriven
Theology
Walla Walla College

Ottillie Stafford
English
Atlantic Union College

Consulting Editors

Earl W. Amundson
President
Atlantic Union Conference

Eric Anderson
History
Pacific Union College

Roy Benton
Mathematics
Columbia Union College

Bonnie Casey
Writer/Editor
Washington, D.C.

George Colvin
Government
Claremont Graduate School

Raymond Cottrell
Theology
Loma Linda, California

Geri Fuller
Public Relations
Washington, D.C.

Lawrence Geraty
Old Testament
SDA Theological Seminary

Fritz Guy
Theology
SDA Theological Seminary

F.E.J. Harder
Educational Administration
College Place, Washington

Jorgen Henriksen
Artist
Boston, Massachusetts

Edward Lugenbeal
Anthropology
Kettering, Ohio

Margaret McFarland
Attorney
Washington, D.C.

LaVonne Neff
Publishing
Downers Grove, Illinois

Ronald Numbers
History of Medicine
University of Wisconsin

Gary Patterson
President
Georgia-Cumberland Conference

Edward E. Robinson
Attorney
Chicago, Illinois

Gerhard Svrcek-Seiler
Psychiatrist
Vienna, Austria

Carolyn Stevens
English
Walla Walla College

Helen Ward Thompson
Administration
Walla Walla College

L. E. Trader
Education
Marienhoehe Gymnasium,
West Germany

Louis Venden
Pastor
Loma Linda University Church

Association of Adventist Forums

President
Lyndrey A. Niles
Communications
Howard University, Washington, D.C.

Vice President
Edward Lugenbeal
Systems Management
Kettering, Ohio

Executive Secretary
Claire Hosten
Attorney
Washington, D.C.

Treasurer
Richard C. Osborn
Principal
Takoma Academy
Takoma Park, Maryland

Editor
Roy Branson
Ethics, Kennedy Institute
Georgetown University

Directors

Of Chapter Development
Walter Douglas
Theology
Andrews University

Of International Relations
Mollenrus Couperus
Physician
Angwin, California

Of Membership
Ronald D. Cople
Business
Silver Spring, Maryland

Of Promotion
Richard B. Lewis, Jr.
Advertising
Weston, Massachusetts

Of Special Projects
Glenn E. Coe
Attorney
West Hartford, Connecticut

Regional Representatives

Atlantic
John Hamer
Business
Hudson, Massachusetts

Central
Darrell J. Huenergardt
Attorney
Kimball, Nebraska

Columbia
E. Theodore Agard
Radiation Physicist
Kettering Medical Center
Kettering, Ohio

Northern Pacific
John Brunt
Theology
Walla Walla College
College Place, Washington

Southern
T. Grace Emori
Nursing
Atlanta, Georgia
Southern Pacific
Mike Scofield
Business
Monterey Park, California

Staff

Legal Consultant
Bradley Litchfield
Attorney
Washington, D.C.
Secretary
Vinette Anderson
Takoma Park, Maryland
Systems Manager
Don McNeil
Computer Programmer
Spencerville, Maryland

SPECTRUM is a journal established to encourage Seventh-day Adventist participation in the discussion of contemporary issues from a Christian viewpoint, to look without prejudice at all sides of a subject, to evaluate the merits of diverse views, and to foster Christian intellectual and cultural growth. Although effort is made to ensure accurate scholarship and discriminating judgment, the statements of fact are the responsibility of contributors, and the views individual authors express are not necessarily those of the editorial staff as a whole or as individuals.

The Association of Adventist Forums is a nonsubsidized, nonprofit organization for which gifts are deductible in the report of income for purposes of taxation. The publishing of SPECTRUM depends on subscriptions, gifts from individuals and the voluntary efforts of the contributors and the staff.

Editorial Correspondence: SPECTRUM is published

© 1983 All rights reserved.

quarterly by the Association of Adventist Forums. Direct all editorial correspondence to SPECTRUM, 7710 Carroll Avenue, Takoma Park, Maryland 20912. Manuscripts should be typewritten, double spaced and in matters of style and documentation, conform to *A Manual of Style* (University of Chicago Press). Submit the original and two copies, along with a self-addressed, stamped envelope. Responses from readers may be shortened before publication.

Subscription Information: In order to receive SPECTRUM, send a membership fee (\$15 per 4 issues, except \$18 in Canada and in other foreign countries; \$2 less for students) to Association of Adventist Forums, Box 5330, Takoma Park, Maryland 20912. Phone: (301) 270-0423. Single copies may be purchased for \$4. Pay by check made out to the Association of Adventist Forums. For address changes, send old address label along with the new address.

Litho USA

In This Issue

Vol. 15, No. 1, May 1984

Special Section

Adventists and Sex: A Therapist's Perspective	Alberta Mazat	2
Sexuality and Christian Ethics	David R. Larson	10
A Physician Reviews Adventist Sexual Advice Books	Roy G. Gravesen	19

Articles

Inside the Weimar Institute	Suzanne Schüppel-Frey	24
Adventists in the Military: Some Second Thoughts	James Coffin	29
A Native Son Returns: Report From Argentina	Herold Weiss	34

Art

The Art of Character	Irvin Althage	37
----------------------	---------------	----

Readers' Forum

On the Bomb	Kenneth Harvey Hopp, Michael Scofield, Timothy Crosby, James Walters, Tom Dybdahl, Eric Anderson	40
On Spiritual Warfare	Timothy Crosby, Stanley Sturges	
On Church Structure	Earl W. Amundson, Bonnie Dwyer, Michael Scofield	

Reviews	58
---------	----

News Update	62
-------------	----

Evangelism Vegetarian Style; President's Commission Reviews Structural Change.	
---	--

About This Issue

We are pleased in this issue of *Spectrum* to offer exactly that kind of forum-in-print for which the journal was established. Although readers often challenge the ideas authors present in *Spectrum*, the last three issues occasioned more comment than usual. Therefore, we have provided an expanded section in this issue for responses to our recent articles on the ethics of nuclear warfare, on exorcism and the deliverance ministry, and on the report on church structure which was prepared by a task force of the Association of Adventist Forums.

Our special section examines Adventism's current conceptions of sexual behavior

and suggests some religious grounds for an increased appreciation of sexuality. An interview with Alberta Mazat, prominent Adventist author and lecturer on sexuality, an article on the theology of sex by David Larson, an associate professor of Christian Ethics at Loma Linda University, and a review/essay on Adventist "sex manuals" by an Adventist sex therapist round out the section.

Other articles cover topics as varied as the independent Weimar Institute and Adventist Church in Argentina as well as shorter reports on vegetarian restaurants and on the General Conference commissions on church organization. Also in this issue we present art by Irvin Althage, a senior Adventist artist; the works we feature reflect his studies with German expressionism.

Adventists and Sex: A Therapist's Perspective

by Alberta Mazat

*A graduate of both the University of Denver and of Loma Linda University, where she received an R.N., Alberta Mazat received her masters degree in social work from the University of Denver. Besides counseling and teaching fulltime (she is a professor in the department of marriage and family therapy at Loma Linda University), Mazat has lectured extensively in the United States, Canada, and Northern Europe, and will be giving several seminars in Australia during January of 1985. She has written two books, *That Friday in Eden* (1981) and one, *Fullness of Joy* (1984) which is currently being used as a text in Seventh-day Adventist academy senior religion courses. She is a member of the American Association for Marriage and Family Therapy, and is certified by the American Association of Sex Educators, Counselors, and Therapists. Alberta Mazat has been married for 41 years.*

Deane Nelson is an assistant professor of church and ministry in the division of religion at Loma Linda University. He received his doctorate in the field of pastoral counseling.

Nelson: Alberta, I have in my hand your book entitled *That Friday in Eden* published by Pacific Press Publishing Association. What were you trying to say in this volume?

Mazat: I was trying to give people a feeling of joyousness about God's plan for their sexuality. In my counseling I had come across many people who weren't sure if sexuality was a perfectly good and holy

pursuit. They spent much time wondering if they were really fitting in with God's plan when they were having such a good time and enjoying their sexuality so much. That distressed me because I perceived from my own study that God meant sex to be a transcendently wonderful experience for husbands and wives. My hope was to get husbands and wives to talk, to loosen up so that they could enjoy what God had planned for them.

Nelson: I noticed that on the back cover you, or perhaps the editors, wrote: "Despite the bad press He has been getting, God is no Victorian prude."

Mazat: Exactly. After reading Song of Solomon many, many times, I formed the opinion that God did intend sexuality to be a gloriously sensual and erotic experience. You can't retain the impression of a quiet, passive experience when you get involved with the joyousness of Solomon and his bride. That is what I hoped to get across.

Nelson: You obviously wrote this for an Adventist audience. Why?

Mazat: I felt it was necessary to put the things that people were reading by Ellen White in proper perspective. People can read a book like Ed Wheat's *Intended for Pleasure* and then still ask, "But what about what Ellen White wrote?" I felt that people needed to get a new perspective on what she actually said.

Nelson: In one of your chapters you ask, “What went wrong?” What *did* go wrong?

Mazat: Early in Christian history we had a movement that divided things of the body from the things of the spirit, and one was seen as very good and the other as very debasing and very bad. Anything that had to do with bodily processes was immediately assigned to the evil column—so much so that one church father declared that the Holy Spirit had to leave the room when a husband and wife had intercourse even though they were doing it within the church’s requirement of allowing for procreation.

Nelson: This reflected the prevailing philosophy of dualism—the body being evil and the soul being good?

Mazat: Precisely. It must have been confusing to hear that one must have children and yet at the same time to feel that the act that produced children—which was God’s plan—was so vile and so horrible. There’s no doubt that some of this philosophy is still present today. Much closer to our own history is the experience of the Victorian Age—Ellen White’s own era—which believed that women should not enjoy sex. A woman who truly enjoyed sexuality was seen as loose and very ungentile. Men, of course, were not supposed to enjoy it any more than they had to either; women were instructed not to let men enjoy it any more than necessary. When you consider that these were our great-great-grandparents speaking, you know that such thinking can still be present today.

Nelson: Seventh-day Adventists have moved away from the dualistic thought that was present even among some of the churches of the Reformation. Obviously, this should affect the issues of sexuality and marriage. Is the Adventist Church making a contribution in this area?

Mazat: Not as effectively as it should, probably. Not as successfully as it should. But I have stopped being as paranoid about this as I used to be because I have counseled people from other denominations, and I’ve discovered that our feelings about sexuality

really aren’t very different from theirs. I have clients from a number of different faiths, and they have the same feeling that such joyousness must somehow be suspect.

Nelson: As I page through the book and look at some of the titles, the thought occurs to me that some might view your work as a Seventh-day Adventist sex manual. But, you were trying to do much more than that.

Mazat: Yes. I brought out the idea that there are three main aspects to sexuality. One of them is our attitude; the second is our knowledge; and the third is our commitment. I think our attitude is not only what we experience culturally, but the ideas that come to us from our church. Some, of course, come almost out of the air. As I travel around, I talk to people who tell me

He said, “But the Bible says you’re not supposed to do your own pleasure on the Sabbath day.” I said, “Sir, if you’re having sex only for your own pleasure, don’t have it Monday, Tuesday, Wednesday, or Thursday either.”

things that they know are in church writings that simply aren’t there. But they become myths, Seventh-day Adventist myths. The idea of knowledge is important too, not simply knowledge of what the sex act entails physically, but also knowledge of what makes it a better experience for both men and women emotionally. I really sense a need for such knowledge. It’s distressing to hear what goes on between some men and women in their sexual relationships: a poverty of freedom, and a poverty of creativity.

Nelson: Meaning that couples are rather rigid in their sexuality?

Mazat: Right! Many couples report that in all the years they’ve been married they’ve only made love in one position at one time of the day, doing the same things, in the same way, in the same order time after time.

Nelson: Almost as if God likes things done in decency and order!

Mazat: Well, you might say that, except that I don't see God as that rigid. I see him as extremely creative and extremely interested in variety. Because I can look out my window from here and see the variety of greens and leaves and trees and colors and textures, I can't believe that God wants us to express our sexual love in only one way.

Nelson: So love is dynamic? It's explosive? It's powerful?

Mazat: It's changing! It's creative! It's innovative!

Nelson: What about these Seventh-day Adventist myths regarding sex?

Mazat: Well, one of the myths of older Seventh-day Adventists particularly is that sex is for procreation only. The way God created us denies that idea because women can enjoy sexual expression long after they are no longer able to have children; in fact, some women enjoy sex even more when they don't have to worry about that anymore.

Another Seventh-day Adventist myth is that you shouldn't have sex on Sabbath. That comes up repeatedly. I had an interesting comment from a gentleman in one of my seminars. He said, "But the Bible says you're not supposed to do your own pleasure on the Sabbath day." I said, "Sir, if you're having sex only for *your* own pleasure, don't have it Monday, Tuesday, Wednesday, or Thursday either." That didn't suit him very well. It was a facetious answer, and wasn't exactly helpful, but I couldn't resist it.

Still another myth is that masturbation consists of husbands and wives touching each other genitally. Of course, that idea is certainly false because masturbation is a solitary pursuit. It has nothing to do with what a husband and wife do to please one another during the sex act.

Another myth probably would be that you don't tell your children about sexuality because it will get them too interested too soon. You might want to tell them about the birds and the bees, but don't start talking

about sex until they are ready to get married. Of course, that's far, far too late. Interestingly enough, statistics now show that it's usually the girls whose mothers and dads don't talk to them about sexuality who become not only promiscuous but frequently pregnant.

Nelson: Your book has been out about two years. What has been the response to it?

Mazat: It's really been very positive. I've had a number of people tell me that it's made a difference in their relationships. I haven't received any mail that was negative. Everything I've received said, "We're glad you wrote it and it's been helpful. It came too late for me, but I'm giving it to my children"—that kind of thing. I've been particularly pleased about the response from older people because we sometimes think that they're kind of dyed-in-the-wool and won't change. A number of older people have said, "Hey, this is a real revelation to us, and we wish we'd had the book sooner!"

Nelson: In your clinical experience and also in your speaking engagements, especially with Adventist audiences, what are some of the most common issues that are raised?

Mazat: The questions I hear over and over again concern masturbation, oral-genital sexual expression, having sex on Sabbath, and the questions of people who are concerned because they don't see sex as an expression of beauty: "How can I enjoy sex more? What can I do to like it better?"

Nelson: I understand that during the last couple of years you've prepared a number of papers for the Biblical Research Institute Committee of the General Conference (BRICOM) regarding sexual issues, especially for Adventists.

Mazat: That's right.

Nelson: Let's take, for example, the issue that you mentioned first: masturbation. What is the basic problem here?

Mazat: I think that people are confused because the Bible says nothing about masturbation, even though it does speak forthrightly about things that God has proscribed

sexually, while Ellen White seems to say quite a bit against it.

Nelson: This would be in her *Appeal to Mothers*?

Mazat: Yes, that type of thing. I spent a lot of time researching and thinking about it. When I discovered the virtual hysteria of her culture about masturbation, I concluded that she was probably not as extreme as a lot of the other people who were writing then. I find it difficult to use the word “masturbation” when I talk about what Ellen White says because she never uses that word. She uses the words “self-abuse,” “secret vice,” “pollution.” As I read everything she wrote, I was struck by the idea that she frequently refers to the mind when she is talking about the effects of masturbation. I then thought about the different types of masturbation I had encountered in my clinical experience. It seemed to me that in discussing masturbation we weren’t talking about one solitary thing; we were talking about many different expressions of sexual behavior. One of them might be a youngster who’s just learned that it feels good to rub in a certain way when he’s lying in bed with his pillow between his legs. Then another might be a young man who has just started dating. He’s got some values about how he wants to experience sexuality, but he’s really turned on. He comes home after a date, and he masturbates. And then there might be a man whose wife is pregnant, and the doctor has told her she has to stay in bed and can’t have sex for the eight months of her pregnancy so he masturbates occasionally. We have all kinds of things on this continuum of masturbation clear up to the person who is obsessed with masturbation, who masturbates six, eight, 10 times a day, of which there are cases. Some place along this continuum masturbation isn’t a good thing to be doing. In my research I found that this conclusion was corroborated by many resources. When masturbation becomes obsessive—when it keeps a person from social contacts, when it makes a loner out of him or her, so that all he or she wants to do is to masturbate—we

have a problem of some magnitude. Where on this continuum did Ellen White locate the problem? Is there a practice somewhere on that continuum that makes some of these things she warned about possible?

Nelson: But you’re not saying that what she said about masturbation in *Appeal to Mothers* is supported today by research?

Mazat: It is *not* supported today by research. But I’m not sure that we correctly understand what she was saying. Consider an adolescent who is obsessed with masturbation, who doesn’t even want to have any friends, who separates himself from others, who is so timid and shy and afraid that the only good feeling he can find in his world comes from masturbation. This practice might have some harmful physical effects due to his preoccupation, and as a result of his intense feelings of guilt.

Unless we educate for sexuality in a loving, forthright, caring way, we open the door for all kinds of problems.

Nelson: So you’re saying that she seems not to be talking about the whole spectrum of masturbation, and that we should not apply what she says to the whole spectrum of masturbatory activities?

Mazat: I don’t see how we can.

Nelson: According to your paper for BRICOM, if I remember correctly, there are certainly a lot of instances today where masturbation might be justifiable.

Mazat: Certainly understandable. I think I make the point in the paper, as I do in the book, that the ideal sexual relationship is between a man a woman in the committed love relationship in marriage. That’s the ideal. We don’t always meet the ideal. But far too many young people have actually given up their faith because they thought they couldn’t overcome this problem at

some point in their lives and so they said, "What's the use?"

Nelson: Feelings of guilt?

Mazat: Right. And helplessness and hopelessness.

Nelson: What is your advice for a problem like this? What about a young person who has tremendous feelings of guilt about masturbation but obviously doesn't want to go to a therapist. It's very hard for him or her to say, "Well, look it's okay."

Mazat: Here's the ideal. This is where God wants you to be. At some point in your life God's plan for you is to experience your sexuality in this setting, this symbolically beautiful setting. You're working toward that goal. Meanwhile, things are going to happen in your life. Perhaps you're not always going to be able to meet that goal. Rather than making masturbation seem like the worst possible thing in the whole world, we need to look at the goal and try to mature toward that ideal.

Nelson: If one has to err in this matter, would it not be better to err on the side of love and concern?

Mazat: Certainly. Parents who worry about a child masturbating need to look at their own relationship with the child. They need to see what they can do to establish a good relationship with the child so that he or she can make good social contacts. They should become a part of the child's world and consider what they can do to make him or her feel more comfortable, more loved, more accepted, and have more self-esteem.

Nelson: You mentioned oral-genital sex as another question. I understand you also did a paper for BRICOM on that. What basically did you say?

Mazat: Whenever a number of people have a question, we need to explore it and we need to have some guidelines for thinking about it. This is what I tried to provide—some way of thinking about oral-genital sex in their own experience, what it means to them, what their feelings are about it. Again we notice this dichotomy where the mind is good and the body is bad and some parts of

the body are even worse than others. Couples should understand why they are interested in oral-genital sex, what they hope to gain from it, and their feelings of comfortableness with that expression. I am always deeply concerned when a couple comes to me and one of them is demanding oral-genital expression and the other angrily refuses. That really isn't a sexual problem at all; it's a power problem. They need to work through the *real* problem. I think that if a husband and wife enjoy one another's bodies entirely, and they both feel very comfortable and very free about stimulating one another entirely, they should be able to feel good about that.

Nelson: Recognizing that we don't have good solid data on Adventist sexuality, from your own clinical experience is this a particularly popular or common practice in our denomination? Could you hazard an educated guess at the prevalence of oral-genital sex in the Adventist Church?

Mazat: I think it's quite prevalent. I would probably guess, and of course this is only a guess, that well over half the Seventh-day Adventists engage in this expression. I think that it's more common among younger people than older people, although not exclusively. Some older people enjoy the pleasure of touching and kissing the whole bodies of their partners.

Nelson: You don't see any particular medical problems associated with this?

Mazat: No. There appears to be no medical problem associated with oral-genital sex that anybody has been able to demonstrate. Of course, we're talking about two healthy people. Someone who has an infection should use restraint whether it's oral-genital kissing or mouth-to-mouth kissing.

Nelson: You also emphasize that from a wholistic view of the body and of the individual, there's no part that is somehow evil.

Mazat: No, no part defiled. If we come back to the hygienic aspect of it, the oral cavity probably produces more disease

micro-organisms than the genital-urinary system.

Nelson: You're certainly not talking about anal sex.

Mazat: No. There is a distinction. When I read my paper at BRICOM I discovered that that was a question in the minds of some. When I make the final draft, I'll have to be very sure I indicate what oral-genital sex is *not*—and that it is not the same as the practice of anal sex.

Nelson: Let me go on to some of these other papers that I understand you presented. One was on incest.

Mazat: Yes, and that was the most difficult to listen to. It's difficult for all of us to accept the idea that an adult would force sexual activity on a small child, or even an adolescent child. That adult could be the father, the step-father, the grandfather, the brother, cousin, or uncle. That's just difficult for us. We don't want to think about it. That's why for so many years incest was almost a taboo word, not just a taboo act.

Nelson: We usually deny that it even occurs.

Mazat: Right. In my own caseload, I have women 20, 30, 40 years old who have a history of incest, sometimes beginning at the age of five and continuing until they left home. The time varies in different situations. These women have kept this horrible secret for all these years. They have either shared it with no one, or the person they did try to share it with didn't believe them or gave them no support whatsoever. They've lived with horrible "guilt," with fear, and with a distinctly lowered self-concept because they felt they were bad and horrible for having experienced incest. Many of them have a sense of guilt because only rarely is incest wholly forced. The perpetrator begins by gentle innocuous touches and then proceeds on to more frankly sexual touches and then by that time the child, who is always taught to obey his or her parents, is locked into a difficult situation. Daddy says, "If you tell Mommy, I'll have to go to jail," or "This is just our secret—don't tell any-

body or something terrible will happen," and children continue to be victimized.

Nelson: As a marriage and family specialist, do you see any kind of family or marriage that is more prone toward incest?

Mazat: There's a profile of the incest family. The father is usually a loner. Many times the man feels that he's the boss in the family, that he's the patriarch, that he tells people what to do, that they do what he tells them. He is actually covering up his feelings of ineffectiveness and low self-esteem. He very often comes from a home where he may not have been sexually abused, but was abused physically or verbally and made to feel like a "nothing." He very frequently marries a woman who is very dependent and clinging and passive, a woman who feels that she has no way of getting out of a bad relationship. She herself was frequently a victim. Almost always their own sexual

Because I can look out my window and see the variety of greens and leaves and trees and colors and textures, I can't believe God wants us to express our sexual love in only one way.

relationship is either non-existent or very poor. So sometimes he imposes upon his daughter. He, in effect, says, "This is something I should get from my family. Your mother won't give it to me so it's your responsibility." One young lady said her father told her, "If you don't let me do this I'll have to go to a prostitute." She felt she was saving her family from something very bad.

Nelson: The daughter takes the place of the mother?

Mazat: That's right. It starts with the oldest daughter and sometimes goes down through the family. This oldest daughter has been seen as a mother substitute, doing a lot of the things that the mother should have

done in taking care of the rest of the family or household duties. Frequently, the mother will be gone from her home, maybe taking a job late evenings or nights, so that the girl fits into the spot of taking mother's place. Then she takes it in *every* respect.

Nelson: I suppose it would come as a shock to suggest that this happens within Adventism.

Mazat: It is hard and painful to think of it, but it does happen. As a matter of fact, in our own county one of our Marriage and Family Therapy Department graduates is a specialist on incest. She tells me that the Seventh-day Adventist population in our county is well-represented statistically among those who practice incest—as frequently as any other church community.

Nelson: What does a therapist do in a situation like this?

Mazat: Well, if this is a current case which we are just now discovering, we have only one resource. The responsibility of anybody in a helping profession is to report it within a certain length of time. The Department of Child Protective Services then takes over. Skilled people who are tactful and effective assist the family into treatment. The rates of recidivism are much lower for incest than for most other problems.

Nelson: This is one area in which confidentiality cannot be kept?

Mazat: That's right. Far too often people in the helping professions have talked to the man, and he has said, "I won't do it again." They have accepted this, but the same thing has happened all over again. The whole system has to cooperate in this kind of therapy. It cannot be done by a single therapist.

Nelson: What are some of the other papers that you presented at BRICOM?

Mazat: There was one on fetishism, one on voyeurism and exhibitionism, one on mutilation, one on nudity, and one on masturbation.

Nelson: Let's look at these very briefly. What is fetishism?

Mazat: Fetishism occurs when some object takes the place of another person in a sexual experience. The object might be a pair of panties or a shoe. The erotic transfer is made to that object so that to be sexually effective this fetish must be present. In other words, a male would not be able to have an erection or ejaculation if he did not have this object with him. Sometimes he uses the

God intended sexuality to be gloriously sensual and erotic. You can't retain the impression of a quiet, passive experience when you read of the joyousness of Solomon and his bride.

object in conjunction with the act, and sometimes he uses the object as a replacement for a person.

Nelson: What are the issues in voyeurism?

Mazat: Voyeurism is supposed to be the more laughable one. There are many jokes about men who go around looking in windows—peeping Toms and streakers. It certainly has the lowest profile as far as danger is concerned, but we must be aware that many people who go into much more destructive aberrations may have started out as voyeurs or exhibitionists. It's good even at that point to question why this happened and to have some kind of therapy so that they don't move into an even more dysfunctional activity. That doesn't happen often, but often enough so that we should be alerted to it.

Nelson: And mutilation?

Mazat: Well, that occurs when the person absolutely is dependent on pain, either inflicting pain or receiving pain, to have a sexual release. These are deeply disturbed people who have very low self-concepts. Masochists feel that they're so guilty and so awful that they have to be

punished, and, of course, the sadist feels like he has to (and he usually is the man) inflict this pain to demonstrate his power and his ability to make people submissive to him. Usually those people find each other and feed into each other's dysfunction.

Nelson: What did you say about nudism?

Mazat: The committee suggested this topic. They were trying to discover when nudism is appropriate and when it is not appropriate in the family. What about children who are found "playing doctor?" How should parents relate to nudity in the family? I proposed that nudism in marriage is completely natural and good. I hope that somehow more people—and it's usually women—will feel comfortable with nudism within marriage.

Nelson: These are rather esoteric topics for the Biblical Research Committee to be dealing with!

Mazat: I think that after I got them all written up and presented them, they were surprised by how much is involved.

Nelson: Are these esoteric deviations prevalent in Adventism?

Mazat: We have our share. I think the most important thing I gathered from my research is that unless we get better ways of introducing sexuality to our children, unless we can help our children build better self-concepts, unless we educate for sexuality in a loving, forthright, caring way, we open the door for all kinds of problems. These are exaggerated problems, yes, but I'd like to see the end to all the problems. I'd like all of our young people to get a proper understanding of the beautiful aspects of sexuality. I'd like parents to feel real joy about

sex and to be able to share this with their children. And I'd like parents to understand that they are not to function as arbitrary, heavy-handed rulers who come down hard and command the family with force. Teaching their children all they need to know spiritually, physically, emotionally should be joyous. I know that's very idealistic, but I've been called an idealist before so I can cope with that term.

Nelson: Do you think the church—I'm especially interested in the local church, having been a pastor—is the place where these kinds of issues can be best addressed? Would you suggest some ways in which this could be worked out in the local church?

Mazat: Yes, I don't think this material does any good on some professor's shelf. Sometimes people ask me a question about one of these issues, and I mention that I've written a paper for BRICOM on it. The people then ask, "When is it going to be published? We want it." I think there's a readiness and a desire on the part of the constituency. They have a right to hear something from one of their own authors whose work has been studied by a representative committee.

Nelson: Thank you very much for taking the time to speak about this. In summary, is there anything that you could say?

Mazat: When a husband and a wife are deeply committed to one another, when there's no lack of trust on the part of either, when they make a real determination to discuss these issues in a loving, caring way, and when they give themselves time to do that, they will have a good sexual relationship.

Sexuality and Christian Ethics

by David R. Larson

Many people agree that human sexual activity should be marked by genuine love. But there is much disagreement regarding the concrete meaning of love in sexual relationships and how this should be discerned. Some imply that a sexual encounter is sufficiently loving if it is mutually desired, that *forced sex* and *bad sex* are completely synonymous. Others suggest that a sexual deed passes the test if it is “natural,” either for all humanity or for a particular person. Still others proceed as if they can discover acceptable sexual activity by surveying the conduct of past or present cultures, or even by studying the behavior of nonhuman animals.

These approaches are less than satisfactory because they are insufficiently sensitive to the ravages of evil upon the entire ecological order. Our sexual desires may be distorted by physiological, environmental, or volitional misfortunes. Our perceptions of what is “natural,” either for some individual or for all humans, may be beclouded. The conduct of entire societies may be less than ideal, to say nothing about the difficulty of discovering how humans should

act from the way other animals behave. Because we live in a broken and polluted world, we cannot deduce what ought to happen merely from what already is. Anyone who seriously thinks about sexuality must therefore confess how he or she envisions human sexual expression at its very best and invite others to do the same.

This essay participates in the continuing conversation about optimal sexuality by making four suggestions. First, Christian sexual love ought to possess a particular internal content that can be called its “substance” or “matter.” Second, partly because of this content and partly because of other considerations, Christian sexual love ought to exhibit a specific external appearance that can be called its “form.” Third, if *either* the form *or* the matter of ideal Christian sexual love is diminished or distorted, there is reason for moral disappointment. Fourth, if *both* the form *and* the matter of optimal Christian sexual love are flawed or absent, there is even greater reason for ethical sorrow. If these suggestions are valid, Christians possess a standard by which to evaluate various sexual practices. This ideal or goal can provide opportunities for change as well as provide the direction in which each Christian community can move as the circumstances of individual Christian lives will permit.

I. The Substance of Christian Sexual Love

We can identify the substance or matter of optimal Christian sexual love by reviewing the meanings modern writers associate with four ancient Greek terms: (1) *epithymia*, (2) *eros*, (3) *philia*, and (4) *agape*. Today the Greek term *epithymia* is sometimes interchanged with the Latin *libido* when both expressions refer to the more physical dimension of love.¹ *Epithymia* in this sense is the sheer, sustained, and severe longing for coitus that instinctively draws and drives men and women in all their activities just as it impels and propels the males and females of other species. It includes the need for physical release as well as the desire for bodily pleasure. But Paul Tillich rightly insisted that *epithymia* is also a hungering and thirsting of the whole person for closeness and union,² a point supported both by the root meaning of "coition" ("a coming together") and by the recent reports that humans often prefer the intimacy of intercourse to the intensity of masturbation.³

Eros, a term whose meaning is often confused with that of *epithymia*, refers to the more aesthetic and mystical dimension of love. *Eros* pursues beauty and transports one into ecstasy whenever it discovers excellence. Irrespective of whether beauty ultimately resides in the eye of the beholder or in the being of the beholden, or both, to be in love is to esteem someone as an astonishing embodiment of aesthetic delight, an experience that is both liberating and captivating.

Philia refers to the more emotional dimension of love. It is the fondness that friends have for each other. *Philia* provides a secure serenity that permits each person to be at ease in the presence of another, whether succeeding or failing, well or ill, elated or dejected. Love in this sense is preferential, reciprocal, and conditional. There are some people one enjoys in some situations more than others, as even the

accounts of Jesus suggest. The sense of peace one experiences in the presence of a true friend depends in part of the realization that one's admiration of the other is not unilateral, that one is both desirous and desirable. *Epithymia* and *eros* can be experienced reciprocally; however, mutuality is not essential to their basic meanings as all unrequited lovers know. *Philia*, in contrast, flowers only in the soil of reciprocity: it is impossible to have a friend without being a friend just as it is impossible to be a friend without having a friend.

Agape refers to the more volitional dimension of love. At the very least, it is a decision to consider the other person's interests as favorably as one considers one's own simply because he or she is a person.⁴ In this narrow sense of the term, *agape* is not emotional, reciprocal, preferential, conditional, or surprising. Because this dimension of love "is not an emotion or an impulse, but a decision of a sanctified will,"⁵ the New Testament can invite us to love even our enemies even though they would not be our enemies if we liked them. *Agape* refers to the premeditated and resolute determination to treat humanity, wherever one finds it, as intrinsically and not merely instrumentally valuable. It is the choice to treat another as though he or she is an end and not merely a means, as though he or she is a person and not merely a thing.⁶ Such love "is patient and kind;" it is "not jealous or boastful; it is not arrogant or rude." Love in this sense "does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right." It "bears all things, believes all things, hopes all things, endures all things."⁷ As indicated by the ancient Hebrew idea of *chesed*, a concept that floods *agape* with meaning and purpose, the distinctively ethical dimension of love is steadfast, tenacious, forgiving, and loyal. It depends more on the one who loves than upon the one who is loved.

Agape, understood as the distinctively ethical dimension of love, is a necessary aspect of every optimal sexual relationship.

As Jack Provonsha suggests,⁸ *agape* is like a sun around which the other dimensions of love revolve as planets in their true orbits. Each other dimension of love forsakes its legitimacy, however, whenever it moves in a trajectory away from *agape*, their true center that determines their proper circumference. Set free from *agape*, *epithymia* turns the other into a mere instrument for carnal gratification as though the other were nothing but a machine producing sexual satisfaction. Apart from *agape*, *eros* becomes fickle or oppressive, ready in the first instance to forsake the other when he or she no longer appears as beautiful as one previously thought, and ready in the second instance to distort and disfigure the other by attempting to force him or her to conform to one's own standards of excellence. Apart from *agape*, *philia* smothers the other in a suffocating insistence that one always be consulted or present, as though the other has no justifiable life apart from the relationship. In this way *philia* overlooks the strange truth that genuine love is divisive as well as unitive: their very closeness enables true friends to be worlds apart in important areas of their lives.

Despite its necessity, *agape*, as used here, is not a sufficient component of ideal sexual relationships. It specifies the least such relationships must be, not the most they can be. The decision to respect humanity wherever one finds it should pervade all relationships, even the most casual and distant ones. The distinctively appealing aspects of sexual love become available only as a relationship moves in a natural progression from *agape*, through *philia*, and *eros*, to *epithymia* without ceasing to be guided and controlled by *agape*. Apart from *philia*, *agape* can be correct but cold, as in the polite but self-protective greetings strangers exchange. Apart from *eros*, *agape* can be dull, plodding, and boring, without the intrigue and romance that is so tantalizing in the

discovery of beauty, whether physical, mental, or emotional. Apart from *epithymia*, *agape* lacks the distinctive joys of physical intimacy, the peculiarly profound satisfactions of venereal pleasure. In view of these realities, Christians must make a decision: they must renounce either (1) the ethical worth of sexual love or the (2) exclusive

For me, the most serious deviations are my own. For you, the most serious shortcomings should be your own. There is no need to endlessly debate the relative goodness or badness of various perversions of optimal sexuality.

ethical endorsement of *agape*.⁹ Those of us whose world-views are informed by the Hebraic affirmation of the material world in general and the human body in particular will choose the second option. For us, it is important, even ethically vital, to affirm the moral worth of sexual love in all of its fullness.¹⁰

The idea that Christians ought to affirm sexual love in all its dimensions stands in sharp contrast to the position that Augustine developed in *The Good of Marriage*,¹¹ the single most influential document ever circulated in the history of Western Christian sexual ethics, Catholic or Protestant. This essay charted a course between the views of the Manichaeans, who held that sexual intimacy, like everything physical, is morally suspect, and the opinions of the Jovinians, who were condemned as heretics for suggesting that marriage is as pleasing to God as celibacy. Against the Manichaeans, Augustine declared that "the marriage of male and female is something good"¹² because it provides offspring, fidelity, and sacramental grace. Against the Jovinians, Augustine contended that "marriage and fornication are not two evils, the second of

which is worse; but marriage and continence are two goods the second of which is better."¹³ He concluded that "it is a good to marry since it is a good to beget children, to be the mother of a family; but it is better not to marry, since it is better for human society itself not to have need of marriage."¹⁴ Thomas Aquinas developed more thoroughly than did Augustine the suggestions that marriage is a Christian sacrament; however, he listed it as the last of the seven sacraments because, as he put it, "it has the least amount of spirituality."¹⁵ Jeremy Taylor came to a far healthier conclusion several centuries later when he wrote that the proper purposes of sexual union include the desire "to lighten and ease the cares and sadnesses of household affairs, or to endear each other."¹⁶

II. *The Form of Christian Sexual Love*

The external appearance or "form" of the interchange in which optimal Christian sexual love occurs can be described as: (1) relational, (2) permanent, (3) exclusive, and (4) heterosexual. Truly relational affairs are mutually enhancing and not merely mutually desirable. Such relationships usually occur among mature persons who are approximately equal in age, power, freedom, and ability. Otherwise, there is every likelihood that the stronger party will exploit the weaker party, even if such selfish use is not directly intended. From this perspective, a sexual encounter is literally deformed if each party does not give as well as receive genuine and complete satisfaction. Such relationality, such objective mutuality and reciprocity, is absent from chauvinism, whether male or female. It is also absent from masturbation, rape, prostitution, pedophilia, bestiality, necrophilia, incest, voyeurism, fetishism, exhibitionism, sado-masochism, and so forth. No matter how

frequently such activities occur among non-human animals, no matter how prevalent they may be in any human population, and no matter how strong one's inner proclivities may be toward any of them, such forms of sexual expressions fall short of optimal sexuality because they are relationships which are not objectively reciprocal.

To say that the sexual encounters of Christians ideally occur in relationships which are permanent and exclusive is to suggest that mutuality and reciprocity flourishes best when there is no fear that complete physical, mental, and spiritual involvement will be either terminated or compromised. This loyalty is frequently terminated in the practice of serial or sequential polygamy and polyandry. It is compromised in the practice of simultaneous polygamy and polyandry. Because serial polygamy and polyandry have become so common in industrialized societies, and because the stresses of modern living bring special pressures upon permanent and exclusive unions, Christian theologians such as Tom F. Driver of Union Theological Seminary in New York, Raymond Lawrence of St. Luke's Episcopal Hospital in Texas, and James B. Nelson of the United Theological Seminaries in Minnesota contend that now permanence may be more important than exclusiveness. Lawrence calls for "a more flexible monogamy" in which an attempt is made "to hold to both the value of lifelong commitment between two persons and the value of stimulation that can come from a variety of multiple intimate relationships."¹⁷ Driver writes that "life inside marriage is not to be construed as forbidding sexual relations with other persons."¹⁸ Nelson agrees that such a conclusion is at least possible, but he quickly cautions that all the evidence is not yet in and that permanent and exclusive unions may not be as stifling as their Christian critics take them to be.¹⁹

Nelson's cautions are in order because it is doubtful that the permanence of a union can be enhanced by compromising its exclusive-

ness. Until men and women become more adept than they presently are at separating what they do with their bodies from what they think and feel toward each other with their minds, flexible monogamy, which presupposes the ability to make this great divorce, can be expected to end in disappointment and frustration. Once people do become accustomed to distancing their selves and from each other in the most intimate of all human activities, Christianity will have little interest in sexuality except to remind people that things need not be so

It is important, even ethically vital, to affirm the moral worth of sexual love in all of its fullness.

and that they have not always been so. Sexual intimacy is fascinating precisely because in it one *whole* person unites with another *whole* person, each person totally involved in the uttermost participation of the body, mind, and spirit, as a celebration of their shared past, present, and future. Once this total involvement is destroyed by those who advocate permanent but not exclusive unions or exclusive but not permanent unions, sexuality will merit very little interest.

The claim that the sexual meetings of Christians ideally occur in heterosexual relationships presupposes the conviction that human gender differentiation, whether its mix of biological and cultural components, possesses much theological significance. Many theologians over the centuries have explored the relationships between God and humanity, body and soul, freedom and destiny, individual and society, sin and salvation, and history and eschatology without devoting a single paragraph to the theological meanings of men and women. In view of the great attention this

polarity has received in music, art, literature, humor, and scholarship, it is odd that these theologians have found so little import in this significant dimension of human experience.

Other religious thinkers have virtually equated gender differentiation with the Fall. Aristophanes, one of the speakers in Plato's *Symposium*, contended that Zeus sliced androgynous primordial humanity into male and female in response to human rebelliousness and arrogance.²⁰ Philo, the ancient Hebrew philosopher and exegete who was deeply influenced by Plato, detected in Genesis 1 a "heavenly" human who was immaterial, immortal, and sexually undifferentiated and an "empirical" human in Genesis 2 who was material, mortal, and dimorphic.²¹ In the 20th century, Nicolas Berdyaev wrote that "original sin is connected in the first instance with the division into two sexes and the fall of the androgyne; i.e. of man as a complete being. . . . Man is a sick, wounded, and disharmonious creature primarily because he is a sexual, i.e. bisected being, and has lost his wholeness and integrity."²² Interpretations such as Berdyaev's are to be credited for taking sexual differentiation seriously. They do account for the pain and misery which so often characterize the encounters of man and woman. But such interpretations are inadequate because they are unable to elucidate the joy and gladness man and woman often find in each other's presence.

A more comprehensive approach is available in that school of theological thought that finds a close connection between gender differentiation and the image of God in humanity, a parallel that seems implied by the biblical statement "God created man in his own image, in the image of God he created him; male and female created them."²³ Emil Brunner held that human gender differentiation is related to but not identical with the image of God.²⁴ He described the polarity of man and woman as a single strand in the image of God or as an image of the image of God. By this Brunner

meant that Christianity's understanding of God as a co-unity finds a parallel in human gender differentiation, that gender differentiation symbolizes that we live in a "communiverse." Karl Barth declared that "I think that *imago Dei* is the relation of man and woman. Man is in an I-Thou relationship similar to the I-Thou relationship in God himself."²⁵ Barth inferred from this that each human is to rejoice in his or her gender, to delight in companionship with persons of the other gender, and to recognize that man precedes woman in the priority of service.²⁶ Paul Jewett's discussion, which breaks away from the male chauvinism evident in the views of Barth and Brunner, asserted that "Man's creation in the divine image is so related to his creation as male and female that the latter may be looked upon as an expositor of the former."²⁷ In a similar vein, Urban Holmes wrote that "the polarity of male and female is perhaps the most profound insight we have into what it means to be human, to be made in the image of God."²⁸ "Without the gospel we are prey," asserted Alan W.

The proper purposes of sexual union include the desire "to lighten and ease the cares and sadnesses of household affairs, or to endear each other."

Jones, "to a despairing biological determinism on the one hand, or an androgyn which denies the glorious mystery of sexual differentiation, on the other."²⁹ This positive interpretation of gender differentiation, which seems more capable of articulating and elucidating both the agonies and the joys man and woman experience in their encounters than either the neutral or the negative interpretations, renders even the most exemplary homosexual relationship less than ideal because it functions as though gender differentiation possesses no indepen-

dent symbolic theological significance. This is why Ruth Tiffany Barnhouse, a psychiatrist and theologian, describes the religious significance of homosexual conduct as "a symbolic confusion."³⁰

The idea that Christian sexual love optimally embodies a particular substance and a specifiable form is pertinent to the discoveries Alan Bell and Martin Weinberg of the Kinsey Institute made in their recent study of homosexual activity in the San Francisco Bay Area.³¹ Their report, which contends that one should not speak of "heterosexuality" and "homosexuality" but of "heterosexualities" and "homosexualities," depicts the homosexual relationships of 485 men and 211 women as either (1) Closed-Coupled, (2) Open-Coupled, (3) Functional, (4) Dysfunctional, or (5) Asexual.

The lives of the Asexuals are ethically the most disappointing. Apathetic, withdrawn, not interested in sexuality or anything else, they often contemplate suicide as an inviting alternative to their empty lives. The lives of the Dysfunctionals are only slightly less disappointing. Coming closest to fulfilling the stereotype of the "tormented" homosexual, they are described by Bell and Weinberg as social misfits who find it difficult to manage their lives sexually, socially, and psychologically. Although Bell and Weinberg describe Functionals as generally cheerful, optimistic, and self-reliant, virtues that Christians can applaud, it is morally disappointing that these persons, who organize their lives around sexual encounters in homosexual bars, baths, and clubs, are indifferent to the benefits of permanent and sexually exclusive unions. Bell and Weinberg, who write with no religious or moral aim, report that homosexuals involved in Open-Coupled relationships, unions that are permanent but not sexually exclusive, are generally well-adjusted. They nevertheless are beset by inner

turmoil caused by tension between loyalty to their primary companions and commitment to other people with whom they are sexually involved. This discovery, which is precisely what a Christian interpretation of optimal sexuality should expect, makes it exceedingly difficult to endorse "open" or "flexible" unions, whether homosexual or heterosexual. The suggestion that ideal sexual relationships are reciprocal, permanent, and sexually exclusive receives unexpected support from Bell and Weinberg's report that homosexuals involved in such unions, which function much like wholesome heterosexual marriages, tend to be the happiest, healthiest, and most successfully adjusted people of the entire sample. Christians therefore have every reason to encourage homosexuals who are honestly convinced that they should neither attempt to function heterosexually nor remain celibate to form Closed-Coupled homosexual unions, even though similar heterosexual relationships should remain Christianity's first hope for all believers.

III. Standards, Churches, and Societies

The primary purpose of every ethical standard is to function as a criterion by which one can measure one's own moral maturity. We should realize that in our sexual relationships we all fall short of God's glory. Some of us fail on the formal side in that our sexual relationships are not reciprocal, permanent, exclusive, or heterosexual. Others of us participate in relationships that are outwardly proper but fail to embody the true meaning or substance of Christian love. Each one of us should concentrate on those areas of our own lives in which we most need to experience God's forgiving and enabling grace, ever mindful that moral maturity is fostered more by fresh realizations of God's goodness than by preoccupa-

tion with our failures. For me, the most serious deviations are my own. For you, the most serious shortcomings should be your own. There is therefore no need to debate

Many theologians have explored the relationships between God and humanity, body and soul, and sin and salvation without devoting a single paragraph to the theological meanings of men and women.

endlessly the relative goodness or badness of various perversions of optimal sexuality.³²

This should make us slow to disfellowship people from our congregations whose lives are not wholly harmonious with ideal Christian sexuality. Every congregation must remember that it can ask so much of its members that its influence and membership will be very small, or that it can ask so little of its members that the congregation will be no different than the surrounding society, and that in either case the church fails.³³ Precisely how and where the line should be drawn regarding any individual's membership in the denomination is wisely left up to the local congregation by Seventh-day Adventist polity. Only those who are closest to any situation should be permitted to deny full membership to anyone who desires it. As it makes these difficult decisions, the congregation must consider the denomination's depiction of ideal sexuality, the person's alleged failures, and the person's attitudes and influences within the congregation. The person's "spirit," his or her cooperativeness, teachableness, and submissiveness to the congregation's counsel, or the lack of such dispositions, hopefully will be the decisive consideration.

Christians in secular societies should also be reluctant to impose their ethical ideals upon the wider community. Any religious organization does well to distance itself from groups who appear to the general

public as overly concerned, almost hysterical, about private physical intimacies. More importantly, it is futile, and possibly dangerous, for religious groups to expect the political order to legislate their convictions unless (1) some common practice seriously harms individuals or the common good, (2) the legislation will not foster evils that are

greater than those it outlaws, and (3) the proposed legislation can be fairly enforced.³⁴ The genius of many modern democracies is not that they are "Christian" but that they are "free." Christians, like Buddhists, Jews, Moslems, Marxists, atheists, and agnostics, have a vested interest in preserving this freedom for themselves and for others.

NOTES AND REFERENCES

1. Paul Tillich, *Love, Power, and Justice* (New York: Oxford University Press, 1954), p. 28 ff.
2. *Ibid.*, 28-30
3. Shere Hite, *The Hite Report: A Nationwide Study of Female Sexuality* (New York: Dell Publishing Company, 1976), pp. 61-78 and *The Hite Report on Male Sexuality* (New York: Alfred A. Knopf, 1978), pp. 485-502.
4. Gene Outka, *Agape: An Ethical Analysis* (New Haven: Yale University Press, 1972), pp. 9-24.
5. Ellen White; Francis D. Nichol, ed., *The Seventh-day Adventist Bible Commentary* (Washington, D.C.; Review and Herald Publishing Association, 1957), Vol. VI, p. 1101.
6. Immanuel Kant, *Groundwork of The Metaphysic of Morals*, translated and analyzed by H. J. Paton (New York: Harper Torchbooks, 1964), p. 95 ff.
7. I Corinthians 13:4-7, Revised Standard Version
8. Jack W. Provonsha, "Christian Ethics in a Situation of Change," (mimeographed booklet, Loma Linda, California, 1967) pp. 16-25.
9. Many early Christians took the first choice; for an example of the second choice in addition to Paul Tillich's work, see Daniel Day Williams, *The Spirit and Forms of Love* (New York: Harper and Row, 1968).
10. This affirmation of dimensions of love other than its agapeic qualities contrasts with the position taken by Anders Nygren, *Agape and Eros*, translated by Philip S. Watson (New York: Harper and Row, 1969).
11. Augustine; Joseph Deferrari, ed., "The Good of Marriage" in *The Fathers of The Church: A New Translation* (New York: Fathers of the Church, 1955) Vol. 27, pp. 3-51.
12. *Ibid.*, 12
13. *Ibid.*, 20
14. *Ibid.*, 22
15. Thomas Aquinas, "Of The Number of The Sacraments" in R. M. Hutchins, ed. *Great Books of The Western World* (Chicago: Encyclopedia Britannica, 1952). Vol. 20, p. 882.
16. Jeremy Taylor, *The Rule and Exercise of Holy Living*, abridged and prefaced by Anne Lamb (New York: Harper and Row, 1970), p. 45.
17. Raymond Lawrence, "Toward a More Flexible Monogamy" in Paul T. Jerslid and Dale A. Johnson, eds., *Moral Issues and Christian Response* (New York: Holt, Rinehart and Winston, 1976), p. 107.
18. Tom F. Driver, "The Contemporary and Christian Contexts" in Edward Batchelor, Jr., ed., *Homosexuality and Ethics* (New York: Pilgrim Press, 1980), p. 19.
19. James B. Nelson, *Embodiment: An Approach to Sexuality and Christian Theology* (Minneapolis: Augsburg Publishing House, 1978), pp. 130-151.
20. This is available in Robert M. Hutchens, ed., *Great Books of the Western World* (Chicago: Encyclopedia Britannica, 1952), Vol. 7, pp. 149-173.
21. A. J. M. Wedderburn, "Philo's 'Heavenly Man,'" *Novum Testamentum* 15 (1973): 301-325 and Alexander Altman, "Homo Imago Dei in Jewish and Christian Theology," *Journal of Religion* 48 (July, 1968): 235-259.
22. Nicholas Berdyaev, *The Destiny of Man* (London: Geoffrey Bles, 1937), pp. 64, 65, 236.
23. Genesis 1:27.
24. See Emil Brunner, *The Christian Doctrine of Creation and Redemption* (Philadelphia: Westminster Press, 1952); *Man in Revolt* (Philadelphia: Westminster Press, 1947); *The Divine Imperative* (Philadelphia: Westminster Press, 1947); and *Justice and the Social Order* (New York: Harper and Brothers, 1945).
25. John D. Godsey, ed., *Karl Barth's Table Talk* (Richmond: John Knox Press, 1962), p. 41.
26. For Barth's formal discussion of this matter see his discussion of man and woman in Vol. 3, Part 4 of his *Church Dogmatics* (Edinburgh: T & T Clark, 1961).
27. Paul K. Jewett, *Man as Male and Female: A Study in Sexual Relationships from a Theological Point of View* (Grand Rapids: William B. Eerdmans Publishing Co., 1975), p. 13.
28. Urban T. Holmes, "A Theology of Gender," *Journal of Pastoral Care* 23 (December, 1969): p. 226.

29. Alan W. Jones, "Male and Female Created He Them," *Anglican Theological Review* 57 (October, 1975): p. 436.

30. Ruth Tiffany Barnhouse, *Homosexuality: A Symbolic Confusion* (New York: Seabury Press, 1977).

31. Alan P. Bell and Martin S. Weinberg, *Homosexualities* (New York: Simon and Schuster, 1978). This summary is drawn from pages 129-138 & 217-228.

32. Adventists who insist upon prolonging such debates may wish to consider Ellen White's suggestion that "God does not regard all sins as of equal magnitude; there are degrees of guilt in His estimation, as well as in that of man; but however trifling this or that wrong act may seem in the eyes of men, no sin is small in the sight of God. Man's judgment is partial, imperfect; but God estimates all things as they really are. The drunkard is despised and is told that his sin will exclude him from heaven; while pride, selfishness, and covetousness too often go unrebuked. But these are sins that are especially offensive to God; for they are contrary to the

benevolence of His character, to that unselfish love which is the very atmosphere of the unfallen universe. He who falls into some of the grosser sins may feel a sense of his shame and poverty and his need of the grace of Christ; but pride feels no need, and so it closes the heart against Christ and the infinite blessings He came to give." *Steps to Christ* (Mountain View, California: Pacific Press Publishing Association, 1956), p. 30.

33. J. Milton Yinger, *Religion in the Struggle for Power* (Durham: Duke University Press, 1946), 16-50, 219-227. Also see Harvey Seifert, *New Power for the Church* (Philadelphia: Westminster Press, 1976), p. 30 and Langdon Gilkey, *How the Church Can Minister to the World Without Losing Itself* (New York: Harper and Row, 1964).

34. Cited in Paul Ramsey's discussion of "Reference Points in Deciding About Abortion: in John T. Noonan, Jr., ed., *The Morality of Abortion: Legal and Historical Perspectives* (Cambridge: Harvard University Press, 1970), p. 63.

A Physician Reviews Adventist Sexual Advice Books

by Roy G. Gravesen

Harold Shryock's *Happiness for Husbands and Wives* (1949) educated a whole generation of Adventist couples about sex; however it was wholly inadequate as a sex and marriage manual. But, since the 1950's, Seventh-day Adventist publishers have greatly improved the quality of their publications on sexuality. This improvement really began with *God Invented Sex* (1974), Charles Wittschiebe's daring effort, while a professor at the SDA Theological Seminary, to discuss human sexuality explicitly and accurately. Progress has continued with two well-written books by Adventist psychotherapists, *That Friday in Eden* (1981) by Alberta Mazat and *The Compleat Courtship* (1982) by Nancy Van Pelt, but more is needed.

Despite increasing openness and accuracy, significant errors and myths still exist in Adventist publications on sex. As a sex and marital therapist, I am even more

concerned by the judgmental preconceptions of these books. On the basis of these two major criteria—informational accuracy and judgmental tone—I will evaluate the sexual advice books that have been published by Adventist publishing houses and are currently available in most Adventist Book Centers.

The importance of both criteria needs to be explained because assessing the information provided by the authors of these books is difficult for the average reader. Most readers examine the credentials of the author, peruse the index, and look at the bibliography in order to gauge the trustworthiness of the book's information and conclusions. Had I followed these steps, I would not have read any of the publications under review. Van Pelt's are the only books that have a bibliography, and none of the books have an index. It seems inconceivable that of all the authors, only Mazat's professional credentials are cited. Unfortunately, this cavalier attitude toward credentials is also reflected in the attitude of several authors who suggest that people who have sexual problems should see their pastors for counseling. All too frequently that is a poor choice. Pastors, usually poorly trained in human sexuality and often uncomfortable with the topic, should face their limitations and refer their parishioners to competent

Roy G. Gravesen, M.D., Chief of Medical Staff at the Health Centers Directorate, Ministry of Health, State of Bahrain, in the Arabian Gulf, is an Adventist who is certified as a sex educator and therapist by the American Association of Sex Educators, Counselors, and Therapists. He is also a diplomate of the American Board of Family Practice.

sex counselors, or at least to specially trained colleagues in the pastorate.

My second basic concern in evaluating these publications centers on their moralistic preconceptions when they deal with the controversial issues of premarital sex, masturbation, and homosexuality. On the subject of premarital sex, the other authors could learn from Van Pelt, who does an exceptionally good job in *The Compleat Courtship*. She identifies the pros and cons, takes a stand, but is not condemnatory of others. She basically gives the readers the facts and lets them make decisions on their own. This is good sexual education. In fact, she goes a step further and advises double contraceptive protection if one has premarital sex. This is wisdom.

Most of the authors, probably following the sexual advice of Ellen G. White condemn masturbation. Wittschiebe calls it a vice, and John F. Knight calls it unnatural or artificial sex, although Knight and Van Pelt are less condemnatory in their more recent books. Most Adventists would agree that Mrs. White denounced masturbation and considered it a sin, but Mazat states that "either Ellen White didn't know what she was talking about when she made the statements on self-abuse, or we do not know what she was talking about" (p. 148). She then covers the topic in a beautiful way that may help a lot of people in their interpretation of White's statements about "self-abuse." Describing a continuum of motives for masturbation, from simple physical relief on one extreme to pathological obsession on the other, Mazat appears to condone masturbation when performed for physical relief. Even though I do not accept Mazat's understanding of White's advice, I admire Mazat's approach and congratulate the Pacific Press Publishing Association for printing it. It no doubt will help readers to make their own decisions—which is what sex education and counselling should encourage.

Unfortunately, in discussing homosexuality every one of these books, except Wayne

Judd's pamphlet, is condemnatory and judgmental. Again, Knight and Van Pelt, possibly reflecting a growing maturity, are less condemnatory in their later books. Judd ends his very short discussion of homosexuality by stating "Let me add that I hope people who read this will remember that homosexuals are people—people who need Christian love and support rather than prejudicial hatred and rejection" (p. 21). This attitude is enlightened and valuable. We should remember that approximately five to 10 percent of the population is homosexual—a percentage that probably accurately reflects its incidence in the Adventist population.

Traditional Adventist understandings of biblical Sodom and Gomorrah and of Paul's writings have contributed to a condemnatory attitude that drives many of our homosexual members away from the church. (John Boswell's *Christianity, Social Tolerance and Homosexuality* and Walter Barnett's *Homosexuality and the Bible: An Interpretation* provide different biblical understandings that might be worthwhile counterpoints to include in an Adventist book on sexuality.) Both Knight and Wittschiebe, unfortunately, strongly advocate psychiatric treatment for the homosexual. Wittschiebe states that such treatment successfully cures one out of three or four homosexuals and Knight gives the impression that treatment is highly successful. Both authors apparently understand little about homosexuality or have read little by experts. Such inaccurate "success rates" can only create false hopes for the homosexual and his or her family.

Having provided an overview from the perspective of two criteria, let me rank the sexual advice books among these publications, noting the peculiar strengths and weaknesses of each. Combining both factual misinformation and harsh judgments, *I've Got This Problem With Sex* by Dan Day and *Sex is Not to Lose Sleep Over* by Dick Jewett

are the worst Adventist sexual advice books currently available. Day emphasizes sexual "temptations" and sets young people up to feel guilt and shame. He even goes so far as to state that sexual dreams are a sin. (I, for one, have never found a way to control my dreams, but it may comfort some that God can "forgive" dreams.) Jewett's book spouts so many cliches and adulterated cliches that one literally loses the book's arguments and wonders if it ever had a meaningful thesis.

A cut above Day and Jewett is Raymond Woolsey's *Christian Sex and Family Planning*. It contains an excellent discussion of family planning, contraception, and abortion, and includes a valuable chapter on the history of marriage and marital customs from the time of Adam and Eve to the present. In his well-written chapter "Sex Can Be Good," Woolsey rightly states that sex is an integral

part of marriage and that a better marriage equals better sex. But he fails, as do most of the other authors, to mention that sometimes sex can be just plain fun. Unfortunately, in his chapter on "Sex Standards," he descends into a cold, judgmental tone, in discussing adulterers and divorcees.

John Knight's three very similar books especially disturbed me because of their informational inaccuracies. They provide informative and explicit discussions of sexual foreplay, but intermingle information with much medical and anatomical fiction—more than the other authors do despite the fact that as a physician he should know better. Knight misdefines dysmenorrhea, includes a hodgepodge of unrelated symptoms, and incorrectly prescribes a high protein-vitamin diet (preferably vegetarian), lots of fluids, and eight hours of sleep.

Adventist Sexual Advice Books

Dan Day, *I've Got This Problem With Sex.* 32 pp. Mountain View, CA: Pacific Press Publishing Association, 1973. 75¢ (paper).

Dick Jewett, *Sex is Not to Lose Sleep Over.* 224 pp. Mountain View, CA: Pacific Press Publishing Association, 1979. \$3.95 (paper).

Wayne Judd, *Kissing, Hugging, And . . .* 29 pp. Nashville, TN: Southern Publishing Association, 1980. 75¢ (paper).

John F. Knight, M.B., B.S., *What a Married Couple Should Know About Sex.* 235 pp. Mountain View, CA: Pacific Press Publishing Association, 1979. \$5.95 (paper).

John F. Knight, M.B., B.S., *What a Young Man Should Know About Sex.* 223 pp. Mountain View, CA: Pacific Press Publishing Association, 1977. \$5.95 (paper).

John F. Knight, M.B., B.S., *What a Young Woman Should Know About Sex.* 231 pp.

Mountain View, CA: Pacific Press Publishing Association, 1977. \$5.95 (paper).

Alberta Mazat, M.F.C.C., *That Friday in Eden: Sharing and Enhancing Sexuality in Marriage.* 160 pp. Mountain View, CA: Pacific Press Publishing Association, 1981. \$4.95 (paper).

Nancy Van Pelt, *The Compleat Courtship.* 202 pp. Washington, D.C.: Southern Publishing Association, 1982. \$6.95 (paper).

Nancy Van Pelt, *The Compleat Marriage.* 159 pp. Nashville, TN: Southern Publishing Association, 1979. \$3.50 (paper).

Charles Wittschiebe, *God Invented Sex.* 256 pp. Nashville, TN: Southern Publishing Association, 1974. \$6.95 (paper).

Raymond H. Woolsey, *Christian Sex and Family Planning.* 64 pp. Washington, D.C.: Review and Herald Publishing Association, 1974. 95¢ (paper).

He correctly suggests exercise, aspirin, and hormones, but women should know that dysmenorrhea also can be controlled, in the vast majority of cases, by orgasm or the new anti-prostaglandin medications. He also errs when he describes the Bartholin's glands as the cause of vaginal and vulvar lubrication.

Apparently not realizing that the female orgasm is a mentally controlled response to the direct or indirect stimulation of the clitoris, Knight describes the female orgasm as a result of intercourse and advises couples to "strive for simultaneous orgasms." Correctly, Wittschiebe states: "Coming to a climax together is a pleasing experience, but having orgasm before or after one's spouse is not an undesirable second best. When the husband reaches orgasm first, the wife can share his pleasure and anticipate shortly having a similar reaction herself" (pp. 108-109). Strangely, Knight believes in the myth that masturbation, practiced regularly, can predispose the male's prostate to hypertrophy. Does he also believe that ejaculation during intercourse, practiced regularly, can do the same? Furthermore, he states that masturbation fosters an undue preoccupation with sex, while most sexologists believe that it relieves the preoccupation caused by sexual tension.

Charles Wittschiebe's pioneering book, *God Invented Sex*, although somewhat dated, still presents a fairly accurate and even-handed discussion of sex. Primarily, a question and answer book, it leaves many questions unanswered, but Wittschiebe's underlying value system is clear enough to allow the alert reader to fill in his own conclusions.

Like many of these authors, Wittschiebe makes the obligatory references to Ellen G. White and provides glosses and harmonizations when her pronouncements seem to differ with modern understandings. His discussion of "animal passion" illustrates his reinterpretive efforts. Most Adventists, still familiar with the perspectives of Victorian

Americans, understand Ellen White's references to "animal passions," "animal propensities," and "abusing marital privileges" as anti-sexual and in basic opposition to normal sexual desires and drives. In his chapter "Sex and the Church," Wittschiebe, as does Mazat, redefines animal passion as copula-

Adventist sex manuals are improving but Adventist publishers would benefit from editorial consultants with expertise in the field of human sexuality.

tion unconnected to a pleasuring, endearing love relationship. Both of them do a good job of reinterpreting Ellen White's words but thereby, I think, fail to accurately reflect her intended meaning.

I support Wittschiebe's effort to withhold dogmatic answers to ethical or moral questions, but in at least two important cases he should have answered questions that required only factual information. In his chapter "Sex and Marriage," Wittschiebe tries to unravel the "hows" of sex by asking "How does a woman have an orgasm?" But he never answers the question. Only as an afterthought does he suggest the use of manual stimulation by her partner; even then he never mentions the clitoris, which God gave to the female solely for her pleasure, nor the fact that many women cannot have orgasms by intercourse. (Two years after the publication of Wittschiebe's book, *The Hite Report* relieved many women when it showed that only 30 percent of women have orgasms during intercourse.) Wittschiebe condemns oral sex and quotes *Ministry* magazine's remark that such practices are "immoral and perverted." This is unfortunate.

He also fails to answer "How old are you when you begin to learn about sex?" Children are sexual and begin to learn about sexuality at birth, depending on home,

church, and school to provide responsible sexual education. Wittschiebe does, however, state one important truth here: "Even saying nothing about sex is sex education" (p. 199). Many parents do not realize that children develop dirty attitudes toward sex and think sexuality taboo when it is not discussed in the home.

I have saved the two best books for last. In *The Compleat Marriage*, Nancy Van Pelt provides excellent advice on acceptance, communication, and pleasure in marriage, though she is sometimes sexist. She states that both husband and wife should "appreciate" their mates, but the female, in addition, should "admire" the male; she also expounds on the "needs" of the wife but says nothing of the "needs" of the husband. Her advice on sexual fulfillment fails to emphasize that partners need to communicate to each other what feels good, and her description of the female sexual response appears misguided in at least two ways. First, she bluntly states that ". . . the clitoris should never be touched directly" (p. 123). This certainly depends upon the specific woman, as some women need to have the clitoris stimulated directly to be responsive. Second, when describing female orgasms she states: "Certainly no Christian wife should settle for less, for she owes it to both herself and to her husband" (p. 132). Through time, experience, education, or sex therapy many women can become orgasmic; however, some women for physical or deep psychological reasons will not and false hope can only do them harm.

However, despite these faults, this is an excellent book overall.

Alberta Mazat's *That Friday in Eden* is probably the best book on sexuality in Adventist Book Centers. Her dedicatory statement, "To my husband who has shared and enhanced my own sexuality for 37 years," when complemented by her excellent credentials, enhanced my respect. Her first chapter, "It Was on a Friday," lets readers know that God had an extraordinarily beautiful idea when he created sex and that it can still be beautiful today. Only Van Pelt and Mazat discuss sexual dysfunctions, and with only minor exceptions I highly recommend Mazat's discussion to the average reader, especially since Masters and Johnson have demonstrated that 50 percent of couples have sexual dysfunctions of one kind or another.

Adventist sex manuals are improving but Adventist publishers would benefit from editorial consultants with expertise in the field of human sexuality to improve future publications. (For example, such consultants could direct their attention to Bernie Zilbergeld's discussion of sexual myths in *Male Sexuality*, the sex manual most recommended by American sex therapists and educators.) Future books must present accurate information, and although authors have a right to express their own values, they need not, via judgmental and condemnatory attitudes, turn their values into laws for everyone. If Wittschiebe's suggestion of having a top-level conference on the theology of sex became a reality, then such a theology, joined to accurate scientific data, could truly help each member of the Adventist church establish his or her own value system in the area of sexuality.

Inside the Weimar Institute

by Suzanne Schüppel-Frey

At the same time that Adventist colleges are struggling to maintain budgets and student enrollments, an alternative higher educational system is growing within the denomination. Three self-supporting, non-accredited colleges now operate in addition to the nine run by the church. Hartland Health and Education Institute in Virginia attracted 10 students for its first quarter, Autumn 1983. Black Hills Missionary College in South Dakota enrolled six students this fall. In its sixth year of operation, Weimar Institute's college has 117 students. During its existence, 22 students have graduated.

Situated at 2,250 feet elevation, the Weimar property includes 400 acres of pine trees and meadows in the western foothills of the Sierra Nevada Mountains 45 miles northeast of Sacramento, California. It is 130 miles from Pacific Union College. Commonly referred to as a "School of Discipleship," the institute started as a double-phased Adventist ministry: a college and a health center. Later an academy was added. A 21-person board of directors appoints administrators and is responsible for the operation. The institute is owned by a group of lay Adventists.

Whether the interpretation of "self-supporting" is old or new, a self-supporting institution emphasizes a lifestyle that requires staff and students alike to sacrifice their self-interest in favor of the organization and its mission. At Weimar, not only staff, but students talk about the lifestyle required for good physical and spiritual health. "Soul winning is not an activity, it is a lifestyle," says Steve Thulon, a senior religion major who chose to attend Weimar because he says it provides an openminded atmosphere, committed to spiritual growth. "Everybody here loves God. God's character is represented in the people here."

Weimar's lifestyle has attracted nearly as many staff members as it has students. Steve Van Cleave, a registered nurse who worked in the Weimar Health Center three years ago, said he went to Weimar because it represented a compromise between the mainstream church and self-supporting institutions that were too conservative for his taste. "I believed in Ellen White's inspiration and wanted to improve as a Christian. I was looking for a community and wanted to be around people who I thought would be closer to what I was striving for." The lifestyle also drives people away. Van Cleave said he left totally disillusioned because questions about any aspect of the lifestyle and theology were not tolerated.

Suzanne Schüppel-Frey is a senior journalism student at California State University, Fullerton.

From its beginning, Weimar has also created controversy within Adventist higher education—its mere existence insinuates that the denomination's schools are not following Ellen White correctly and therefore other colleges are needed. The idea to start Weimar grew out of a series of retreats and study groups in Northern and Central California in the late 1960s and early 1970s. Centered at Pacific Union College, Adventist ministers, educators, and laypeople studied principles of Christian education in the Bible and in Ellen White's writings. Dick Winn, then youth pastor at Pacific Union College, was the dominant leader. The movement was disenchanted with the present denominational educational system and advocated a return to the "blueprint of Adventism," particularly regarding theology and lifestyle.

"They wanted to create an alternative that definitely would reform the system," said John Wohlfeil, a former staffmember at Weimar who attended some of the retreats. They considered another college "much needed." So when the Weimar sanitarium property with its 38 beige-colored buildings became available in 1977, Winn and the others saw it as an opportunity to fulfill their cherished dream. A special prayer meeting was called at the Carmichael SDA Church. Seventy people gathered to seek the will of God in this decision. Immediately after the prayers, each person was asked to indicate on a secret ballot what he or she saw as being God's plan. All 70 ballots were affirmatively marked. The papers were signed the next day.

"After careful consultation with members of the General Conference and others, we decided to remain officially and legally independent of the Seventh-day Adventist Church," says Weimar President Bob Fillman, a former English teacher in a public junior college. "This way, we would not be a financial burden to the church. We would have more freedom to experiment and try programs that differ from the established Adventist schools, and if our program failed,

we would not be an embarrassment for the church. We have been very concerned not to have staff members or programs here that in any way criticize the church or its institutions."

To those who suggest that education is the only legitimate function for a college, Weimar's academic offerings might seem limited. It offers bachelor degrees in only five areas: health education, health science, religion, elementary education, and agriculture. It is not accredited by the church or other accrediting bodies. According to Paul Hawks, director of personnel and public relations, the reason for not seeking accreditation was that "the leadership did not want to change any aspect of the program to please an accrediting body. To best serve the church and God's work, we don't want anyone dictating how the program should be run." He also noted that seeking accreditation takes too much time and effort.

On Wednesdays, administrators and office workers clean the campus. Every staff member, from the president on down, is required to do his share of manual labor.

Weimar has made transfer agreements with other denominational schools, but when students transfer from Weimar to other colleges they discover what the non-accreditation of Weimar means. Some Adventist colleges, such as Andrews University or Pacific Union College, require students to validate their Weimar work by a trial quarter. If their academic performance proves satisfactory, Weimar credits, applicable to their major, are accepted. Other schools, like Walla Walla College, require that students from non-accredited schools take equivalency examinations before their credits are evaluated.

To students who go to Weimar in search of a particular Christian experience, rather than just an education, the transferability of

credit does not seem to matter. Ray Glendrange went from Weimar to Loma Linda University. In November 1980, his comments on the transfer process were printed in the Weimar Bulletin. Saying his Weimar experience would have been worth losing all his credits for, he cheerfully discovered "almost all my credits from Weimar College were transferable. I only needed some summer school work to be classified as a junior."

Maurice Hodgen, dean of the graduate school at Loma Linda University, says stu-

The future of Weimar, Hartland, and Black Hills Missionary College will depend on how long faculty and students will continue to be willing to spend periods of their lives simply—even sacrificially.

dents from Weimar applying to his school's programs would be treated just like students from other non-accredited schools such as those from outside the United States. They would be required to take some coursework from an accredited school before Weimar credits would be accepted.

Weimar's curriculum was outlined in January 1978 by an advisory council of 18 educators. Classes are balanced with required work and outreach programs, which are considered general education and therefore given academic credit. On Wednesdays students have no classes or work assignments. They participate in various service-related activities in nearby communities, visiting the elderly in nursing homes, helping in institutions for mentally retarded people and in youth rehabilitation centers.

The goal, according to the college catalogue, is that before students leave Weimar, "they will have been responsible—as a team or as an individual—for having brought someone to Christ." According to Chaplain Dick Winn, 15 people have been baptized as a result of the outreach program.

For the work program, all students must spend 156 hours per quarter (15 hours per week) in one of the campus industries: the cafeteria, bakery, library, welding shop, or auto shop. After having spent their first two years changing work assignments each quarter, juniors and seniors are expected to select and become proficient in one particular field. Students do not receive wages for their labor, since they do earn two units of credit for it each quarter. But the work is regarded as payment for room and board and helps keep tuition costs down.

Students are not the only ones who must work at maintaining the property. Every staff member, from Fillman on down, is required to do his share of manual labor. On Wednesdays administrators and office workers clean the campus. Others, like Hawks, do kitchen chores. For one week of every month, he washes dishes with students once a day. The purpose is teamwork. "You develop a bond, a sense of togetherness," Hawks says.

Chaplain Winn has defined much of the Weimar philosophy through his regular column in the Institute's newsletter, *The Weimar Bulletin*. He sees the "Great Controversy Principle" as placing the responsibility of representing God to the rest of the world on his people. In his view, Christ's substitutionary death is less important than the symbolic event of the cross, which proved God's goodness and fairness. The effect this has on believers is that they "are not concerned with anxious endeavors to get God to think well of them, but rather they respond in an unburdened way to God's loving endeavors to get people to think well of him."

John Wohlfeil, formerly the chaplain at the Weimar Health Center and now the associate pastor of the Anaheim Adventist Church, says of Weimar, "The whole emphasis is on what God is doing through his people and on the fact that we get to represent his character. The point is that people are able to vindicate God's character, and Jesus Christ can't come back until his people

reflect his goodness. Weimar is set up to be a center where this is happening, and where people are trained to go out and develop this theme within the Adventist church structure.

“It seems that the emphasis is on us, rather than on the cross and what Christ is doing for us. But people at Weimar definitely do not want to be associated with perfectionism. This view has a new, more pleasing appeal, but it really is the same old thing. If there is one word to describe Weimar, it is subtle.”

Winn, however, says, “We don’t want to give the impression that healthful living or any human works contribute to our standing with God . . . or relate to earning our salvation. But our confidence in God leads to intelligent obedience.”

Van Cleave has a different impression. “When I was at Weimar (June 1979 to May 1980), a lot of people were into perfectionism. But they did not use perfectionist language, they used grace language, righteousness-by-faith words. The basic thing was, ‘I want to be here and I want to be good so I can get to heaven.’ People’s choices and actions spoke louder than their words.”

Although many at Weimar were very caring and concerned about helping others, Van Cleave says, “They seemed primarily concerned about their own salvation. Constantly, discussions would end on the topic of people’s standing with God—whether or

In addition to the college, Weimar runs a live-in health program called Newstart where patients come to be treated for degenerative diseases such as arteriosclerosis, diabetes, or arthritis. Ellen White’s eight natural remedies—nutrition, exercise, water, sunlight, temperance, self-control, air, and rest—are used in teaching patients how to live healthier lives. The health center has a staff of three full-time physicians, six nurses, a physical therapist, and a dietitian, among others. A 25-day Newstart session costs \$3,000. Usually 15–20 people enroll per session and 11 sessions are held during the year.

Diet plays an important role in Weimar’s program, both with patients at the health center and in outreach programs featuring cooking schools. Weimar recipe books and the cafeteria offer a diet based on fruits, grains, nuts, and vegetables. Foods are prepared entirely without animal products, except for milk. No oils or sugar and little salt or spices are used. The strictness of the diet does not always agree with staff and students. Nurse Van Cleave recalled “heated committee meetings” about whether to use milk. “If you compromised with your health at Weimar, it indicated a character deficiency that you should at least work on,” he said. “Once a student told me, ‘I’m going to eat pizza in town this afternoon, and I don’t care about the consequences.’”

Financially, Weimar is supported by income from the Newstart program and other campus industries, tuition, and contributions. Staff members also aid the organization by accepting minimal wages. The first year of Weimar’s existence, workers earned a \$10 weekly salary plus board and room, since the institute generated no income of its own.

After the first year, a salary schedule was devised that does not pay according to educational degrees or experience, but the

Weimar’s mere existence insinuates that the denomination’s schools are not following Ellen White correctly and therefore other colleges are needed.

not they applied Desmond Ford’s or Ellen White’s language to that problem. And people had a way of describing their conversion experiences in terms of giving up certain behaviors. Rarely did you hear about God’s grace.”

amount of responsibility a person carries. The pay scale falls into four categories: administrators and board-appointed staff receive \$394 per month, physicians and those heading a department get \$366, teachers and nurses are paid \$336, and people doing traditional labor and service-oriented jobs earn \$305, according to Business Manager Bob Puelz. Winn says, "This is only 60 percent of our ideal salary."

The financial class distinction between the president and a gardener is \$92 per month, Puelz pointed out. According to this approach, "students are in a sense paid more than administrators. Whereas I earn \$2.50 an hour, students get \$2.81 per hour, if their work were to be converted into cash value," he said.

The staff does receive compensatory benefits. Non-working spouses with children under age 10 get a monthly dependency allowance of \$110. Free housing and utilities, educational benefits for children, and discount prices on cafeteria meals are also provided. "Of course, the higher you were on the hierarchical ladder, the better housing facilities you would get," Van Cleave commented.

Weimar is able to interest workers despite the low wages, but according to Wohlfeil, who stayed two and a half years, Weimar seems to have an unusually large turnover. There are 85 staff members this year, many of them new. Except for top administrators, the average person stays only six months to a year.

Even some of the top administrators have gone. George Chen, chief physician in charge of medical personnel during the first three years of Weimar's existence, left in 1980, "for financial and theological reasons," according to his wife Irma. She explained the turnover at Weimar in these terms: "If you didn't live up to the expectations of others, you got fired. If others didn't live up to your expectations, you would leave." She said she and her family left because they were not able to support Weimar 100 percent anymore.

In the May 1983 issue of *Weimar Bulletin*, Fillman addressed the staff turnover question: "We are experiencing considerably more changes than usual. In addition to the four families who joined the Hartland Institute, four other families accepted General Conference calls for missionary service overseas, three families returned to different areas of denominational employment, and two families planned to join lay operated health organizations in Britain. This accounts for almost all the changes."

The Hartland Institute he mentioned is being headed by Weimar's former dean of the college, Colin Standish. He left in July for Hartland's 575-acre plantation 80 miles southwest of Washington, D.C. Although Hartland will be patterned very closely after Weimar in its curriculum and health ministry, the two institutions remain independent of each other and have different boards of directors.

Those operations sometimes compare themselves to Madison Institute, which spawned 40 other self-supporting institutions during its history. From 1904 to 1963, the Nashville Agricultural Normal Institute Corporation owned and operated an academy, college, sanitarium-hospital, food factory, and farm of more than 800 acres.

Madison College was created to provide missionary training through a work-study program, just like Weimar. However, ownership of Madison was transferred to the Adventist Church in April 1983, and, following financial difficulties, it closed in September 1964.

The future of Weimar, Hartland, and Black Hills Missionary College will depend on how long faculty and students continue to be willing to spend periods of their life in a simple, even sacrificial life style. Meanwhile, many educational leaders in the church will try to ignore these colleges, feeling the existence of these schools in a sense condemns the church. These leaders will continue to feel unable to speak out because of the subtlety with which these colleges market their holiness.

Second Thoughts on Adventists in the Military

by James Coffin

Throughout World War II and the Korean War, Seventh-day Adventists drafted into the military consistently upheld the church's official recommendation¹ of "conscientious cooperation," that is, noncombatant military participation, preferably in a medical capacity. However, during the Vietnam War, many Americans changed their attitude toward the moral legitimacy of war. Seventh-day Adventists in unprecedented numbers either dodged the draft or claimed total conscientious objection. A significant number of Adventists even carried guns and actively engaged in combat.²

Church leaders were not insensitive to the struggle going on in the minds of many young Adventists at that time. In recent years, with the probable reinstatement of the draft in the United States, the National Service Organization has drawn on the morally clarifying experience of Vietnam to equip Adventist youth more adequately for making moral decisions. Specifically, they have developed an 18-hour program called "The Conscience Project" in which youth are taught how to examine critically the options for military participation and how

to weigh the pros and cons of each option. However, while The Conscience Project makes a commendable effort to ensure that young people do not merely quote the party line, conscientious cooperation with the military remains the church's official recommendation.

While I believe the church has shown great wisdom in not making one's relationship to the military a test of fellowship, two major considerations lead me to suggest that the church should not make any recommendation at all. First, from a practical standpoint, recommendations seldom remain recommendations. Past experience has shown that as soon as the church takes any form of official position on an issue, whether it be a mere recommendation or a test of fellowship, the natural response on the part of members is to lean on the understanding of the church. Members are tempted to cease using their God-given faculties of discrimination, regardless of efforts to prevent such a response. Moreover, as soon as any stamp of orthodoxy is placed on a given position, those who conscientiously differ from that position are censured or ostracized in some way.³

Second, and more significantly, I do not think noncombatant military participation has emerged as the morally preferable choice. The essential problem with the conscientious cooperation position is its

James Coffin has been a pastor in Australia and North America for a number of years and is currently an assistant editor of the *Adventist Review*.

inability to appreciate the true nature of war, the military, and the degree of complicity that necessarily rests upon each component of the military, however far removed that component may be from the shedding of blood.

Adventists have consistently and categorically opposed both killing and bearing

Every fighting force is faced with the commonplace and unavoidable them-or-us scenario. Can the conscientious cooperator medic offer the same prayer on behalf of his enemy that he is offering for his comrades?

arms.⁴ At times we have made unqualified denunciations of war.⁵ However, the Seventh-day Adventist Church has never officially denounced the existence of the military, which necessarily bears arms, and which exists to kill or threaten to kill as a means of bargaining to achieve a desired end.⁶ In fact, in personal discussions with a wide variety of administrators, educators, pastors, and laymen, I have yet to find a conscientious cooperator who does not believe that it would be national suicide not to maintain at least a minimal level of military preparedness.⁷ And herein lies the ethical dilemma of conscientious cooperation: it presupposes the moral legitimacy of the military's existence while condemning as unethical the military's *raison d'être*—the taking of human life.

This position fails to confront the essential ethical question: if an army *should* exist, and if at least some of its soldiers must necessarily man weapons of destruction, then which soldiers should be called upon to fill that role? If we think it is presumptuous to expect God to intervene supernaturally on our behalf in times of national peril, then the only option is some form of human protection. Therefore, some Adventists have acknowledged that there might be some just wars in which they would feel

obligated to participate as combatants; a position of selective non-pacifists. The conscientious cooperator, on the other hand, accepts the premise that the military should exist, but inconsistently refuses to man the weapons that alone make the military a viable proposition. Such a stance is uncomfortably close to that of the Pharisee who was afraid of breaking God's law, but on cold Sabbaths, wanted a little fire and a warm meal. So he cast an eye about for someone who was willing to do what he could not. The Pharisee thought he could ask others to break the law, while he kept his morality intact.

The noncombatant can cooperate with the military because he rationalizes that if he assumes the role of a medic he is not guilty of complicity in the military's purpose of taking or threatening human life. This rationale for noncombatant military participation has been summarized briefly by Booton Herndon in his book, *The Unlikeliest Hero*:

In the period between the wars, interest increased in the question of how the young Adventist could serve his country, as he is especially adjured to do in Romans 13:1, and yet obey the sixth commandment. An elaborate program developed in which the church and armed services cooperated to enable Adventists to serve where they were best suited, in the medical department. . . . The accent was on service to the nation within the framework of religious belief . . . by young men eager to serve their country, but without taking human life. . . .⁸

Worthy though such a position may appear on the surface, it in fact makes its adherents accomplices to ethically suspect activities. An illustration may serve to prove my point. If I were a doctor and were called to treat a gunshot victim who, unknown to me, was a bank robber recently wounded in a holdup, I would in no way consider myself an accomplice to his crime if the man were to live as a result of my treatment and subsequently escape—assuming, of course, that I had complied with the law to the best of my knowledge and ability. On the other hand, the situation would be entirely different if I, as a doctor, agreed to accompany a group of bankrobbers who,

recognizing the ever-present danger of flying bullets during bank robberies, requested that I be available just in case.

As with all analogies, this one has its deficiencies. However, there is a significant difference between helping to save life wherever and whenever such a need might arise and deliberately placing oneself in a certain place at a certain time for the express purpose of assisting those committed to killing other human beings. Although both cases involve lifesaving, in one case it is an end in itself; in the other lifesaving is a means to the end of killing.

If the military is to be an effective aggressive or deterrent force, it needs to be made up of a vast array of highly specialized components, each functioning and interrelating with optimum efficiency. The strategist, the gunner, the mechanic, the communications man, the cook, the intelligence officer, and a host of paramilitary personnel all play vital roles in the smooth running of the machine. The crucial contribution of the medic is highlighted by the fact that the military establishment has always seen medics as holding a position of considerable importance within this interdependent fighting force. Army instructors and instruction manuals point out that men will fight with more enthusiasm and take more risks if they know that a competent medic is backing them up.

Indeed, many of my friends who served in the army during the Vietnam era were told during training that, theoretically, the enemy would first try to hit the company commander, then the communications man, and then the medic, knowing that without a leader, without contact with reinforcements, and without a medic to attend to casualties, their foe was all but defeated.

Obviously, therefore, the army in no way considers the medic a humanitarian "extra" that it could do without. The medic has a vital, indispensable role to play, and if conscientious cooperators do not come forward to take up the task, others will be appointed to do it. From this it is clear that

the conscientious cooperator is making no humanitarian contribution that otherwise would not be realized, and that the army is little concerned with altruistic motivations. The army wants every role filled and the military machine functioning efficiently. If medics wish to think of themselves as lifesavers, that is quite acceptable to the army, but the army's main concern is that medics help maintain a fighting force. Given these considerations, I question whether one could participate as a medic without a high degree of complicity in an activity that is ostensibly condemned by the church: taking human life.

The Seventh-day Adventist Church has never officially denounced the existence of the military, which necessarily bears arms and which exists to kill.

A medic is told that on the battlefield he should first attend to those most capable of returning to combat and then turn his attention to those more seriously injured. Although the army does not deny the lifesaving role of the medic, the language employed in training stresses far more his role in the maintenance of an effective fighting force, both by bandaging wounds and by boosting morale. If the medic actually were to save the greatest number of lives, he would attend to those who were more seriously wounded but for whom there appeared to be hope, while letting those who were in no immediate danger of death wait until he found time to give them attention. However, to do so would be a violation of military code, which, as we have shown, is not concerned with saving the greatest possible number of lives.

A further consideration is that if the medic were really in the army for the purpose of saving lives, he would have to give absolutely equal consideration to the enemy. (Are not all lives of equal value?) He would be willing to pass by his own com-

rades and give preferential treatment to the enemy if the lives of his compatriots were not in immediate danger while those of his enemy were. Yet what army would tolerate such a breach of military ethics? Regardless of the occasional stories in which army medics assist the enemy, no army would tolerate their medics consistently treating enemy soldiers the same as they do their own comrades. What red-blooded American medic would not first assist all of his own wounded and then, and only then, turn his attention to seriously wounded enemy soldiers? Yet, are not such priorities a tacit admission that lifesaving is not the primary concern of the army medic?

In contrast, however, if Adventists and other noncombatants were to join the International Red Cross or a similar organization as an alternative to military service, they would be offering their services wherever and for whomever they were required, making no distinction among nationalities.

Booton Herndon illustrates these problems in his portrayal of the experience of Desmond Doss.

"Our heavenly Father," Desmond prayed, . . . "Please give each and every one of us the wisdom and understanding concerning how to take all the safety precautions necessary in order that, if it be Thy will, oh Lord, we may all come back alive . . ." Then confident, almost carefree, . . . the members of the suicide squad, with their medic at their heels, climbed the cliff and without hesitation moved on across the top of the hill toward the enemy pillbox . . . Under cover of two automatic riflemen . . . one of the men ran forward and threw a satchel charge of explosives into the pillbox . . . the fortification flew up like matchsticks. A soldier rushed to it with a flamethrower and directed its full force into the gaping hole. No resistance came from it. . . . They blew up several pillboxes in the immediate area . . . In all this furious action the squad from Company B had had just one injury. Sergeant O'Connell's hand had been hit by a piece of flying rock! This was incredible—to everyone except Desmond. Had he not prayed?"

I do not wish to undermine in any way the valor and heroism of Desmond Doss and the thousands of other noncombatants who have served their country and their consciences with similar dedication, irrespective of whether or not they have received public acclaim. However, in this story, which here

has been reduced from several pages to a few lines, we see portrayed in a most graphic manner the tension between the alleged lifesaving work of the medic and his actual role. Aside from the obvious morale-boosting contribution described here, the fighting force is faced with the rather commonplace and equally unavoidable them-or-us scenario. In a situation where soldiers are going out with the express purpose of destroying the enemy, can the conscientious cooperator medic offer the same prayer on behalf of the enemy that he is offering for his comrades? Can he equally pray that God will grant to the enemy sufficient wisdom that they may take such precautions as are necessary to keep *them* from being killed? To pray such a prayer for them would be an inherent contradiction. It would negate the purpose of the whole exercise.

Unfortunately, the more we examine the role of the conscientious cooperator, the more apparent it becomes that his primary

A medic is told that on the battlefield he should first attend to those most capable of returning to combat and then turn his attention to those more seriously injured.

concern, of necessity, cannot be the unconditional saving of lives, but must be saving the lives of his countrymen and maintaining the fighting force. And if one accepts *a priori* the proposition that even in war killing is morally wrong, then an inescapable tension exists that cannot be easily explained away.

The fact that such tensions exist does not invalidate the option of conscientious cooperation. It merely demonstrates that it is more intrinsically inconsistent than we have traditionally acknowledged. But we should note as well that inconsistencies are present in both pacifism and active military participation. We are dealing with an extremely complex ethical issue for which there are no

facile solutions or black and white answers—only shades of gray.

I would suggest, therefore, that as a church we would serve our moral and ethical interests better if we made no recommendations whatsoever in the area of military involvement. Clearcut lines are too difficult to draw. Rather, I suggest that we publish a comprehensive work wherein articulate spokesmen for all viewpoints set out the line of thought that has led them to adopt their respective positions. Contributors should not only defend their own views, but provide detailed critiques of the other stances. An ample bibliography of historical, philosophical, and biblical materials should be included, along with

a summary of Ellen White's comments in their full context. Young people as well as teachers, ministers, counselors, and youth leaders would then have at their disposal sufficient information to assess the options intelligently. Together with prayer and the guiding of the Holy Spirit they could then make a decision regarding this difficult ethical issue.

Inevitably, some still would decline to use their own rational faculties, preferring to lean on the understanding of pastors, teachers, or parents. But overall, such an approach could only be advantageous and could play a useful role in helping Adventist youth to become thinkers and not mere reflectors of other men's thoughts.

NOTES AND REFERENCES

1. Conscientious objection (noncombatancy) has never been a test of church fellowship. However, it is highly unlikely that a person recently returned from active military service would be granted a major church office were it known that he had borne arms and taken human life in battle. The likelihood would be reduced still further if the individual in question were to admit publicly such behavior and to maintain its moral legitimacy.

2. There is no available documentation as to how many young Adventists changed their draft status. From personal experience as a college student during that period, I know that a substantial number of my associates, myself included, embraced pacifism. I know that of my acquaintances who served in Vietnam, a significant percentage have indicated to me personally that they carried guns while there, some of them knowing for sure that they have taken enemy lives. Paradoxically, I have seen them sit through Sabbath school classes and other discussions where the topic of noncombatancy has arisen and they have remained either noncommittal or silent. When questioned privately, several have said that Vietnam was the worst chapter of their lives, and the sooner they forget it the better. If they admit to carrying a gun, and perhaps even killing, they face the possibility of subtle and not so subtle forms of ostracism.

3. Personal experience and discussions with other Adventists who chose to embrace pacifism and go through the necessary procedures to change their

draft status suggest that the average church member and pastor fail to appreciate that the church's position is only a *recommendation*. It was not uncommon for pastors not to have been as helpful in effecting the change as would have been hoped. Both within and without the church, pacifism often is perceived to be cowardly and unpatriotic.

4. R. W. Schwarz, *Light Bearers to the Remnant*, (Mountain View, California: Pacific Press Pub. Assc., 1979), p. 425.

5. F. M. Wilcox, *Seventh-day Adventists In Time of War*, (Washington, D.C.: Review and Herald Pub. Assc., 1936), p. 58.

6. It can be argued that the army exists for more than just to kill. Numerous projects of a civilian nature are undertaken when the nation is not at war. However, such employment is not *the* purpose for the army's existence. It is nothing more than a means of temporarily utilizing the time and talent of military personnel until such time as they are needed for their real purpose—war.

7. The information cited here again is personal observation and thus subjective. There might be those within the ranks of conscientious cooperators who oppose the existence of the military—but to do so would be a glaring inconsistency.

8. Booton Herndon, *The Unlikeliest Hero*, (Mountain View, California: Pacific Press Pub. Assc., 1967), p. 17.

9. *Ibid.*, pp. 102–104.

A Native Son Reports from Argentina

by Herold Weiss

When I left Buenos Aires in January of 1954, it never crossed my mind that it would be 30 years before I would step on Argentinian soil again. Much happened after I reached the United States. I graduated from Southern Missionary College, received a doctorate in biblical studies at Duke, pastored for several years in New York City where I also met and married my wife, taught at Andrews University including several years in the New Testament Department of the SDA Theological Seminary, and then joined the faculty of St. Mary's College next to Notre Dame University. Now I was going back to Argentina with my wife and two sons, just as my homeland was trying to put aside 40 years of Peronista history. Although my family and I were preoccupied with getting acquainted with the large number of uncles, cousins, nephews, and nieces I had left behind, I also wanted to see how life was progressing in the Spanish-speaking Adventist church I had left behind.

I was particularly interested in Adventist higher education. Arriving at my old *alma mater*, River Plate College, was a homecoming. The countryside not far from there

was the home of my grandparents when they came to Argentina in the 1890's. But the joy of arriving at my college was spoiled by two things. First I was greeted by an eight foot fence, topped by two rows of barbed wire that somehow spoiled for me the enjoyment of all the new facilities the college had been able to build. My nephew, a student at the college, assured me that he and his friends could, and regularly did, jump the fence in two seconds flat. I pondered how a faculty could liberate their students to the wonders of truth on a campus that looked like a penitentiary. Also, to my dismay, I discovered that the college president, a former union departmental director with no university training, was facing a veritable faculty rebellion that only served to confirm my worst fears about the shortsightedness of the internal politics of the Austral Union.

At River Plate there are students taking the five-year standard secondary curriculum for all students in the nation, students taking the four-year college curriculum in theology accredited by the General Conference Department of Education, plus students working for degrees as secondary teachers, a degree which is accredited by Argentinian educational authorities.

The federal department of education in Argentina has an office that supervises all private educational institutions. The teach-

Herold Weiss is on the religion faculty of St. Mary's College, South Bend, Indiana.

ers at all such institutions get paid by the government for every course that has at least 10 students. At River Plate, all teachers teaching courses accredited by the department of education sign forms acknowledging receipt of their salary from the state. The state's salary scale is higher than that contracted by the teachers with the college; in this way the school is able to pay all teachers and take care of some administrative costs with the monies received each month from the state.

So far, the inspectors from the state have been very congenial, and even commendatory of the school's educational program. They do not object that the school adds theology courses to the secondary curriculum, or has its own admissions policy. Defenders of the arrangement argue that it makes possible to keep non-Adventist enrollment down to about 10 to 15 percent of the student body. On the other hand, if the school were to become dependent on tuition monies to pay faculty salaries, the non-Adventist contingent in the student body would have to increase to 40 percent. Under such conditions, it is feared, it would be more difficult to keep an Adventist atmosphere on campus. Thus, it is argued, the state's money is what keeps the college Adventist.

Theological ferment at the college centers around righteousness by faith, understood in an individualistic, asocial way. Third world theologies of liberation are ignored. An individual who shows some interest in them is immediately labeled "tercermundista," a designation meant to indicate that the person is in grave danger of losing his way.

All the leaders of Argentinian Adventism since the church came under a national hierarchy in the late 1940s were trained at River Plate College by a still-revered pioneer. Elder John D. Livingstone, a firm believer in the eternal significance of the law, was respected and almost feared by students, who were traumatized by the number of memory verses they were required to learn by exam time. Even though Livingstone left in the early 1940s, his influence is still strong in the naturally conservative setting of a latin society. Today it is not uncommon to hear old-timers in the church confess that they are just beginning to understand what righteousness by faith is about. Unfortunately, this legalistic attitude has moved beyond Argentina to the rest of Latin America. For example, the Sabbath School Lesson Quarterly is pre-

Growth in South America

Under the blessing of God, 68,452 members were added to the church during 1983 alone. Last year, ministers in the division baptized approximately 188 people per day. This brought the baptized membership to 608,830 by Dec. 31, 1983, which represents a net increase of 43,886 over the membership Dec. 31, 1982.

All unions are involved in aggressive plans for metropolitan and rural evangelistic campaigns. One, South Brazil Union (with headquarters in Sao Paulo, Brazil, where we have a large Adventist population), has planned in its field alone to conduct 2000 evangelistic efforts by laymen and ministers during 1984.

The South American Division now ranks as the third largest in the Adventist church after Inter-America and North America. This represents a growth rate of 7.8 percent for the year 1983. The growth rate for the world field as of Dec. 31, 1982 was 6.3 percent.

Our educational work also receives strong support in the South American Division, where we have six senior colleges, 43 secondary schools, and various primary schools. During 1983, River Plate College, our oldest secondary institution in South America, celebrated its 85th anniversary.

Our health-care work is also well-developed with 19 hospitals and larger clinics, and 12 smaller clinics and dispensaries. Through a carefully developed program, the South American Division has given attention to the training of medical and para-medical personnel, and they are able to provide for all their personnel needs in this area. Statistics on schools and hospitals are for Dec. 31, 1982. Galloping inflation in many of the South American countries makes for unfavorable comparisons of giving trends when compared with US dollars, but in local currency the figures indicate the faithful tithing and giving patterns of our people.

Literature sales in the South American Division during 1983 were greatly encouraging. When all reports are in, it will probably be the best year they have experienced. Church members studied *Colporteur Ministry* by Ellen G. White as the book of the year.

Roy F. Williams
Washington, D.C.

The editors of Spectrum invited Roy Williams, associate secretary of the General Conference, to provide a brief overview of growth in the South American Division.

—Editors note.

pared in Spanish at our publishing house in one of the suburbs of Buenos Aires. In the original English the lesson for Sabbath August 27, 1983, was entitled "There is no Justification by Law." In the Spanish quarterly, which is used by Spanish-speaking churches through South and Central America, Europe, and the United States, that lesson was entitled "No Hay Justificación sin Ley" (There is no justification without law). I am sure the problem is not due to a faulty knowledge of the languages on the part of the translator.

At River Plate, I heard several times about plans for the establishment of a federated theological faculty, chosen from the several colleges in South America, which would offer a doctoral program in theology. The faculty members who will be directly involved in teaching remain in the dark as to what is being planned. They wonder how they will keep doing all they are already accomplishing and still take responsibility for the new program (their present load includes about 18 to 20 hours a week of teaching, plus all kinds of other expected commitments). Apparently all the planning for the program is going on far away at the offices in Brasilia.

In some ways, though, the church is losing its inferiority complex vis-a-vis the surrounding culture. When I had been a student at River Plate we had been forbidden to play "La Cucaracha" at a men's reception because, even as played by our puny band, the piece had too much rhythm. I was therefore very happy to attend the celebration of the 75th anniversary of the Adventist sanitarium next door to the college. The highlight of the festivities was an excellent performance of the *Misa Criolla*, a version of the Catholic mass set to Argentinian folk music. The performers were the college's band, the sanitarium choir, and two non-Adventist guests: Ariel Ramirez, the composer of the *Misa*, at the piano, and Zamba Quipildor, one of the best known

folk singers in the country, as the tenor soloist. The fine national reputation of the sanitarium had made the appearance of these distinguished guests possible, of course. I found most appropriate that the long and well-established mission of mercy of the sanitarium could be celebrated with a performance of the most exquisite expression of Argentinian piety.

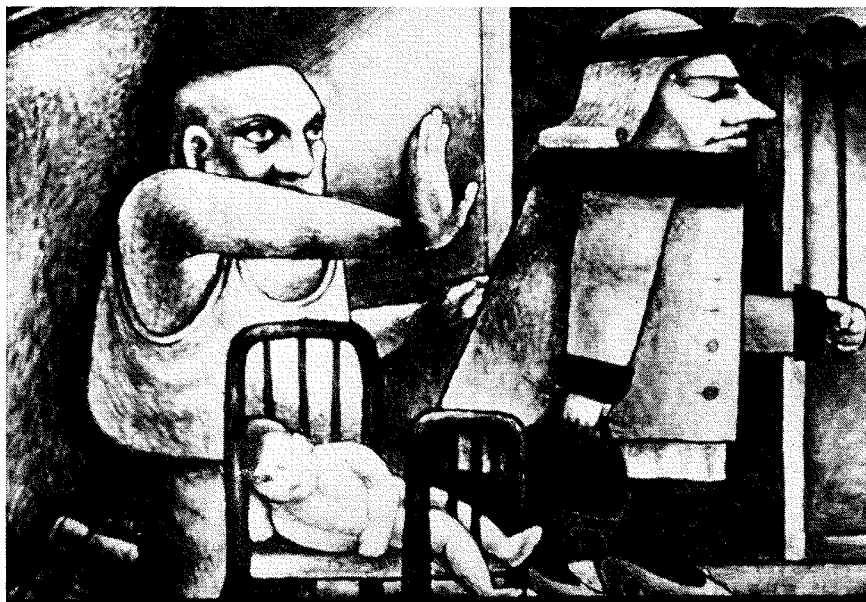
The church certainly has a wide-open door in Argentina. Unfortunately, byzantine politics within the hierarchy seem to be as healthy today as when I left 30 years ago. Although a new, more open era in Argentinian politics seems to be starting, the traditional conservatism of the culture continue to pervade the church. Ordination still is regarded as a ritual that empowers men to make decisions in all aspects of the church life. Lay involvement in conference, union, and division administration remains minimal, too often allowing promotions to be determined by a "buddy system." This discourages young people, and some of those who have entered the Argentinian work seem to be anxious to come to the United States to work in the expanding Spanish work, or even to leave the ministry for other lines of endeavor.

Still I was delighted to find studious, sincere pastors committed to their ministry, with a strong sense of responsibility for the people they serve. I will vividly remember the young man in his next to last year of medical school at the University of Buenos Aires. Between exams he was taking time to assist a young pastor friend in conducting a 5-day Plan to stop smoking. The friends were working on one of the poorest suburbs of the city because the laypeople in the pastor's congregation wanted to start a new church in that run-down neighborhood.

Now, more than ever, Argentina is open to voices of moral responsibility and conviction. It would be a marvellous development if a new generation of ministers and laypeople could break the ecclesiastical patterns of the past and open up the church to a wider vision of its mission in society.

The Art of Character

by Irvin Althage



Departure, 1979

An artist's philosophy is ever changing. When I was young, I was pulled in several directions simultaneously by the traditions of the late 19th and early 20th century European schools of painting, the better illustrators of the *Vanity Fair* and *Saturday Evening Post* "schools," and the new wave in architecture and graphic design: Wright, van der Rohe, and Le Corbusier. The relentless and jumbled progress of art seemed as meaningless and unrelated as the mounting discoveries in all areas of knowledge. Recently, I have been relieved to realize that while the new doesn't necessarily replace the old, new standards do tear away old barriers. Frankly, I feel comfortable in this new atmosphere. As an artist, I am among friends.

On the other hand, being a painter, with vistas constantly opening up before me, has not liberated me from very personal obligations. It seemed to me that Adventism before World War II had a positive appraisal of the world and the proper relationship that each Adventist should take toward the future—more than it does now. With these feelings I turned my attention toward religious painting. During my last year of undergraduate studies, Max Beckmann became my teacher. His painting, wrought with riddles, cruelty, and power, conveyed to my mind a true picture of society: character, nourished by suffering. Like Beckmann, I think the most worthy, though difficult, objective of art is to integrate art with true reality.



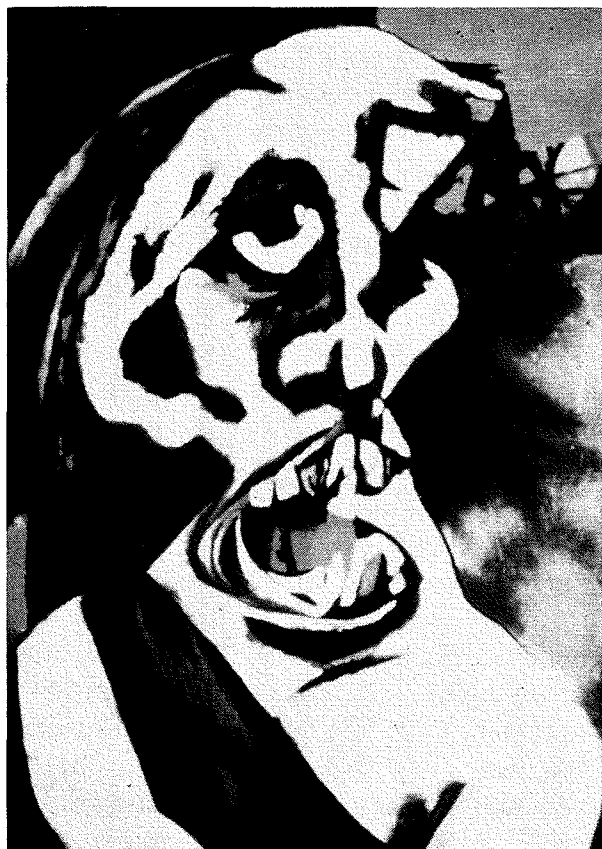
Last Supper: After DaVinci, 1967



Barabbas, Pilate, a Roman Soldier, and Jesus, 1960



He is Blinding the People, 1950



The Victim, 1954

Irvin Althage

Irvin Althage was born October 7, 1917 in St. Louis, Mo. He studied art at Washington University School of Fine Arts, Cranbrook Academy of Art, and San Miguel de Allende. Of all Adventist artists, his teachers were the most famous: Max Beckmann (leader of the German expressionistic movement) and Philip Guston (an abstract-expressionist). Althage taught art at both Union College (1948–1950) and Andrews University (1951–1974), where he served as chairperson of the department. Althage has shown his work in many galleries and museums, including the Corcoran Gallery, Washington, D.C., the Detroit Institute of Arts, and the St. Louis Art Museum. He was probably the first Adventist artist to introduce the church to modern art forms.

On The Bomb

Not Our Only Hope

by Kenneth Harvey Hopp

This special issue was about "Adventists and the Bomb." The word "Adventist" refers to our belief in the second coming of Christ. Not only is there no mention of his coming, there is no mention of a number of passages of Scripture that bear most strongly on the subject of this special feature.

I have no objection to making this world as fair and safe and comfortable as possible during its last few years. What I object to is looking to this world as our only hope, and not seeing the events we deplore as the fulfillment of Bible prophecy.

Kenneth Harvey Hopp obtained his JD degree from Georgetown University in Washington, D.C., and currently practices law in Southern California.

What More Should We Do?

by Michael Scofield

Mr. Dybdahl's article is unclear as to just what audience he is addressing with his admonition of trust in God. Is his audience perhaps those nominal Christians who, he claims, "trust the bomb?" Or is he accusing the readers of *Spectrum* of worshipping "national gods" (or the "sin" of "acknowledging" them) by paying taxes (which he calls "giving them our money," emphasis mine), and voting? Is he accusing the readers

of *Spectrum* of looking to nuclear deterrence as the source of their salvation?

Mr. Dybdahl appears to base his article on a premise that the reader (or whomever his admonitions are directed to) is a hypocritical Christian, fails to trust God, and worships both the state and the bomb. Are we Christian citizens of the United States guilty of such "worship" when we "render unto Caesar that which is Caesars'," or recognize the "divinely ordained" authority of the state? Mr. Dybdahl fails to address concepts posed in Romans 13:1, 2; nor does he assist us in resolving the seeming conflict between Romans 13 and his own apparent concept of the illegitimacy of the state. Rather, he makes us feel guilty to be citizens of any country.

Perhaps because he gives the state no legitimacy, he therefore fails to make a distinction between the morality of the individual and the morality of the state, and further fails to distinguish between the appropriate actions of the individual and the allowable actions of the state. Because he fails to make these distinctions, he further appears to assume (incorrectly) that the enemies of the state are recognized by the Christian to be his own enemies (whom the Christian may later learn to "love").

While an individual Christian may choose to "lay down his weapons" and love his personal enemies, or even enemies of the state, he will inevitably be at odds with many of his neighbors (Christian or otherwise) who feel that military might is necessary for the survival of the state. Pacifism has been expounded by the personal actions of many Christians (and some Adventists) through several wars. What impact did such actions make on Christian "hawks" or agnostic army of-

ficers? Very little, it would appear.

The theme which appears to be behind his entire article is that nuclear weapons are, in fact, so powerful and such a threat that they must be (in a sense) "opposed." He fails to suggest what conscientious Christians ought to do in "combatting" the spread of nuclear weapons. He talks about what would happen if Christians in America renounced the bomb. What does he mean by "renouncing the bomb?" And how many Christians would be necessary to form a "critical mass" for such a spiritual "impact?" Surely many Christians in America already deplore the growth of nuclear weapons. Specifically, what more should we do?

Michael Scofield, senior systems analyst for Hunt-Wesson Foods, is also a regional representative for the Association of Adventist Forums.

No Threat to Eternal Security

by Tim Crosby

I was disappointed by Dybdahl's article on nuclear weapons. Besides the arrogance of asserting that advocates of nuclear deterrence are denying the cross, Dybdahl's logic does not convince.

Dybdahl's implicit premise that the state should live by the rules of the church is as illegitimate as the premise that the church must live under the control of the state. The kingdoms of this world will not be gradually transformed into the kingdom of God, nor do they operate by the same rules Christ placed upon the church.

The use of military force is one of the approved methods of deterrence under the Old Testament system where the church is the state, and, even in the New Testament, Romans 13 is quite clear that there is a justified use of force by the state to deter evil, whether it employ the sword or a modern equivalent. Saying that America should dismantle its nuclear arsenal is like

saying that all policemen should surrender their guns. The same arguments apply. If nuclear weapons are wrong, so are 500-pound bombs, hand grenades, and guns—which have killed many times as many people as nuclear weapons have. But is a gun in the hands of a policeman an instrument of death, or is it an instrument of peace? Is a cruise missile in the hands of a peace-loving nation an instrument of death, or an instrument of peace?

Rather than worry about some hypothetical future catastrophe, is it not better to rid the earth of the evils at hand—say, tobacco and (erstwhile) slavery, to take two issues that are mentioned by Dybdahl and Walden—which have resulted in much greater suffering than nuclear weapons ever have?

Unlike smoking and owning slaves, being the victim of a nuclear attack carries no threat to one's eternal security (and hence it is not "a threat to the temple of the Holy Spirit at least equal to smoking," as Walden posits). Indeed, Dybdahl has given the strongest argument against his own position: "Nuclear weapons, despite their massive power of destruction, are not truly powerful. They may kill millions, but they cannot defeat a single person who trusts in the crucified Christ and follows his example." Exactly. Yet there are other moral problems that *can* defeat a person by preventing him from trusting in Christ and following his example; by comparison with these problems the issue of nuclear weapons is trivial.

Timothy Crosby is the pastor of the Knoxville Grace Seventh-day Adventist Church in Knoxville, Tenn.

If Not Christians, Then Who?

by James W. Walters

Kudos for the special section "Adventists and the Bomb" (Vol. 14, No. 2). You managed to run three mutually exclusive

article-length arguments drawn from a denomination largely apathetic to the whole issue. The authors, my friends from Andrews University school days, couldn't be separated further ideologically.

My basic agreement with Ron Walden's anti-nuclear "Must Christians Oppose Nuclear Weapons?" is overwhelmed by my reservations on Eric Anderson's neo-conservative "The Bishops and Peace" and Tom Dybdahl's pacifist "In God We Trust." The effect of both Anderson's and Dybdahl's pieces is confirmation—seemingly intentional—of existing Adventist near-indifference to the nuclear arms debate. Although the Anderson and Dybdahl articles themselves are poles apart, they both are equally contrary to basic Adventism's philosophy of wholism which bestows inseparable value upon the temporal and the eternal. Such a philosophy led Adventist pioneers to civil disobedience in devotion to the abolition of slavery, and appropriately leads contemporary Adventism into closer company with current United States Catholic bishops than with either Dybdahl or Anderson on nuclear arms.

Dybdahl takes a high, heavenly road beyond reach of any nuclear attack: "(Nuclear weapons) may kill millions, but they cannot defeat a single person who trusts in the crucified Jesus and follows his example." This assertion, which typifies the author's style of argumentation, encapsulates both the value and inadequacy of Dybdahl's position.

Dybdahl's pacifist position achieves its power through the author's single-minded confession of the "foolishness of the cross." Whether the cross "works" is an irrelevant question for Dybdahl. The cross is right. Passive acceptance of violence against one's self is mandatory for the Christian because Jesus accepted the cross. The author's contention is thoroughly religious and he disdains ordinary logic: "I have no arguments here for President Reagan or President Andropov; I have nothing to say about the wisdom of the world." Of such single

commitment and abandon are religious movements born, although few spiritual grandchildren continue the original singular world view.

Jesus himself was basically a pacifist, as Dybdahl correctly argues. He taught, lived out, and died for the ideal of non-violent *agape*. Jesus' death was an unfeigned, pacifist death without parallel as a dramatic demonstration of divine love. His death, ironically, became good news to the disciples, for it alone had pre-eminent power to sway the sinful human heart. We mortals stand in desperate need of the cross as an ideal to draw us out of self-obsession and on to commitment to others. I fully agree with Dybdahl's emphasis on the divine love which reaches its heights in the self-sacrifice of Jesus. Our Lord exemplified an exalted ethical principle.

But Christ's very example raises two most important issues: is Christian love the only principle to be considered? and, how far are Christians obligated to take a single-minded adherence to love? On the second question Dybdahl argues that there is no limit. Our only concern is the *imitatione Christi*. The cross is the Christian's paradigm for dealing with all issues—including that of a threatening global nuclear war. But I wonder, do we truly want judges to routinely turn society's other cheek and set criminals free? Further, should the international community let would-be Hitlers go unchallenged? Is society to receive no punitive challenge this side of the judgment? Pacifistic love, as compelling an ethical principle as it may be, does not itself offer a satisfactory answer to such questions.

Jesus' counsels of perfection (Matthew 5-7) and his passive acceptance of an unjust death were not a new, higher law replacing the Decalogue. His pacifist teaching sets a vision of an ideal fully attainable only in the coming Kingdom. He was not outlining the basis for current social policy. Even less were his counsels of perfection dicta for future social policy. Jesus, anticipating the imminent ending of the age, hyperbolically portrayed the most important but not the

only principle important for contemporary Christian decision-making.

Self-sacrificing love as Christian or secular social policy would be calculated mass suicide. Personal love must be balanced by societal justice. Often justice is love's most basic form in our fallen world. Justice is an equally important though less dramatic principle which must also enter the ethical calculation. Societal justice is the touchstone of Hebrew morality, and universal justice is the basis for the doctrine of final judgment. Just as single proof texts do violence to the rich multifaceted Bible story, so does the citing of single example proofs—even those of Jesus himself. The cross is too great and holy an event to be trivialized by our reading into it unwarranted meanings.

Whereas Dybdhal's Adventism uses divine trust as an overpass to transcend the nuclear arms issue, Eric Anderson provides the church a convenient bypass via the journalists, legislators, and military strategists who can be trusted to handle the matter.

It is no surprise that the U.S. Catholic bishops' pastoral letter "The Challenge of Peace" rates only a C+ as a statement on peacekeeping in Anderson's book. The document basically serves as a foil against which Anderson advances a particular nuclear arms strategy borrowed largely from the neo-conservative Albert Wohlstetter. Because of this essentially extrinsic interest in the pastoral letter, it is at least understandable why Anderson's criticisms are often less germane to the document than to building an alternative case. For instance, Anderson claims that the economic issue of nuclear arms at the expense of the poor is one of two "essential," "simplistic, liberal platitudes" in the letter. As a matter of fact, the lengthy document does not spend even one full page on the topic.

Anderson's basic quarrel with "The Challenge of Peace" deals with the bishops'

methodology and their content. Regarding the former, Anderson is bit inconsistent in his criticism, and in regard to the latter there is purely diametric opposition.

Methodology

Matters of national nuclear arms policy are best left to the experts, claims Anderson. However, if clergy must themselves get involved, their discussion should remain on the level of moral principles rather than in technical complexities beyond their competence. Interestingly, Anderson later criticizes the bishops for their lack of technological sophistication. The bishops, like most other peacemakers in the past 25 years, supposedly possess a "late-1950s" view of nuclear weapons: inaccurate nuclear devices which indiscriminately kill enemy civilians and military alike. Because of the bishops' supposed ignorance of modern accurate missiles their moralizing is largely irrelevant.

The bishops openly acknowledge their lack of technical expertise (although a Yale political science professor was a primary consultant), and merely claim to be religious teachers raising public ethical issues. However, the pastoral letter is only responsible as it is factually based, and here Anderson's charge is inaccurate.

The bishops *do* take into account the ability of modern weapons to precisely attack military targets, but they reject the supposition that this dubious achievement in any way fundamentally changes the nature of nuclear war. They point out that in the Soviet Union, as in the United States, the military installations are not situated in isolated cornfields but are interspersed throughout living and working areas: "The United States Strategic Nuclear Targeting Plan has identified 60 'military' targets within the city of Moscow alone, and . . . forty thousand 'military' targets for nuclear weapons have been identified in the whole of the Soviet Union." The bishops conclude

that whether military bases or cities are targeted, the results to the enemy nation would be almost indistinguishable.

Content

Anderson fails to understand or at least appreciate the peace for which the bishops passionately argue. Such peace can only come from the reduction and eventual elimination of nuclear weapons. This stand is diametrically opposed to Anderson's articulation of peace: that brought by a militarily strong America which prudently and wisely uses its nuclear arms. Anderson believes that a nuclear war fought by accurate missiles targeted on military installations could remain limited and supposedly won. Surely the bishops would agree that a truly limited nuclear war is much less objectionable than a war fought on the basis of Mutually Assured Destruction (MAD), a policy which still permeates Pentagon thinking. However, the bishops are not in the business of mapping out nuclear war scenarios—even *limited* nuclear war plans. They deeply sense that "we are the first generation since Genesis with the power to virtually destroy God's creation," and they are compelled to cry out like the prophets of old. Keeping nuclear war limited is a theoretical possibility, but it is far from assured. The bishops decry hanging the fate of humanity on such a chance. In nuclear war, the communication system linking top leadership to field commanders is in severe jeopardy, and a desperate, frightened field officer probably would not err on the conservative side. In sum, Anderson's peace plan is multi-megatons away from that of the bishops.

A lesson Adventists can learn from the challenge of peace, says Anderson, is that they should avoid the politics of nuclear

arms debate because "the job of representing Christian ideals is already being done by laymen—congressmen, journalists, scholars, and military strategies." That's like telling Jeremiah to go home because the landlords in their stone houses know best how to deal with the field hands. Does being a journalist or congressman in a nominally Christian country guarantee inbred Christian ideals? Unless the church clearly and responsibly articulates its lofty principles in the context of modern life's dilemmas, society is the poorer, and in our present modern dilemma, the earth may not continue to exist as we know it.

Throughout their document, the bishops underscore their roles as religious teachers who are compelled to bring the Gospel to bear on "the signs of the time" (the bishops' words). Contra Anderson, I believe Adventists should learn a different lesson from "The Challenge of Peace." If we are true to our longstanding emphasis on the inseparable spiritual-mental-physical-social aspects of human creation, Adventist concern for "present truth" will thrust Adventists along with other Christians into the forefront of today's abolitionist movement. The abolitionist movement of a century ago was not left to politicians and newspapers, but many morally sensitive Christians—including staunch Adventist leaders—spoke out and lived out a decided stand. Slavery was not merely to be made more humane; it was to be obliterated. Nuclear weapons, which hold the human species hostage to the push of a button, must in the name of the earth's Creator be obliterated from the earth.

If Christians at this crucial time in the world's history do not make this cry, who will? If Adventists merely trust in God for future individual salvation (which is surely ours), or trust secular experts to uphold Christian perspectives, we shirk our God-given stewardship of the earth.

James Walters is assistant professor of Christian ethics at Loma Linda University.

Tom Dybdahl Responds

James Walters, Timothy Crosby, and Michael Scofield all made interesting points about my essay, but let me restrict my response to Mr. Walters and Mr. Crosby. First, I'm sorry that the article did not make my position on nuclear weapons clear to Mr. Walters. Because of what Jesus lived and taught, I believe Christians should oppose the building, deployment, and use of nuclear weapons with their voices, their votes, and their money.

But I do have problems with Mr. Walters' argument that Jesus' "pacifist teaching sets a vision of an ideal fully attainable only in the coming kingdom." We are not to wait for heaven before we start loving our enemies; turning the other cheek is not a strategy for dealing with bullies in the New Jerusalem. In the Sermon on the Mount, Jesus was describing how his followers should behave here and now, and I'm not at all convinced that for Christians to practice self-sacrificing love would mean "calculated mass suicide." The only time it was tried on such a scale—by a non-Christian, Gandhi—it was remarkably successful. There is no telling what God might do for those people who trusted fully in him.

In response to Mr. Crosby, I do not suggest that the state should live by the rules of the church. Quite the contrary: I believe that Christian ethics are for Christians. The behavior Jesus asks for is possible only by miracles of the Holy Spirit. My appeal was for Christians to act like Christians in relating to their government.

I believe there is a permissible use of force by the state, as Romans 13 indicates. But there is also an illegitimate use of force. The difference between a gun in the hand of a policeman and thousands of nuclear bombs in the hands of the state is more than a quantitative one. A gun may kill millions of innocent individuals.

Nowhere in Scripture is there the least

hint that it is proper for the state to kill indiscriminately to protect perceived national interests. It is no coincidence that the Catholic Church, which developed the just war theory, has taken the lead in opposing nuclear weapons. No war with nuclear weapons can be a just war, even for the secular state.

When it comes to nuclear weapons, I am not primarily concerned about a "hypothetical future catastrophe." Nothing is clearer in Christ's teaching than our obligation to feed the hungry and care for the poor, the sick, the homeless. For the richest nation on earth to spend \$285 billion this year on "defense," while millions of people die for lack of basic necessities, seems not simply misguided, but sinful. Believing that, for me to be silent would be to betray my Lord.

Tom Dybdahl works with the Louisiana Coalition on Jails and Prisons.

Eric Anderson Responds

Jim Walters' genial dissent to my essay "The Bishops and Peace" misstates several important issues. I did not urge Adventists to avoid "the politics of the nuclear arms debate" or blindly "trust secular experts." I did question the idea that the moral authority of Christian clergymen makes their political opinions authoritative or that "the church" is ignoring an issue unless the clergy "speak out." In my view, the Catholic bishops did not take seriously enough their own words: "We recognize that the church's teaching authority does not carry the same force when it deals with technical solutions involving particular means as it does when it speaks of principles or ends."

Walters applauds the American bishops because they agree with him. I can similarly praise the French bishops' recent statement ("To Win the Peace"), which defends the morality of the Western nuclear deterrent as a necessary protection against the "dom-

ineering and aggressive ideology of Marxism-Leninism, bent on world conquest," and warns against a sort of "peace" which can be "an invitation to the other party's aggressiveness." But what has been accomplished? Have the two sets of bishops increased the influence of the church? Have they done anything that laypeople were not equally qualified to do?

Although I carefully avoided the emotion-charged issue of whether a nuclear war can be "won," Walters writes as if this is the heart of my argument: peace through wise "utilization" of nukes. Walters ignores two essential points I actually did make. First, "a suicidal all-out superpower exchange may not be the only (or most likely) nuclear danger we need to fear." Second, the United States does not have a credible *deterrent* if our only possible response to any enemy use of nuclear weapons is massive retaliation against enemy civilians. If, as all the evidence indicates, there is no realistic chance for significant cuts in nuclear arsenals in the next 20 years (though a faint chance for some sort of "cap"), then certain prudent conclusions would seem to follow.

Finally, Walters' appeal to the historical example of Adventists and the Abolitionist movement is curious in two ways. I'm

surprised, for one thing, that the 1960s legend of Adventist pioneers engaging in "civil disobedience in devotion to abolition of slavery" still lives on. Surely Walters does not believe that Ellen White's brief reference to the fugitive slave law in 1859 or the unsubstantiated story of John Byington's "underground railroad" activities constitute a vital tradition of civil disobedience. Seventh-day Adventists believed slavery was a great evil, of course, but they had no confidence that this evil could be abolished by political reform. Adventists devoted no time or money to antislavery agitation, and many of them were unwilling even to vote. Jonathan Butler's essay in *The Rise of Adventism* shows all of this clearly.

If we turn to the genuine abolition crusaders, we find another problem. Many of them were hopeful that "moral suasion" and/or peaceful political action could lead to the end of slavery. That is not what happened, of course. For the life of me, I cannot see why a peace advocate would keep reminding us of a wrong that was only corrected by military force.

Eric Anderson is a professor of history at Pacific Union College.

On Spiritual Warfare

Casting Out Demons and Spiritual Revival

by Tim Crosby

The paper produced by the Biblical Research Institute on spiritual warfare, mentioned in Debra Nelson's article on the subject (*Spectrum*, Vol. 14, No. 2, p. 8), seems

to be, on the whole, a balanced document with much needed cautions against very real problems and dangers in the movement. I have had virtually no experience in deliverance ministry (but then, neither did the committee). However, a reading of the paper revealed several questionable conclusions.

First, the committee objected to the reports of extended struggle with the demons lasting for hours, feeling that the

process should be short and simple as seems to have been the case with almost all of the Gospel accounts. However, there is evidence that certain events are telescoped by the Gospel writers into a few moments when they may actually have involved a longer period of time.¹ There are hints of an extended struggle in Mark's account of the Gerasene demoniac (Mark 5, NIV) such as the verb tense (Jesus "was saying" to the demon, "come out!") and the fact that the evil spirit begged Jesus "again and again," etc.

At any rate, it may not be legitimate to assume that Christians have exactly the same instantaneous authority over demons as Christ himself. In one instance (Mark 9:14ff.), the disciples, to whom Christ had already given authority over demons (Mark 3:15), nevertheless failed in an attempt to cast one out, and Christ told them that that kind of demon came out only by prayer and (many manuscripts add) fasting—which would seem to imply an extended process. Nevertheless, Christ himself proceeded to cast out the demon immediately without prayer—something the disciples could not do.²

Second, the Biblical Research Institute report makes much of the fact that pagan societies have beliefs and practices relating to exorcism which are very similar to the beliefs and practices of the current deliverance ministry movement. If this is significant, then, by analogy, the fact that speaking in tongues is practiced by pagans and Hindu priests, or that speaking in an previously-unlearned language is one sure sign of demon possession (one finding of the committee), would make the gift of tongues illegitimate.

Numerous parallels exist between pagan methods of healing or exorcism and biblical methods. For example, consider the following statement:

To ward off or remove a plague, it was anciently the custom among the heathen to make an image of gold, silver, or other material, of that which caused the destruction, or of the object or part of the body specially affected. This was set up on a pillar or in some

conspicuous place, and was supposed to be an effectual protection against the evils thus represented (PP 587).

In this description of what is today known as "sympathetic magic," Ellen White is commenting on the Philistines "five golden emerods, and five golden mice" which they sent back with the ark to Palestine, but her comments also shed light on the brass serpent of Moses (Numbers 21:8,9), which scholars have long believed involves sympathetic magic. Whatever later interpretation may have been placed upon this incident, it is probable that Moses, under divine guidance, was simply using the best medical science of his day.

Christ himself, on at least three occasions (Mark 7:33, 8:23, John 9:6), made use of saliva and other elements of contemporary faith-healing practice in healing deaf-mutes. According to A.E. Harvey,

Jesus' procedure conforms closely to that of miracle-healers in many parts of the world: the touch, the spittle, and the solemn words of command (in Hebrew, a sacred language to the Jews) are all typical details, and the raising of the eyes to heaven and the sign can also be paralleled from magical techniques" (*NEB Companion to the New Testament* (Oxford University Press, 1970), p. 147).

This was hardly orthodox; in the Mishnaic tractate *Sanhedrin* (10:1) Rabbi Akiba is reported as cursing anyone who utters charms over a wound; the Tosephta adds spitting to the utterance of charms. Evidently these actions served as a means of nonverbal communication with the patients who could not communicate normally, thus enabling them to exercise faith. The point of all this is that parallels to heathen rituals, although they may call for caution, prove nothing.

Third, the report deplors the tendency among spiritual warfare practitioners to find a special demon for every specific disease or sin. The committee's point that many temptations come from our own sinful minds (cp. James 1:14) is well taken. I myself find it hard to believe that there is such a thing as a demon of "allergy" or "nutrition" (shouldn't it be "malnutrition"?). Nevertheless, it does seem logical that demons, like human beings, are specialists, does it

not? Furthermore, Ellen White seems to actually support such a concept. She speaks of a “whole catalog of evil spirits” such as pride, avarice, and temperance, etc. (4T 45).³

Her statements about the demon of intemperance are of particular interest: “The demon of intemperance is not easily conquered. It is of giant strength and hard to overcome.” (CH 609) This is not merely a figure of speech: “In dealing with the victims of intemperance, we must remember that we are not dealing with sane men, but with those who for the time being are under the power of a demon” (MH 172); “Indulgence in intoxicating liquor places a man wholly under the control of the demon who devised this stimulant in order to deface and destroy the moral image of God (Te 32); “Thus he (Satan) works when he entices men to sell the soul for liquor. He takes possession of body, mind, and soul, and it is no longer the man, but Satan, who acts” (MM 114).

Obviously, unless a demon can be omnipresent, there must be millions of demons of intemperance (they must do other things too) to occupy all of the drunks in the world at any one time. This may seem a bit farfetched, but I am acquainted with cases in which the spiritual deliverance of an intoxicated person (one with a blood alcohol level of 400 mg/dl was on the verge of death) produced sudden complete soberness.⁴ At any rate, here is a clear example of something that is believed to have a perfectly adequate natural explanation (alcohol) being ascribed to demons by an inspired writer. I am also familiar with two cases where individuals with severe allergies to a wide variety of foods since birth are now able to eat anything, after a spiritual deliverance.⁵

One characteristic of honest scholarship is that it does not attempt to suppress contrary evidence. Unfortunately, on this point, the Biblical Research Institute document does

not measure up. The report cites all the negative Ellen White statements about exorcism, most of which relate to the Mackinac case (33M 362–78, 2SM 40–47), plus a single sentence quoted without context: “We are none of us to seek to cast out devils, lest we ourselves be cast out” (Lt 96, 1900), omitting the preceding qualification, “unless we know that we have a commission from on high.” The report is totally silent as to positive statements such as these:

I said that if the church had always retained her peculiar, holy character, the power of the Holy Spirit which was imparted to the disciples would still be with her. The sick would be healed, devils would be rebuked and cast out, and she would be mighty and a terror to her enemies (EW 227, cp. DA 823).

Souls possessed with evil spirits will present themselves before us. We must cultivate the spirit of earnest prayer, mingled with genuine faith to save them from ruin, and this will confirm our faith. God designs that the sick, the unfortunate, those possessed with evil spirits, shall hear His voice through us (Ms 65b, 1898; part in WM 22).

Satan takes possession of the minds of men today. In my labors in the cause of God, I have again and again met those who have been thus possessed, and in the name of the Lord I have rebuked the evil spirit (2SM 353).

Last, Ellen White apparently did not share the committee’s reservations about directly rebuking the demons, as is indicated by several accounts of confrontation which appear in her early autobiographical works. One midnight her small son Edson began fighting the air and screaming “no, no!” After prayer, her husband “rebuked the evil spirit in the name of the Lord,” and Edson fell asleep (LS 138; cp. 144, 2SG 106, 139). Ellen White on occasion brought individuals out of vision by “rebuking the spirit which controlled them” (2SM 77), and her husband had to rebuke the evil spirit of two men who disturbed their meeting (LS 82). Once she healed a young lady “subject to fits” by praying, putting her arms around her, rebuking the power of Satan, and bidding her “go free,” which immediately stopped the fit (2SG 71/2; cp. 65). She seems to have regarded extremely fractious children as a problem of demon possession (RH, April 14, 1885; cp. Sept. 19, 1854; April 11, 1871; 4SGa 139; 2T 82).

Most of these experiences occurred early in her ministry. That the negative statements on casting out demons come after the turn of the century has some interesting implications. There is some evidence that charismatic abilities have a peculiar tendency to fade over time. Thus Paul, whose healing powers were so potent early in his apostolic career that he could heal at a distance with handkerchiefs (Acts 19:11, 12, cp. 28:8,9), later could not even heal his own co-worker (2 Tim. 4:20). A rather strong case could be made that most of the charismatic experiences in scripture occur early in the spiritual career of the individual or the group.⁶ Ellen White's healing powers, frequently exercised in the 1840's and 1850's, seem to have gradually waned along with her open visions.

It also seems that once an entire church has passed beyond the charismatic stage, which is characterized by enthusiastic piety and spiritual virility but also by anarchy and fanaticism, it is loath to return to it (witness the Christian church's opposition to Montanism in the second and third centuries) because the charismatic revival poses a threat to the ecclesiastical status quo and the church's respectable image. What we may be seeing, then, in the current appearance of spiritual warfare is a revival of "primitive" Adventist charisma opposed by a "modernist" hierarchy. The church has long since grown comfortable with a more mature, rationalistic, organizational stage in which the danger is not fanaticism but formalism, apathy, and spiritual impotence. I hope the two groups will make peace, and realize the need for a balance between these opposite dangers.

There is real danger in confronting demons; no one should get involved in it without an unmistakable and unavoidable call from God (some who have are now in insane asylums). It might be helpful to do a scientific study to evaluate the long-term effectiveness of spiritual warfare as opposed to conventional psychological methods. Still, perhaps the best counsel for us is that of Luke

9:49-50: "Master," said John, "we saw a man driving out demons in your name and we tried to stop him, because he is not one of us." "Do not stop him," Jesus said, "for whoever is not against you is for you."

Timothy Crosby is the pastor of the Knoxville Grace Seventh-day Adventist Church in Knoxville, Tenn.

NOTES AND REFERENCES

1. For example, Mark reports that it took a day for the fig tree which Jesus cursed to wither (Mark 11); yet Matthew, writing later, and perhaps wishing to add more punch to the story, reports that the fig tree withered "at once," causing the disciples to marvel (Matthew 21:11ff).

2. According to Daniel 10:13, Gabriel struggled for three weeks with the demonic prince of Persia before gaining victory with the aid of Michael. One Ellen White statement, "Satan and his angels are unwilling to lose their prey. They contend and battle with the holy angels, and the conflict is severe" (1T 301) would seem to indicate that deliverance can sometimes be an extended and exhausting process, as numerous legitimate cases indicate.

3. She speaks of demons of selfishness (DA 294, 5BC 1102), greed (Ed 92), appetite (Lt 9, 1887), passion (OHC 274, pp 668), jealousy (PP 650), strife (AH 178), unkindness (SL 16), heresy (UL 275), and, more frequently, intemperance.

4. Something similar occurs in the gospels. Whereas all the synoptic writers say that the boy at the foot of the mount of transfiguration was demon possessed (Luke 9:39, Mark 9:17, Matthew 17:18), Matthew reports him as being sick with epilepsy (Matthew 17:15). Evidently, epilepsy was considered to be demon possession; no distinction is made between them. These "natural-versus-supernatural" paradoxes admit no easy answer.

5. However, one should not assume that deliverance is the only possible cure for such a problem. Consider the following statement from E. Stanley Jones, famous missionary to India: "A woman came to one of our Ashrams, allergic to peaches; the acid in the peaches upset her. She surrendered herself to God, and found that the acid was in her, not in the peaches. When she got rid of her conflicts, she began to eat peaches without harm. A very intelligent negro said at one of our Ashrams: 'I thought I couldn't eat this, that, and the other, and now here I'm eating everything, including onions—and I've

never eaten onions in my life.' One woman said that she had 18 allergies; she surrendered her conflicts to God and how has conquered all those supposed allergies but two." E. Stanley Jones, *The Way to Power and Poise*, Nashville: Abingdom Press, 1949, p. 152.

6. At Saul's anointing (1 Samuel 10), at the ordination of the 70 elders (Numbers 11), at the beginning of the Apostles' mission (Acts 2), at the baptism of the first converts in certain areas (Acts 10, Acts 19), and in the infancy of the Corinthian church (1 Cor 12-14; note 3:1, 13:11). Likewise, the history of charismatic phenomena in the Seventh-day Adventist Church (tongues-speaking, prostration, visions, healing, etc.) centers around its infancy.

Exorcism and Possession as Rebellion

by Stanley G. Sturges

Spectrum (Vol. 14, No. 2) recently published a description of Adventist ministers who specialize in casting out demons. Pastors should be wary of the impact of what is becoming, within Adventism, an increasingly acceptable means of dealing with unexplainable behavior: demonology. In another article, in *Adventist Review*, a woman reported an abused childhood, a bad marriage, and then described how a demon within her picked up a butcher knife and threw it at her husband. The woman tormented by marriage deserves more than an endorsement of her excuse for her threatening behavior. Even though it is a short-cut to join forces with her and find even more demons, would it not be better to quietly restore her sense of responsibility and self esteem?

Unexplained, troublesome behavior is a problem for all of us, but simply accusing the troubled person of evil doesn't help. Many individuals continue to act out of step, unable to live normal lives. When the actions of others create anxiety and torment, the issue is no longer abstract and can become the personal conviction that evil is intruding from outside. From this point it is but a short step to feel the evil has been

personified or to feel under the control of a powerful external force.¹ In these circumstances we not only feel evil directed toward us, but we fell evil ourselves. On occasion we project these unacceptable impulses on some other object or person which then relieves us of the responsibility for our own unacceptable thoughts.²

A person "demon possessed" can be deviant while at the same time socially approved. Behaving possessed enables him or her to express, without retribution, express hostility toward spouse, family, or community. When the personality deteriorates, and the individual attacks or even injures others, then the condition may even be excused as beyond the individual's control. Behavior described as demon possession or harassment may be eeked out in small increments to explain accidents, economic reversals, trauma, disease, or personal misfortune.

There are several psychiatric syndromes or disorders whose symptoms sound remarkably similar to cases to demon possession. Multiple personality disorder most closely approximates the appearance of demon possession. Modern day methods of diagnosing this disorder include the hypnotic trance, which is used to establish the qualities and psychologies of the personalities.⁴ This technique brings to mind "calling out the demons," or establishing a hierarchy of demons, as in the Bubek method.⁵ As in demon possession, females with multiple personality disorder far outnumber males, and just as there seems to be a growing multiplicity of demons in the possessed, so those with multiple personality disorder come up with more and more personalities. A test has been developed, using the electroencephalogram, which measures a differential response of the brain to the different dissociated states, and there are now group therapy techniques used to resolve conflicts among the warring personalities.^{6,7} Those with multiple personality disorder have a history of being abused as children, a history also common to the "possessed."

Confusing demon possession with the vile obscenities, barks, screams, and violent body contortions of a person with Gilles de la Tourette syndrome is also easy to understand. Most Tourettes patients have electroencephalogram abnormalities, indicating a central nervous system defect. The patient responds quite well to haloperidol, an anti-psychotic drug. The novel and film *The Exorcist* are thought to represent a Tourettes case.⁸

Those suffering from temporal lobe epilepsy exhibit behavior that might also be labeled demon possession. The condition may show electroencephalographic abnormalities, and is characterized by seizures, strange sensations, periodic amnesia, paranoid thinking, and auditory hallucinations.⁹ Anti-convulsant drugs can help control these symptoms.

Paranoid schizophrenia includes in its broad range of symptoms magical thinking, superstition, and even the conviction that demons are selecting the individual for persecution. Unfocused anger and violence may result when the delusions are acted upon. Cultural variations of schizophrenia are occasionally seen and described as "running amok." In Malaya, this variation of schizophrenia is characterized by a person brooding quietly and then losing control, jumping up with a terrifying yell, attacking individuals and often killing them. Amnesia often follows.¹⁰

Hysteria is a baffling condition first described in detail by Paul Briquet in 1859. The symptoms include a bizarre constellation of spasms, seizures, pseudoparalysis, and strange gait disturbances. Hysteria is usually not characterized by personality deterioration, but can be contagious, as in the nuns of Loudun who felt they were possessed by the evil genius of their confessor, Urbain Grandier.¹¹ They portrayed uninhibited self-exposure, and overt sexual movements attributed to the devil himself. The nuns were not held responsible for their behavior because the phenomenon was seen as caused by external forces.¹²

When demon possession is claimed, the

demon's identify and activity are determined by the person's own history, religious background, and belief system. Even though possession states may be associated with various toxic conditions affecting the nervous system, the reaction of the individual still reflects the subject's own personality, and the immediate problems and tensions of his society.¹³ Exorcists also shape and reinforce the "possession" through questioning and conversing with the demons.

Sometimes this questioning trains the individual in demon possession. One exorcism technique, the creation of excitement to the point of trance, induces marked suggestibility in the victim. If an exorcist asks leading questions, and deprives the subject of sleep over an extended period of time, a suggestible individual may admit possession. The exorcist, in effect, supplies answers to him or her for various unacceptable activities and supports the victim's simplistic excuse, "the devil made me do it."¹⁴

Exorcists have their payoffs: they can claim the authority to call upon God to attack the devil. They are viewed with gratitude as victims are made to feel worthy of God's attention. Their special knowledge places them in an elite group outside of that offering ordinary pastoral services. Just as the demon-possessed person finds aggressive activity culturally acceptable, so the minister practicing "deliverance ministry" finds rebellion against the church establishment socially acceptable.

Today, in American or Adventist cultures, capitalizing on feelings of dependency and anxiety, and further assuming the role of a powerful mediator between the sick and the supernatural, is not responsible. Understanding and dealing with evil in our society should not become a ritualistic exploitation of people with problems.

Stanley Sturges, M.D., is currently director of psychiatry at St. Vincent Hospital and Medical Center in Portland, Oregon. He was previously director of psychiatry at Kettering Medical Center in Ohio.

NOTES AND REFERENCES

1. Russell, J., *The Devil. Perceptions of Evil from Antiquity to Primitive Christianity*. Bengenfield, New Jersey: Meridan Press, 1979.
2. Trethowan, W., "Exorcism: A Psychiatric Viewpoint," *Journal of Medical Ethics*, 2:127-137, 1976.
3. Pattison, E., Wintrob, R.N., "Possession and Exorcism in Contemporary America," *Journal of Operational Psychiatry*, 121:1, pp 13-20, 1981.
4. Braun, B., "Uses of Hypnosis with Multiple Personality," *Psychiatric Annals*, 14:1, January 1984.
5. Bubek, M., "The Adversary," *The Christian Versus Demon Activity*, Chicago: Moody Press, 1975.
6. Putnam, F., "Traces of Eve's Faces," *Psychology Today*, October 1982.
7. Caul, D., "Group and Videotape Techniques for Multiple Personality Disorder," *Psychiatric Annals*, 14:1, January 1984.
8. Olds, S., "Terrible to Have; Terrible to Live With," *Today's Health*, Volume 53:9, October 1975.
9. Blumer, D., "Temporal Lobe Epilepsy and its Psychiatric Significance," *Psychiatric Aspects of Neurological Disease*, New York: Grune and Stratton, 1975.
10. Arieti, S., *American Handbook of Psychiatry*, Volume I, Basic Books, Inc., New York, 1969.
11. Briquet, P., *Traite de l'Hysterie*, Paris, J.B. Bailliere et Fils, 1859.
12. Daraul, A., *Witches and Sorcerers*, New York: Citadel Press, 1966.
13. Ehrenwald, J., "Possession and Exorcism: Delusions Shared and Compounded." *Journal of American Academy of Psychoanalysis*, Volume III; 105-119, January 1975.
14. *Psychiatric News*, June 3, 1977. Demon possession discussed at psychologist's meeting.

On Church Structure

Don't Eliminate the Unions

by Earl W. Amundson

The Association of Adventist Forums (AAF) is to be commended for its contribution to the current discussion on structural change in the Adventist church. This writer welcomes organizational studies by other groups as well, e.g., the Pacific Union Conference, the North Pacific Union Conference, and the General Conference. I anticipate that a synthesis of these studies will reveal the truth about our church's administrative performance. The church needs to be known for its search for the truth about ourselves, instead of by our avoidance of it. When a people openly discuss ideas, commitments, concerns, and expectations, and searches together for mutually satisfying answers, we see a people who are active, vigorous, and energetic. This kind of activity is in itself a witness for others.

The church has struggled with its

organizational problems since apostolic times. While I Corinthians 12 declares the dependency of the parts upon each other and upon the head, Jesus Christ, for wholeness and health, too frequently the various members rush in all directions, duplicating functions, wasting resources, and ignoring the needs, skills, and resources of the entire body.

The sentiment of church membership in North America clearly calls for leadership to help laity reflect about the church itself. This call cannot be dismissed with a "let's close our debate and get on with the work" answer. Leaders and members alike should be agents of institutional change in order to more appropriately express our distinctive faith and doctrines. The church does not have a mission—but it must care for itself as well as for the world. In fact, it must care for itself in order that it may care for the world.

Max Weber wrote a description of the Prussian Army and the Roman Catholic Church that characterizes other church organizations. He described a mechanical, hierarchical, impersonal organization in

which every person had his niche. Innovation, initiation, and energy for responding to challenges moved primarily from the top, down through the echelons of workers, soldiers, and priests. People in the organizations he described seemed incapable of revolt, thwarted creativity, and felt the meaninglessness of their work or their position in the organization.¹ The various groups currently studying church structure are significant in that the church, facing multiple challenges internal and external, can do so only as it reforms its own understanding of organization and leadership. Transforming the present climate of the church will require knowledge, skill, and a great amount of energy.

The AAF Task Force on Church Structure proposes to eliminate union conferences and to replace them with a few regional offices “sensitive to the needs and interests of their respective regions,” and staffed by appointees of the elected officers of the North American Division. The Pacific Union Conference Special Commission on Church Structure also called for the dissolution of the unions, or at least the elimination of the departments (which function best at the local levels). Both groups appeal for a greater participation of lay members in the church structure and its decision-making processes, and for certain structural changes, in order to make church government truly representative.

Substituting “regional offices” for union conferences would essentially mean the merging of eight unions into five “regions” with appointees instead of elected personnel. Five large regions would be less “sensitive to the needs and interests of their respective regions” than the present unions are to their areas. The present union structure is acutely aware of the needs of the conferences and institutions. When a conference has financial problems, they turn to the union for help. In scores of ways, the union is there to coordinate and respond to needs on the local level. The union represents the General Conference in a

given geographic area and secures unity of action.

The suggestion to have the North American Division direct the local conferences is not new. That was essentially the type of organization that existed from 1863 to 1901—two recognized organizational levels—the local conference and the General Conference.² It was to this type of organization that Ellen White referred when she called for “a renovation, a reorganization.”³ The leading brethren, in close counsel with White, led out in developing a form of organization that would bind the local conferences together in union conferences,⁴ with the union president being a member of the General Conference Committee. Of this plan, White said, “I want to say that from the light given me by God, there should have been years ago organizations such as are now proposed.”⁵ The proposed Forum plan for the future actually was effective for “the fledgling church of a century ago,” but not satisfactory for a growing church that could best function under God with responsibility shared on a broader base. Decentralization was the theme of the 1901 General Conference Session.

While most of the departmental relationships of the church could function out of the North American Division office, the union can more effectively direct the publishing, educational, and religious liberty work than can the local conference. For instance, it is impractical for a local conference to operate its own Home, Health, Education Service, even for a large conference to, but a union can. Many conferences do nothing for their teachers by way of in-service programs, education councils, workshops, curriculum, and code development, etc. But a union can do all of this, and more. These functions would not be duplicated anywhere else, and the other departmental work being done on the division and local levels would eliminate duplication and save on costs.

The union conference is the "building block" of the General Conference—not the division. The division is the General Conference in a certain geographic area, and the union forms the connecting link between the General Conference and the local field. Eliminating unions would centralize authority in the General Conference more than under the present arrangement.

On that subject Ellen White made this interesting observation: "There is need of a most earnest, thorough work to be now carried forward in all our churches. We are now to understand whether all our printing plants and all our sanitariums are to be under the control of the General Conference. I answer, Nay. It has been a necessity to organize union conferences, that the General Conference shall not exercise dictation over all the separate conferences. The power vested in the conference is not to be centered in one man, or two men, or six men; there is to be a council of men over the separate division."⁶

While decentralization provides a degree of local autonomy, a central thrust for the overall mission must be maintained. Without strong and autonomous local leadership no institution can properly function. But without strong central leadership no institution can be unified. The division of power is thus a problem every institution has to solve and involves two things: (1) the development of independent command at the lowest level possible, and (2) the development of an objective yardstick to measure performance in these local commands.⁷

Earl W. Amundson is currently president of the Atlantic Union Conference and a consulting editor for *Spectrum*.

NOTES AND REFERENCES

1. Robert C. Worley, *Change in the Church*, The Westminster Press, Philadelphia, p. 27.
2. Arthur White, *The Early Elmshaven Years*, Review and Herald, 1981, pp. 70, 71.
3. GC Bulletin, 1901, p. 26.
4. Arthur White, p. 85.

5. GC Bulletin, 1901, p. 68.

6. MS. 26, 1903, p. 1.

7. Peter F. Drucker, *Concept of the Corporation*, New American Library, pp. 37-39.

Church Should Support the Independent Press

by Bonnie Dwyer

Controversy surrounding the release of information to church members about Ellen White, Ron Graybill, and various officers involved with Davenport funds has drawn attention to the serious communication problems in the church. Thus the AAF task force model constitution with its section on freedom of information comes at an important time and provides a good basis for discussion of internal church communication.

In the United States, such a discussion must first acknowledge that we live in a society which holds freedom of speech sacred, and which by law seeks to encourage a marketplace of ideas. Expectations for free-flowing information in the church are established by these American traditions. Article 7 (Freedom of Information) holds as much importance for the task force constitution as the First Amendment does for the U.S. Constitution.

Whether or not any other structural changes proposed by the model constitution are made, Article 7 deserves to be included in every conference constitution. It makes three particularly important points: conferences shall recognize that information must be made available to church members, documents shall be available for public inspection, and all conference meetings (except executive sessions) shall be open to the public. This article would let sunshine into the denomination as never before, just as U.S. "sunshine" laws opened up government files to all citizens—not just to the press.

The proposals made by the task force for the establishment of a Board of Information

and a conference news publication at arms length from the conference administration are interesting, but establishing such a board and publication will require considerable money, and major changes in the current policies and organization of the church. In other words, it will take time and debate over current and future papers, careers, and empires.

There are other ways to encourage the dissemination of information that Article 7 is trying to achieve. Currently, membership lists are not generally available to Adventist, but non-official, organizations. Most independent organizations are barred from advertising in church papers, which makes it difficult to let church members know about other information sources. Thus, independent publications find it hard to achieve wide circulation within the church. Because there really is no way for a church member to reach all other members of the church outside of the official publications, church officers end up deciding what church members read.

One way for the denomination to encourage a plurality of voices would be to sell membership lists to interested publications and to allow independent organizations to advertise their journals within church papers, or, denominational publications and institutions could sell lists of subscribers and employees to publishers of independent publications. None of these steps would cost the denomination money, and would actually generate funds. More importantly, these actions would foster a marketplace of ideas within the church and allow individuals to decide what they wanted to read, rather than to have church officials decide.

In addition, publications need direct financial support; journalism is an expensive process because it is time-consuming and labor-intensive work. It is not just within Adventism that publications struggle. National opinion journals, which have the advantage of much larger audiences than the

number of members in the Seventh-day Adventist Church, fight for financial survival. Many have long since gone out of business, and virtually all those still publishing lose money regularly. Benefactors play a major role in those publications continuing to appear. William F. Buckley's fortune keeps *The National Review* going despite the fact that the magazine has lost money for the last 28 years. Within the church, *Spectrum's* advisory council makes an essential contribution to sustaining *Spectrum*. Other such systems need to be developed.

Furthermore, while the model constitution admirably seeks to spread expense among all church members, proposing the establishment of one conference news publication would still produce only one publication. A plurality of vigorous voices should be encouraged in order to discuss important issues facing the church. Perhaps the church could consider establishing a grant system similar to that of the National Endowment for the Humanities. Offering envelopes might have a category added called "media endowment fund" which members could designate as the destination for their donations. Such a fund could finance special publishing efforts, and might even be extended beyond the print media to encourage journalistic projects in video and audio tapes, or in specials for cable TV.

With open access to information within the denominational structure, the ability to advertise to church members via the mail, and financial grants to supplement income, Adventism's independent press could flourish as never before. As long as they provided services valued by members, official church journals would also remain healthy.

The task force is to be commended for setting forth methods to improve our communication system, but the conversation about how to achieve a better-informed church has just begun.

Bonnie Dwyer is a graduate student in journalism at California State University in Fullerton and the news editor for *Spectrum*.

Top Down or Bottom-up?

by Michael Scofield

The General Conference, unions, and local conferences have created a number of committees and commissions on church structure since the Association of Adventist Forums created its Task Force on Church Structure. However, the focus of the Forum task force is distinct from many of these other committees. They assume that the present distribution of authority will continue to flow from the top down and therefore they explore how following the corporate model of organization might lead the church to be more efficient. The Forum task force, on the other hand, generally holds the view that church authority originates in the whole of the church membership; therefore it focuses on how a governmental model, concerned with the source, transfer, and legitimation of authority, might take the Adventist Church more representative.

According to a democratic governmental model, the will of the majority and the best reflection of many minds is given great importance. Perhaps it is therefore not surprising that the original name of the task force stressed lay involvement in the church. Although laymembers may now possess this authority in a theoretical sense, an increasing number feel that they are not actually able to exercise that authority. Many feel that leaders are not sufficiently accountable to the membership. (In my opinion, the conduct of church officials before and after recent financial scandals has exhibited this lack of accountability.)

The fundamental location for the transfer of authority—which was the main interest of the task force—occurs in the local conference, as specified by a constitution and the requirements of the *Church Manual*.

Thus, the task force worked hard to craft a model constitution which made the process of representative government actual and functional, rather than merely symbolic (as it is in the Adventist Church today).

Mechanisms of election, referendum, and recall; guarantees of information; checks and balances; and adjudicatory functions all help the average member influence the church, and make the leaders of the denomination more accountable to the membership. Greater accountability can cause stress. I suspect that the goals and values of the membership have diverged from those of Adventism of 50 or 80 years ago. Yet many of the metaphors and goals, and styles of management of most leaders, reflect the older, traditional values. Often those differences in values and goals are disguised in largely symbolic rites of representation. With more actual lay involvement, more stress and trauma may occur. Maturation is not always easy.

While unsettling, the turmoil produced by these new political tools can also be beneficial. Now, the church is facing the possibility of schism. We are perilously close to two Adventisms: the first a complex and well-developed network of legal corporations with a guaranteed income (tithe) and a leadership immune from accountability to the other Adventism, a fellowship of believers in local congregations which are, ultimately, the Body of Christ. The model constitution introduces mechanisms for more dialogue and communication between these two Adventist communities, thus reducing the seismic tensions which have been developing, at least in North America.

In significant contrast to the focus of the Forum task force, at least one other church structure committee (on which this author now serves) starts with some very different assumptions. It has tended, so far, to treat the processes of union, conference, and local church as part of a corporation, with

authority delegated from the top down. Beginning with that assumption, attempts are made to employ the tools of corporate management theory (Peter Drucker & such) to organize the work, delegate tasks, assign responsibilities, etc.

Such theories may be appropriate in limited situations, such as within the confines of a particular institution (a hospital, for example) where authority does genuinely flow down from the board of directors. But to apply such theory to the relationship between a conference and a local church is both impractical, and ecclesiologicaly improper. A departmental director, for example, in a local conference cannot command lay workers in the field. He does not sign their paycheck. In fact a departmental director does not have line authority and often lacks real authority over a local pastor. Here, one must ask where the incentive for doing anything in the life of the church should originate—at the conference office or the local church? Top-down, or bottom-up? In a volunteer organization, locally conceived and planned activities have a greater change of getting support.

The committee in question has totally ignored the mechanisms by which authority flows from the membership to the leadership. This is, to an extent, understandable,

because the committee is sponsored by a union and basic changes in the flow of authority might threaten the power of the union president and union conference committee. Hence, it is left to a task force sponsored by an independent group such as the Association of Adventist Forums, to attack the philosophical and practical problems of representation facing the Adventist Church.

Even if the recommendations of the Adventist Forums task force are accepted by a board consensus of informed and thoughtful members in North America, the great challenge is to implement the changes it recommends. The present structure and bureaucracy is well-entrenched. Few leaders will endorse new directions that will alter their patterns of behavior and accountability or even eliminate their own jobs. The membership and local pastors must start creating a more open church. It will not come instantly, but change must come, step-by-step. Let us hope that with publication of the task force report, fundamental change in the Adventist Church has already begun.

Michael Scofield, senior systems analyst for Hunt-Wesson Foods, is also a regional representative for the Association of Adventist Forums and served on its Task Force on Church Structure.

CORRECTION

We wish to correct several errors in Eric Anderson's essay "The Bishops and Peace" (Vol. 14, No. 2), none of which were the author's fault. Fortunately, none of the errors misconstrued Anderson's own views on nuclear weapons. Two sentences were inadvertently truncated. The first of the six numbered statements on page 30 should have read: "Informed realists in foreign policy establishments *as well as* pacifists should oppose aiming to kill bystanders: indiscriminate threats paralyze the West, not the East." The second sentence on page 32 should have read: "Like President Reagan in the *MX* thicket, they call for 'an independent commission . . .'" Also, the first paragraph of the essay was unfortunately changed so that the Catholic bishops' debate over the words "halt" or "curb" was misreported and their choice of words was inadvertently labelled "brazen"—a charge Anderson did not make. Finally, the names of historian Eric Voegelin, author Lawrence Beilenson, and the World War I battle Passchendaele were misspelled.

Five Books for Your Children

Eileen Lantry. *Miss Marian's Gold*. 80pp. Mountain View, CA: Pacific Press Pub. Ass., 1981. \$5.95 (paper).

Kimber/J. Lantry. *Uncle Uriah and Tad*. 80pp. Mountain View, CA: Pacific Press Pub. Ass., 1981. \$5.95 (paper).

Patricia Maxwell. *A Soldier for Jesus: The First Adventist Missionary*. 77pp. Mountain View, CA: Pacific Press Pub. Ass., 1981. \$5.95 (paper).

Connie Wells Nowlan. *The Man Who Wouldn't Listen*. 96pp. Mountain View, CA: Pacific Press Pub. Ass., 1982. \$4.95 (paper).

Barbara Westphal. *Gaucholand Boy: The Frank Westphals in South America*. 94pp. Mountain View, CA: Pacific Press Pub. Ass., 1982. \$4.95 (paper).

reviewed by Peggy Corbett

The story is told of first graders who were diligently learning to read—or so the teacher thought. The children were reading round-robin style and the next passage to be read was: “No, Nip, No! No, no, Nip!” Little Jane’s turn came; she took a long pause, and then in response to the teacher’s prodding, heaved a sigh and blurted out, “four no’s and two Nip’s!” The message blares from the anecdote: give the children some content.

Many children of an earlier age learned to read from the great poetry, drama, and wisdom of the Bible, and creatively used (not the read-through-in-a-year stuff), the Bible and other great literature can still provide material that stimulates interest and provokes thought. But with such time-honored standards, modern authors of serious children’s literature face a great challenge that they too often sidestep by emphasizing the medium instead of the message. I do not dispute the “modern”

advantages of using the controlled vocabulary and syntax that often characterize the children’s literature of today, but the themes and purpose of much of what young readers get today do little for developing their minds and much for creating bored, restless daydreamers and non-readers. Children invariably respond, however, with renewed efforts when provided good literature.

Surely, Christian authors of children’s books should have the development of a child’s mind uppermost in their thoughts, and so I eagerly examine new publications for children that the Seventh-day Adventist publishing houses bring forth. My eagerness was quickly tempered long ago as year after year the houses released material that followed repetitive patterns of “safe” adventure and didactic moral tales, most assuring us of their factual basis. But some books have appeared that strike a balance between high adventure and thought-provoking purpose, and several such gems appear in the new series by Pacific Press, which features Seventh-day Adventist Church pioneers—the trailblazers. These books, written for readers at the “beginning levels,” use accessible concepts and vocabulary, but often they lack serious content. The need to use “beginning-level information” need not imply the transmission of “beginning-level content.” Even the most controlled vocabulary still allows for provocative content; anyone examining which books in an elementary library have the most-worn covers quickly learns that escapism does not always win out.

A volume in this series that leads the reader through a mere cataloguing of events with a “he said thoughtfully” and a “Mother asked” thrown in, is *Gaucholand*

Boy by Barbara Westphal. No theme appears in the book unless we could count: be good and brave because we are the first Seventh-day Adventists in South America. The story centers around a young son, Carl, through whom we do learn a few interesting cultural facts about South America (spoken of as one country). Yet Westphal only lightly touches a subject I find recurrent in nearly all the books in the series involving families: the absent father. Our Gaucholand Boy is blithely told that he should consider his father's absence an honorable sacrifice—his father is helping people—but the fact that Carl is a person seems lost.

The message coming through Connie Wells Nowlan's book carries a different impact. Michael B. Czechowski, *The Man Who Wouldn't Listen*, goes against church counsel and takes the gospel and his family to Europe, becoming the unofficial first Seventh-day Adventist missionary to Europe. His devotion to spreading the gospel leads him to neglect his family and absent himself from them often, a trial ostensibly brought upon his family as a result of his not listening to "counsel." Seen through the eyes of daughter Anna, her father appears undependable and uncaring. Though her love for him remains, Father sometimes seems a "stranger", and she asks herself, "Was God away when He was needed also?" Ms. Nowlan's title belies the real theme she has developed in her book, a message more appropriate to aspiring ministerial students than to fifth graders: how does family responsibility fare alongside church mission?

In an episodic account of the first official Seventh-day Adventist missionary's adventures, similar divisions of loyalty appear for John N. Andrews in Patricia Maxwell's *A Soldier for Jesus*. Andrew's son openly wonders how his father can be of more use to God without him, and years later when daughter Mary contracts tuberculosis in Switzerland, Andrews decides to include her in a trip home to the United States for General Conference session, *after* which she

is taken to a physician for examination. Although Maxwell, Nowlan, and Westphal must be given credit for not glossing over these realities of a minister's family life, I wonder what impression is left on the child who sees these men as role models?

Two of these little "trailblazer" volumes stand out from the others as valuable reading for any youngster. *Uncle Uriah and Tad*, by Kimber J. Lantry, mixes well the elements of adventure and moral purpose. The story follows the classic coming-of-age theme; Tad finds through some lonely struggles that people and situations are not always what they appear or claim to be. Through the dilemmas of an adolescent—applying for a first job, being bullied, doubting a choice one has made, and discovering that the adult world comes tarnished with hate and dishonesty—Lantry follows Tad's ambition to be part of "God's printing" at the Review. Mr. Stykes, the sneering, dishonest foreman of the pressroom, serves as foil for Uncle Uriah (Smith), who non-intrusively plays the part of a steady, positive influence on the boy. The story concludes with Tad's bare escape from the "big fire," which burns the Review to the ground. Though humans often fail in telling others of Heaven's love, God refuses to discard the medium—an encouraging message for an adolescent often filled with self-doubt.

Another title worthy of a child's library, *Miss Marian's Gold* by Eileen E. Lantry, succeeds as well in combining valuable theme with interest. The story of Marian Davis, long-time secretary to Ellen White, is little known and emerges as the struggle of a woman who sees her talent eclipsed by all those around her. Throughout the book, Miss Davis seeks to find the work that will best serve her God and also her inner need for satisfaction—her personal "gold." But the answer from God is continually, "wait;" and the "important work" finally emerges as that which does much good for others, yet brings little personal recognition or honor. The lessons of patience and self-sacrifice come through clearly, yet with

no overt sentimentalism. We also see these "trailblazers" (including the Whites) as human beings who lived lives apart from the pulpit. Current controversy concerning "Spirit of Prophecy" sources aside, *Miss Marian's Gold* presents the life of a woman who sought the true gold and found it to be not something obtained by effort, but a gift from God. Ms. Lantry has admirably combined the interest of early American travel and life with the age-old theme of the quest, while avoiding a didactic tone. One can only hope that the Pacific Press will hold out more often until manuscripts of this quality come their way. Or better yet, Adventist publishers should seriously solicit contracts with authors of proven worth and determine to publish only high-quality manuscripts.

Peggy Corbett, *Spectrum's* co-editor of book reviews, resides in Kelowna, British Columbia, Canada. She received the M.A. in English from Loma Linda University.

Rewriting Ellen White?

Ellen G. White. *Steps to Jesus*. 125 pp. Washington, D.C.: Review and Herald Publishing Association, 1981. \$5.95.

reviewed by Howard Gustrowsky

Steps to Jesus, first printed in 1981 and also available since 1982 under the title *Knowing Him Better*, is an adaptation of Ellen G. White's *Steps to Christ*, a book that the White Estate calls the "most popular" of her more than 70 published volumes. Translated into some 100 languages and read by "millions," *Steps to Christ* has proven its accessibility as a Christian missionary tool and devotional guide. The new version's purpose, according to its nameless authors, is to reach a "wider audience, particularly the youth," by converting "hard to understand phrases [into] every day language," simplifying the vocabulary, and abbrevia-

ting long sentences (*SJ*, p. 7). One still wonders: why tamper with a good thing? do the gains outweigh the losses—especially the potential losses to the foundation of Ellen White's prophetic role?

The White Estate's adaptation of *Steps of Christ* leads to question: what contribution does style make toward the acceptance of Ellen White's prose as religiously authoritative? No matter what the sources for her writings may have been, or how her books may have found their published form, they have inspired religious enthusiasm in many thousands of readers: before, during, and after the exposure of their ambiguous origins. As with the Bible and other inspirational and holy books, some of the most influential literature gains its popularity less because of what is said and more because of how it is said. A study of the relationship between literary style and prophetic authority would be a new approach to understanding Ellen White's writings.

Most readers will not analyze the text to discover the reasons behind the feeling they get from reading the new version, but they *will* feel a difference, and for devotional literature, what could be more important? The language of devotion, of religious inspiration, is a language of metaphor, sound, and rhythm. Devotional literature is primarily expressive in nature; it is willing to sacrifice propositional clarity to emotional appeal. If one uses this distinction as a criterion for judging the new version's accomplishments, the results are at best ambivalent, and at most, a clear corruption of the original.

Although an investigation into the new version's doctrinal purity is not the purpose of this article, I do challenge the White Estate's contention that "the author's thoughts have been retained" in the new book. The uneasiness that some readers will feel, and that students of literature will verbalize, can be charged to a change in literary style. Despite the disclaimers issued by the new authors, the total impact of a new vocabulary within the modified grammatical context is striking. One of the more

suitable examples of this change is found in the substitution of "The thought 'God is love' is on every opening flower and every blade of grass" (*SJ*, p. 10), for "'God is love' is written upon every opening bud, upon every spire of springing grass" (*SC*, p. 10). "Flower" rather than "bud?" On what basis? "Every blade of grass" for "every spire of springing grass?" Why should the changes be considered improvements or even suitable equivalents?

The substitution of "Jesus" for "Christ" in the book title, but the retention of "Christ" in chapter titles suggests that the changes made by the authors have been arbitrary or capricious. Doctrinal shifts do not seem to have dictated the use of modernized language. Uneducated as they may have been, even Ellen White and her editorial staff probably recognized the denotative distinctions between "Jesus" and "Christ" and chose their words accordingly.

Just as important, *Steps to Jesus* clearly reflects an insensitivity to the literary nature of *Steps to Christ*. Returning to my example above, the removal of "spire of springing grass" in favor of "blade of grass" illustrates the authors' neglect of the more poetic conventions of connotation, sound, and grammatical rhythm. "Blade" cannot supply the rich association of holiness contained in "spire," which gives a literal reference to the object we commonly refer to as blade but at the same time elevates each blade to the status of a temple. The authors of the adaptation were obviously intent on removing any obstacles that might interfere with the literal sense. The removal of "spire" and "springing" for "blade" also removes the alliteration, its echo in the word grass, and greatly diminishes the spirited rhythm that in this context has taken on the value of a grand and joyous musical accompaniment.

Changes similar to the above example can be found throughout the text. "The whispered temptations of the enemy entice them to sin" (*SC*, p. 94), is reduced to "The enemy leads them into sin" (*SJ*, p. 93).

Within the same paragraph, an entire phrase "where are treasured the boundless resources of Omnipotence" is simply dropped, and with it the expansive spirit of meditation and devotion shared by many of the Psalms. There are many more examples of this type.

Of course, literary changes are not very important for those whose view of inspiration focuses on *ideas* as the faultless representations of divine truths. These readers see Ellen White's ideas as objective reflections of divinely sanctioned doctrines which have autonomous existences outside of language. The best way to communicate such ideas is through referential language that most closely records their objective content. The more literary qualities of language—connotation, metaphor, and symbolism—must be viewed as troublesome inconveniences, as unfortunate ornamentation, which usually leads to dangerous misunderstandings. Those who read *Steps to Jesus* with this view of inspiration will be rewarded. However, for those readers who consider Ellen White's words as an inspired and inspiring account of the subjective religious experience, the deletion of the expressive elements of her language is like revoking her credentials.

In expressive literature, the way one gets there is more important than the destination: the author's psychological and emotional state is more important than any external reality. In applying this approach to Ellen White, one reads her *Steps* as an expression of a religious consciousness that is closer to music than mathematics. If her account of religious experience has been sanctioned as worthy of special regard by a group of believers, to tamper with her style—the mode of expression found in the texture of metaphor, symbol, sound, and rhythm—is to tamper with her message and authority.

Howard Gustrowsky, graduate student at the University of Wisconsin, Madison, is completing studies for a doctorate in English literature.

Evangelism Vegetarian Style

by Suzanne Schüppel-Frey

Adventist-run vegetarian restaurants are mushrooming across the country. Exact numbers are hard to come by, but at least 25 restaurants are presently operating and plans to open more are in progress. Franchises are now part of the picture, too.

Profit, however, is not the only motivating force behind these enterprises. Adventist restaurant owners and managers also see their health knowledge as a tool to present Christ. However, the means of witnessing vary from those who view the mere fact that the restaurant is vegetarian, reasonably priced, and providing a general Christian atmosphere as a witness to those non-profit organizations which try to follow Ellen G. White councils by serving no dairy products and conducting an extensive evangelistic outreach.

When Sandra Bradford opened the Soupstone in Loma Linda, Calif., four years ago, she had no previous restaurant business experience. Today, she controls a franchise of two successful restaurants with three more to open soon.

Contrary to some Adventist food places, the Soupstone is run strictly as a business. There are no tracts on the tables and no literature racks on the wall. No cooking classes or Bible studies are offered.

Referring to her 20, mostly part-time employees, she adds, "If I have done any type of so called Christian work at all, I have

certainly helped a lot of students get through school. I have good rapport with teenagers—we are like a family here."

Tracts or not, the Soupstone provides a quiet, peaceful atmosphere. Nobody smokes or drinks, no television or loud music plays. Many customers quietly pray before their meal. Live, classical, or Christian music is occasionally performed by music students. Neatly dressed young men and women politely wait on the tables.

The restaurant's interior design is an elegant, yet cozy, 1920's farmhouse style, with carved oak furniture, burgundy drapes and carpet, green plants, and old-fashioned pictures and lamps. Bradford's own favorite recipes for soups, salads, and crepes attract a large clientele. Along with dinner, one can enjoy a "mocktail:" a non-alcoholic version of wine, Mai Tais, strawberry daiquiris, or other drinks. Cheesecake or fruit pies with ice cream are popular desserts.

The Soupstone is being franchised in Kansas simply because two former Loma Linda residents and faithful Soupstone eaters wanted to have their favorite restaurant closer to their new home. They opened another Soupstone in a large shopping mall in Shawnee Mission. Since the restaurant followed its predecessor's pattern of instant success, more Kansas Soupstones are expected to mushroom. In California, another Soupstone will soon open in Riverside, and Bradford is busy planning for new locations in Palm Springs and San Bernardino.

Bradford, mother of four and married to a travelling Adventist evangelist, says she gets frustrated when people expect her to use her restaurants as centers for outreach.

"It seems that when you put a minister's wife together with a vegetarian restaurant,

it is assumed it should be a non-profit business used for witnessing," she says. "Paying for my children's education in denominational schools is expensive. I will become a non-profit organization when the church decides to offer free education."

In New York City, evangelism is the whole purpose for the non-profit Country Life restaurant, the center of a loosely knit organization of Adventist self-supporting, non-profit restaurants and healthfood stores across country. Although each of the approximately 20 food places in the organization (Southern Missionary Society) is financially and legally separate, the board members overlap.

These restaurants and stores endeavor to follow Ellen White's councils, they include no dairy products or sugar in their menu, offer cooking classes, Bible studies, and generally operate as training centers for city evangelism.

Country Life opened three years ago in Manhattan's financial district, only a block from Wall Street. Soups, fruit and vegetable salads, entrees and cereal breakfasts are attracting between 500 to 600 customers daily (except Saturdays). The \$3.97 charge is for "all you can eat" and a money back guarantee if the customer is not satisfied. A \$25 meal ticket will buy customers all they can eat for breakfast and lunch during the work week.

At this restaurant, a tract about mental and physical health is sure to be on each table, and notices inviting customers to stress seminars, cooking classes, weekly Bible studies, and Daniel and Revelation seminars are posted on the walls.

Says manager Steve Grabiner, "The aim is to reach as many people as possible. The health message is the opening wedge for the gospel to enter people's lives. . . . Our health is intimately tied in with our relationship with God." He says close to 20 people have been baptized as a result of eating at Country Life.

All of the 30 restaurant employees live

together in an eight-room mansion on a 260-acre farm outside the city. Free room and board and a monthly stipend of \$70 is the compensation for everybody, managers as well as kitchen personnel.

Yet another type of vegetarian restaurant is in Troy, a suburb of Detroit, Mich. It is owned by Don and Phyllis Yohe. Pure N'Simple is run as a profit-making business, yet its main purpose is evangelism.

The restaurant is in a remodeled bank building and seats 80 people. It is decorated in a light, airy, contemporary style with pinewood furniture and green plants. Literature racks offer information on physical and spiritual health. Director Eric Kratc and his wife also hold regular cooking classes and Bible studies in a nearby Adventist church. Kratc believes that the educational follow-up is the most important aspect of their ministry. "When people realize they need to change their lifestyles, you can not just leave them hanging," he says. "Last time we offered a cooking class, 300 people signed up. But we can fit only 80 in each course." Because of the demand, the owners are considering hiring a full-time Bible worker.

Owners Don and Phyllis Yohe, both relatively new Adventists, say that joining the church changed their lives completely.

"In 1973, I was operating an oil business with 150 employees," Don says. "My main goal was to make money. I spent a great deal of time drinking and entertaining customers, and I was becoming an alcoholic without realizing it." His wife started attending an Adventist church and was baptized the same year. Don was baptized three years later, in 1976. They were both so delighted with their new life style, they wanted others to experience it. So they started Pure N'Simple in November 1982.

Don and Phyllis say, "if our store is successful in interesting people in the Bible and Jesus Christ, we will not enlarge; we will build another in a different location."

Suzanne Schuppel-Frey is a senior journalism student at California State University in Fullerton.

President's Commission Reviews Structural Change

by Bonnie Dwyer

Regular discussions at the General Conference about structural change in the church have taken place during 1984, because of the President's Review Commission and the Commission on the Role and Function of Denominational Organizations.

Calling for major changes in the auditing, communication, and trust functions within the denomination, the President's Review Commission presented its final report in February, 18 months after being called into existence by General Conference President Neal C. Wilson.

In Phase II of the commission's work, it examined ways of preventing the kinds of problems uncovered by the Davenport bankruptcy. To strengthen the church's auditing system, the commission recommended using peer review for General Conference auditors, and hiring outside auditors if internal problems develop.

To improve communication it suggested:

*Sending the *Adventist Review* to every church member's home,

*Creating an independent board with a majority of laypeople which would publish a quarterly opinion journal representing a wide variety of views on topics being discussed in the church,

*Hiring an ombudsman in every conference and union to be a resource person for the laity and church workers to contact in controversial situations without fear of reprisal.

The commission's most extensive recommendations were given for trust services and included:

- Immediately auditing (by an outside firm) the church's trust services,
- Totally eliminating the revocable trust programs,
- Centralizing all trust fund accounting and investments in one location where they can be professionally managed,
- Instituting a training program for trust officers,
- Encouraging church members to prepare their wills with independent attorneys.

The commission left other issues concerning church structure for the Commission on the Role and Function of Denominational Organizations.

Chaired by F. W. Wernick, a General Conference vice president, the Commission on the Role and Function of Denominational Organizations held its first meeting in January. This commission has approximately six months to prepare a report for the 1984 Annual Council. Much of that time will be spent researching the current organization.

During its first meeting the commission developed a 17-page questionnaire on the current structure, which has been sent to 700 people for completion. The responses from the questionnaire were discussed at the commission's April meeting, at which time the commission also divided into groups and prepared for the interviewing process. During May and June the commission members are interviewing people in 36 different denominational organization units, from local conferences to divisions. With that information the commission will meet in August to prepare its final report.

Spectrum Advisory Council

Charlene and Floyd Anderson	Albert and Elizabeth Koppel
Julie and Charles Bensonhaver	Doreen and Irwin Kuhn
Ben R. Boice	Verla and Alvin Kwiram
LeJean and Allen Botimer	Carolyn and Curtis Lacy
Neridah and Bernard Brandstater	Karen and Mel Lake
Betty and Bruce Branson	Anita and Robert Lang
Mary and Floyd Brauer	Rae and Charles Lindsay
Merrilyn Brown	Roberta and Bradley Litchfield
Marilyn and Robert Burman	Ewald Lonser
Harold S. Campbell	Heidi and Richard Ludders
Betty and Bert Carson	Thelma McAdoo
Glenn and Judith Coe	Irene and Kenneth McGill
Ronald and Pat Cople	Marguerite and Robert Marsh
Dos and Molleurus Couperus	Iola and Julius Martin
Eryl Cummings	Neva and Bill Meek
Walter Cummings	Ken and Mary Moe
Elsie and Raymond Damazo	Kenneth Moe
Thelma and Lloyd Dayes	Jacqueline and Robert Moncrieff
Mary and James Dunn	Lyla Neumann
Bonnie and Thomas Dwyer	Neil and Helen Northy
Mary and Wilfred Eastman	Valerie and Glenn Patchen
Juanita and Richard Engel	Marilyn and Daniel Patchin
Janine and Wilmer Engevik	Susan and Daniel Paulien
Mary and Rene Evard	Sharon and Thomas Pello
Lois and Walt Fahlsing	James Pipers
Erika and Jim Fallbeck	Verna and Winslow B. Randall
Marjorie and Albert Farver	Martha and Alfredo Rasi
Karen and Ronald Fasano	R. O. Rausch
Beth and Jack Fleming	Walter Rea
Joy and Gerry Fuller	Arlene and Merlin Reeder
G. Elaine Giddings	Carole and Gordon Rick
Gary Gilbert	Anieta and William Rippey
Joyce and David Grauman	Thais and James Sadoyama
Nadine and Gordon Hale	Ursula and Donald Shasky
Deanne and David Hanscom	Gordon and Lovina Short
Cheryl and Milford Harrison	Grace and Walter Stilson
Sally and Robert Hasselbrack	Carlene and Leonard Taylor
Hanna and Hjaltar Helmerston	Dort and Nancy Tikker
Claudette and Jack Hennemann	Dorwin and Faye Tompkins
Margaret and Wilfred Huse	Lou Anne and Thorvaldur Torfason
Faustino and Fil Inocencio	Mareidith and Rudy Torres
Marjorie and John Jacobson	Ken Tucker
Liv and Eugene Joergenson	Nancy and Robin Vandermolen
Dorothy and Bernarr Johnson	Nancy and John Vogt
Genevieve and Paul Johnson	Ella Mae and Harold Wallar
Katie and Richard Johnson	Carol and Bruce Walter
Marga and Elton Kerr	Karla and Kenneth Walters
Dorane and William King	Janice and Harry Wang
Claire and Richard Knierim	Barbara and Rodney Willard
Alice Koelsch	Vicki and Chuck Woofter
Ruth and Edward Komarniski	Morton Woolley

The *Spectrum* Advisory Council is a group of committed *Spectrum* supporters who provide financial stability and business and editorial advice to insure the continuation of the journal's open discussion of significant issues. For more information, contact:

Raymond S. Damazo, Chairman (206) 454-2722 Office
855 106th Avenue N.E. (206) 455-4522 Residence
Bellevue, WA 98004

For other information about the Association of Adventist Forums call: (301) 270-0423