

Spectrum

The Journal of the Association of Adventist Forums

Brown & Yellow, Black & White

IN SIX YEARS NORTH
AMERICAN WHITES IN MINORITY

HISPANIC SCHOLAR ON
MULTICULTURAL MINISTRY

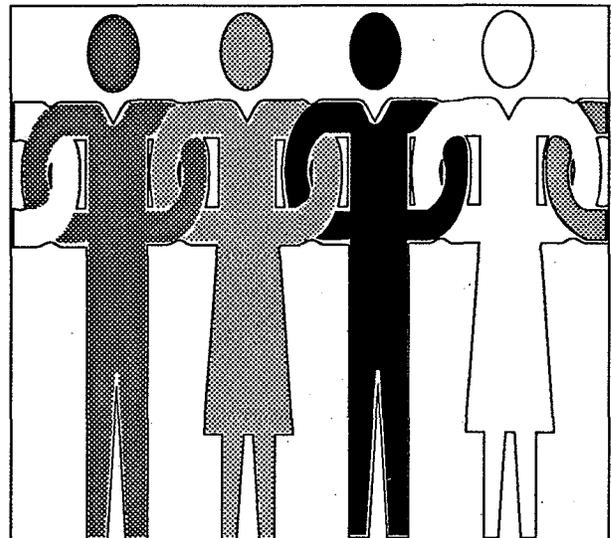
A CHASTENED WHITE LIBERAL

BLACK AUTHORS AND SDAs

SLAUGHTER IN
CENTRAL AFRICA

CAMPOLO ON
THE ENVIRONMENT

CAN CUTTING UNIONS
SAVE \$100 MILLION?



April 1994
Volume 23, Number 5

Spectrum

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The Association of Adventist Forums is a non-subsidized, non-profit 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 by the Association of Adventist Forums. Direct all editorial correspondence to *SPECTRUM*, 7710 Carroll Avenue, Takoma Park, Maryland 20912; Fax: (301) 270-2814. Manuscripts should be typewritten, double spaced, or on Apple Macintosh disks. Please include a self-addressed, stamped envelope. Letters to the editors may be shortened before publication.

Subscription Information: In order to receive *SPECTRUM*, enclose a membership fee (\$25 per 5 issues, \$32 in Canada and in other foreign countries, \$18 for students) by check made to the Association of Adventist Forums, Box 5330, Takoma Park, MD 20913. Phone: (301) 270-0423. Single copies are \$5. For address changes, send old address label along with the new address.

Spectrum

Vol. 23, No. 5, April 1994

FROM THE EDITOR

Brown and Yellow, Black and White 2

ARTICLES

Slaughter in Central Africa 3

Adventism in Rwanda and Burundi.

Evangelical Environmentalism 7

Debbie Case interviews Tony Campolo, a Clinton favorite.

Feminists, Ecology, and the Sabbath 13

Pastor Sheryll Prinz-McMillan welcomes ecofeminism.

Jeremiah—Prophet of the Soul 20

Douglas Clark introduces one of the Old Testament's stormiest poets.

SPECIAL SECTION: BROWN AND YELLOW, BLACK AND WHITE

Ethnicity and Race in North America 23

Lara Beaven charts growing diversity in colleges and unions.

Multicultural Ministry 27

Caleb Rosado calls the church to cross its new frontier.

The Chastening of a White Liberal 35

Reo M. Christenson confesses his weariness in well-doing.

Religion That Makes a Difference 42

Benjamin Reaves preaches a gospel of reconciliation.

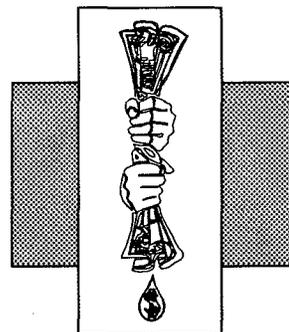
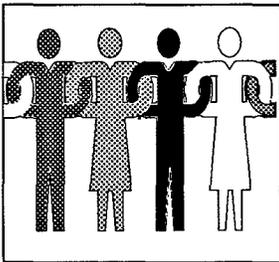
Race Matters: In and Out of the Church 47

Henry Felder surveys diverse voices among today's black intellectuals.

DEPARTMENTS

News Updates 54

Proposals to save \$100 million by reducing North America's unions; Andrews University's new president and hard-working seminary students; college enrollments for 1993-1994; and court cases in Texas and Arizona.





Brown and Yellow, Black and White

*Jesus loves the little children,
All the children of the world;
Brown and yellow, black and white,
All are precious in His sight—
Jesus loves the little children of the world.*
—George F. Root

Adventists have celebrated ethnic diversity since childhood. How deeply whites believe the song's words will soon be tested. Within six years—probably sooner—whites will be a minority in the North American Division. Based on growth patterns of Asian, black, Hispanic and white Seventh-day Adventists from 1980-1989, the General Conference Archives and Statistics has said that by the year 2000 whites will comprise 47 percent of the Adventists in North America. Subsequent analyses suggest that whites may become a minority as early as 1998. The North American Division has established a multiethnic committee to study the implications of these demographics.

History suggests that the process by which white Adventists in North America adjust to further ethnic diversity will be complex. English-speaking, American Adventists looked on even other whites—German-speaking immigrants—as members of a different community. In 1856, James White, J. H. Waggoner, and Uriah Smith prepared a tract for this minority. In succeeding years, journals and schools were established, separately from the English-speaking majority, for German, Danish-Norwegian, and Swedish Adventists. By the time the three separate schools were merged into one at Broadview, Illinois, parents received a reassuring letter from the director of the North American Foreign Department about students from the ethnic communities of Southern Europe: "One question that was raised was the objection to having Danish-

Norwegian young people mixed up with representatives of the Latin races. . . . Marriages between Nordic and Latins at Broadview are very rare."

As in the United States as a whole, the most complicated ethnic relationship among Seventh-day Adventists has been between whites and blacks. The first black Seventh-day Adventist church was organized in 1883, in Eggefield, Tennessee. Growth in the black membership took off after 1944, when black leaders began running their own conferences, with the exception of the Pacific Union. Within a year, the percentage of black U.S. citizens who were Adventists exceeded the percentage of white U.S. citizens who were Adventists. Now, after whites, blacks are clearly the largest ethnic group in the North American Division—more than twice the percentage of blacks in the U.S. population. Black conferences have continued to flourish. In February, yet another attempt was launched to introduce black conferences to the Pacific Union—beginning in the geographical area of the Southeastern California Conference.

Although they have never organized separate conferences, Hispanic Adventists in North America have also grown phenomenally since 1898, when a Methodist congregation in Tucson, Arizona converted to Seventh-day Adventism. Between 1980 and 1990 Hispanic members increased 127 percent. Projections indicate that in six years there will be 150,000 Hispanic members in the North American Division. During the same decade, 1980-1990, Asian-American Adventists—many immigrants from South Korea—increased by 252 percent.

Brown and yellow, black and white. For North American Adventists ethnic diversity is not just a future ideal, but a present reality.

—Roy Branson



Slaughter in Central Africa

Adventists are the largest Protestant church in Rwanda, 10 percent of the Protestants in Burundi.

On April 6, the presidents of Burundi and Rwanda were killed in Kigali, the Rwandan capital. An airplane in which they were traveling was shot down by a rocket fired from the ground. According to United Nations officials, Presidents Cyprien Ntaryamira of Burundi, 39, and Juvenal Habyarimana of Rwanda, 57, were victims of "an assassination." They were returning together from Tanzania, where they had been attending a conference attempting to end the ethnic killing in their countries. Both men were Hutus in countries composed of Hutu tribal majorities and Tutsi minorities. Rwanda immediately erupted in violence.

Adventists constitute a higher percentage of the population of both central African countries than exists in most other parts of the globe. According to 1992 figures, one in every 33 Rwandans and one in every 166 Burundese is an Adventist. (By comparison, one in every 500 U.S. citizens is an Adventist. The highest concentration of Adventists is one in every 14 Jamaicans.)

Over the past 25 years ethnic con-

flicts have killed hundreds of thousands of people in each country. Following the assassination in October of President Ndadaye, the first Hutu to head the Burundi government, 30,000 to 50,000 people were killed. Finally, a successor was chosen, Ntaryamira, who died in the plane crash. In Rwanda, at press time, the Red Cross estimates there have been 200,000 killings since the April assassination of the president. A comparable ratio of deaths among the 300,000 Seventh-day Adventist Rwandese (1994 figures) would mean 8,000

Adventists have been killed.

We here reprint two reports, one on Rwanda, the other on Burundi. Both discuss Adventists. The first appeared April 12, 1994, in The New York Times. (Copyright © 1994 by the New York Times Company. Reprinted by permission.) The second is an analysis of the causes of recent ethnic struggles in Burundi by Willy Fautre, a staff correspondent for News Network International, dated January 21, 1994. It appeared in *Bibliscope*, a publication of Christians in Crisis.

—The Editors

"A Scar on Our Soul"

by William E. Schmidt

Special to The New York Times

Bujumbura, Burundi, April 11—The worst part, says Phil Van Lanen, was not the constant crackle of gunfire around the house, or the trucks piled with corpses, or even the gangs of wild-eyed young men who were always outside, somewhere, waving clubs and machetes

and looking for someone to kill.

The worst part, said Mr. Van Lanen, a relief worker with the Seventh-day Adventist Church mission in Rwanda, was fleeing Kigali, and leaving behind African friends and co-workers.

"Now that we are out," Mr. Van

Lanen said today, "I fear, in a way, that we have betrayed the people we came to help." Fighting both guilt and tears as he spoke, the 37-year-old dental technician at the church's clinic in Kigali added, "I think we have left a scar on our soul that will take a long time to heal."

Church missions account for most of the 250 or so Americans who were residents of Rwanda, and they were among the last Americans to leave Rwanda by overland convoy Sunday, after the United States Ambassador, David Rawson, the son of missionaries himself, persuaded them to go.

Anguish Over What to Do

"**H**as my faith been tested by what happened in Kigali?" said Ron Clark, another church worker. He paused. "Yes. Yes. I suppose it has. I keep asking myself, how could I have left?"

For four days, the Van Lanens and the Clarks and other church workers prayed and anguished over what to do. At the same time, and at considerable risk, they provided refuge and comfort to frightened Rwandan friends desperate to escape the blood lust and ancient ethnic hatreds that have once more inflamed Rwanda.

Now, they fear that most of those people—deprived of their protection—will become victims of the bloodletting that has set the majority Hutu tribe of Rwanda against the minority Tutsis. Red Cross officials estimate that the violence has taken more than 10,000 lives in Kigali alone, and as many or more in the countryside.

"To be in the middle of all this, to watch them turn from the most wonderful, the most smiling, the most gentle of people, to such treacherous murderers is beyond

comprehension," said Dr. Per Houmann, a dentist who runs the Adventists' clinic. "It is almost as if someone flips a switch."

Thoughts of Returning

This morning, nearly a dozen weary missionary families stood on the steamy tarmac of the airport here, among some 65 people waiting to board a C-141 cargo plane bound for the sanctuary of Nairobi. A contingent of United States Marines had secured the airport, where another group of about 150 Americans had left Sunday.

Like most of the foreigners who were evacuated from Rwanda over the weekend, the Americans spoke today of their relief and their thanks that they too had escaped the chaos of Kigali. But they also spent much of their time talking of the day they would go back, and contemplating who and what they would find when they got there.

Mr. Van Lanen begins to weep when he talks of the eight Tutsi girls who used to work in his dental clinic; they lived in a shantytown suburb of Kigali called Nyar-

mirambo, or the place of skulls, where Hutu mobs last week left bodies of Tutsi victims stacked against walls.

Mr. Clark's voice catches, and he gulps for air, when he recalls the telephone calls from a Tutsi worker, her voice quivering with fear as she said that Hutu gunmen were going from house to house on her street, breaking down doors and shooting.

"She said she was hiding in the kitchen, that they were just next door, that they were coming to get her," Mr. Clark said. "And then the line went dead."

One Chose to Remain

The Adventists have the second-largest church mission in Rwanda, after the Catholics, with a staff of about 100, including some 40 Americans. They operate a university, an orphanage, a school and a hospital, as well as the dental clinic in Kigali.

At least one of their number has chosen to stay behind, an American relief worker who remains in Kigali, even though the American Embassy has evacuated all of its staff and relief agencies have shut down operations.

Kigali erupted in violence early Thursday morning, after a suspicious plane crash killed the Presidents of both Rwanda and Burundi, both of whom were Hutus. Soldiers and roving Hutu gangs immediately set out to exact retribution against Tutsis, who make up the bulk of a guerrilla movement that opposes the Government.

"The horror," said Mr. Clark, who speaks Kinyarwanda, the language of Rwanda, "is that many of the people who are killed are killed because of the shape of their nose," a reference, he explained, to the



sharply different physical characteristics of Tutsis and Hutus.

Tutsis tend to be taller, with narrow features and high cheekbones; the Hutus are shorter, with flatter, broader noses.

For the most part, the mission workers said they never felt they or other foreigners were the specific targets of the violence. The threat lay in the wholly unpredictable behavior of the mobs, which included many drunken young men. The shelling was also random; on Friday morning, a mortar crashed into the patio of the home of Scott Mueller, a Baptist missionary, blowing out all the windows in the house.

Moments of Bravery

It killed our dog, but none of us were hurt," said Cindy Mueller, who had been hiding in the hallway with her husband and their two young children. Later, when the Muellers made their own way to the airport during a lull in the fighting, they were stopped at a roadblock by Rwandan soldiers

who threatened them. When Mrs. Mueller began to cry, she said the soldiers offered to give back the blankets and soccer balls the Muellers had given them to allow the family to pass.

In the horror and bloodshed of the next four days, there were also moments, they said, of bravery and sacrifice. One of the gardeners at the Adventist compound, a Hutu, risked his life to wander into the chaos of the streets to retrieve Tutsi families who feared they were in danger. By Saturday, there were 23 people inside the Houmanns' tiny house.

For his part, Mr. Clark sat at the airport today, his eyes red, while he wrestled with the terrible events of the last few days. "I had always believed that somehow, somewhere along the line, there is going to be a person God can use to take care of others," said Mr. Clark, as he sat alongside his wife and two children, thinking about the people he knew in Kigali.

But in Rwanda, perhaps, people learned long ago not to count too much on others. "They have a proverb," he said. "It goes: 'When life is thrown up, everyman will catch his own.'"

Adventists Unbanned in Burundi

by Willy Fautre

Independence and democracy have not come easily to Burundi, the former Belgian colony in Central Africa. Since gaining independence in 1962, the country has endured a variety of dictatorships, all dominated by the minority Tutsis and their monoethnic army.

In June 1993, Burundi freed itself from the six-year-old military regime of Major Pierre Buyoya through democratic elections which

brought Melchior Ndadaye, a Hutu tribesman, to the presidency. On October 21, however, Ndadaye was assassinated. In the ensuing weeks, interethnic tensions between Burundi's Tutsi minority and Hutu majority have escalated to violent proportions—more than 100,000 people are believed to have died in mass killings.

About 65 percent of Burundi's 6.5 million population is Roman

Catholic, 10 percent is Protestant, one percent is Muslim, and the remainder is animist.

In 1993, historian and former seminarian Raphael Ntibazonkiza, 48, published "Au Pays des Seignerus de la Lance" (*In the Country of the Lords of the Spear*), a two-volume set on the history of Burundi. He is currently based in Brussels, where he represents the interests of the late Ndadaye's Frodebu political party.

News Network International: What role did the Roman Catholic Church play during the six years that Major Pierre Buyoya's regime was in power?

Raphael Ntibazonkiza: The role of the Catholic church in Burundi has always been very complex and double-sided. On the one hand, the hierarchy has always supported the power—either the monarchy or the military republics of General Michel Micombero, Colonel Jean-Baptiste Bagaza, and Major Pierre Buyoya. On the other hand, the clerics who were sharing the daily life of their parishioners have defended the rights of the Burundese people throughout the whole history of the country.

Under Bagaza's government, from 1976 to 1987, all the churches were heavily persecuted. When he was overthrown by a military coup on September 3, 1987, his successor, Buyoya, was viewed as the savior, not only of the country, but also of the Catholic church, which could recover its rights, its privileges, and its properties confiscated under the former regime.

The accession to power of Buyoya, a Catholic, and his Uprona Party was heartily welcomed by the Burundese hierarchy and the Vatican. The new president of Burundi managed to restore the confidence between church and state.

NNI: Does the ethnic composition of the Bishops' Conference explain the church's continued support of the regime despite its lack of democracy?

RN: Indeed. The Catholic hierarchy has always been dominated by the Tutsis. In 1990, there were seven bishops in Burundi: five Tutsis and two Hutus. Gradually, under the influence of the Pope, an ethnic balance has been established, but it does not correspond to the demographic realities. Now there are eight bishops: four Tutsis and four Hutus, whereas the population is 85 percent Hutu.

Moreover, the archbishop, Joachim Ruhuna from Gitega, and the president of the Bishops' Conference, Bernard Bududira, are still hardline Tutsis. These two big tenors still hold the whole church in their hands on the national level and represent it, in their way, in international forums and at the Vatican.

The low clergy, in majority Hutu, has been staying at the side of the people, [sharing] their political choices and [supporting] the emerging political opposition, represented by the Frodebu Party. So, while the hierarchy's position has been motivated by corporatist interests, the low clergy, [which] has also benefited from the religious liberalization policy, has taken sides with the Christian people in their struggle for democracy.

NNI: What about the role played by the various Protestant churches?

RN: In Burundi, the Protestant community is divided up as follows: 45 percent Anglicans, 25 percent Pentecostals, 20 percent Meth-

odist, and about 10 percent Seventh-day Adventists. The big majority of the Protestant churches have more Hutu than Tutsi members.

On the pastoral level, the situation is more complex. The Anglican and Pentecostal churches are led by Tutsi hierarchies, whereas the United Methodist Church of Burundi and the Seventh-day Adventist Church have a Hutu-dominated leadership.

NNI: Did any changes occur in the policy of the different churches after the electoral victories of the Frodebu Party and Melchior Ndadaye?

RN: Nothing changed among the churches which have supported the former regime. However, the victory of the Frodebu and Ndadaye meant the promotion of the political, ethnic, social, and religious opposition: the low clergy of the Catholic, Anglican, and Pentecostal churches, and, of course, the clergy and the hierarchy of the Methodist and Seventh-day Adventist churches. The former religious supporters of Buyoya did not change their position, but remained quite cool toward the new government.

Ndadaye, who was a Catholic and a true democrat, widened the space of religious freedom by recognizing the Seventh-day Adventists and the Jehovah's Witnesses, who were still banned under Buyoya's government. He also took a spectacular initiative when he chose as spiritual adviser Alfred Ndoricimba, the archbishop of the United Methodist Church of Burundi. For the Catholic hierarchy, this meant a moral disavowal and a political setback they could not accept.

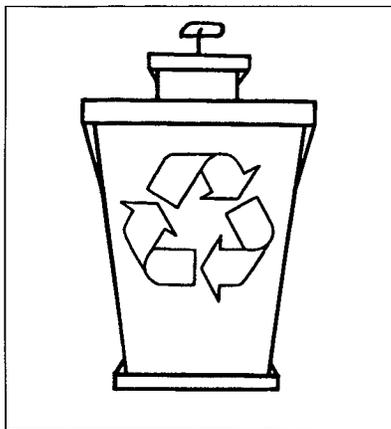
NNI: How did the Ecumenical Council of Churches (ECC) react when the power changed hands?

RN: The representatives of the Burundese Protestant churches at the ECC come from the hierarchies of the Tutsi-dominated Anglican and Pentecostal churches. This is probably why the ECC kept an embarrassed silence about the political changes and later on about the coup in Burundi.

NNI: Did the churches condemn the assassination of President Ndadaye and six of his ministers? Did they disavow the putsch against the democratically-elected government?

RN: The Anglican, Pentecostal, and Catholic supporters of the former regime showed some evident reluctance to fly to the aid of the threatened government. Fortunately, the Council of African Churches, the president and the vice president of which are South African Anglican Bishop Desmond Tutu and Alfred Ndoricimba, adopted a clear and tough stand: the unambiguous condemnation of the military putsch and the full support to the legal government.

The American Methodist churches also condemned the putsch. In the meantime, Ndoricimba has paid a heavy price for his stances. All his pastoral team in his diocese (Gitega) was massacred in the first week after the putsch. And December 6, 1993, the date of the national funeral held in memory of President Ndadaye, his house was looted by military [personnel] and civilians. At the time he was on an information tour in the United States. His wife had to flee to Kenya to save her life.



Evangelical Environmentalism

A popular evangelical preacher says how the Sabbath, vegetarianism, and missions are reasons Adventists should become environmentalists.

by Debbie Case and
Anthony Campolo

The one religious figure to whom President Clinton referred in his January 1994 State of the Union message was "my friend Tony Campolo." Anthony Campolo, professor of sociology at Eastern College in Pennsylvania is an American Baptist minister and one of the most popular lecturers at evangelical colleges and universities. He has spoken on many Adventist campuses.

Campolo is a founder of the Christian Environmental Association, and his most recent of many books is How to Rescue the World Without Worshiping Mother Nature. This telephone interview was conducted by Debbie Case, a graduate of Pacific Union College with a master's from Andrews University, is currently vice president of Maranatha Volunteers International.

—The Editors

Case: The first thing I want to know is this: What does environmentalism have to do with Christianity? What's the link?

Campolo: It has everything to do with how you understand the doctrine of salvation. That Jesus

died for people—that's just one thing. If you think that Jesus died on the cross to rescue the world—that is, the cosmos—that's another. I personally believe that when Jesus died on the cross his salvation was to undo all the works of the devil—not only the works that the devil has performed in our own lives personally but also in the physical environment in general. Jesus came to make everything new. He not only makes us, individually, into new creatures, but he is also at work in the world to try to make his entire creation new, to try to restore it to what it was before the Fall.

I think that the calling of the Christian is to be converted, and as a converted person to be an instrument of God for the rescuing of all creation. That's what it says in the eighth chapter of Romans, starting at about the 19th verse. He calls upon us to recognize that not only do we need to be saved but that, through us, God will rescue all of creation and make everything new again. Consequently, your question revolves around another question: How big is your God and how big is his vision in salvation?

A lifelong Adventist interviews Adventism's—and President Clinton's—favorite Evangelical.

Case: That fits into one of the criticisms that people throw out: How much does God really want us to do? What difference will one person's action make?

Campolo: Well, each person does what he or she can. I always have this vision of millions and millions of Christians, each of them saying, individually, What can one person do? Obviously, if I do my part and you do your part, and each and every Christian does his or her part, the impact will be dramatic. I feel that saving the environment is something that has to be done individually because we are polluting it individually. I, as an individual, waste things. I, as an individual, use Styrofoam cups. I, as an individual, use aerosol cans. I, as an individual, drive when I ought to be walking. I, as an individual, use fluorocarbons. I, as an individual, waste paper. The list goes on and on. In reality, this movement requires more than demands for some holistic government action; it requires individuals to assume responsibility as caretakers of God's creation. So the answer to your question is a simple one: Individuals are the ones who created the

When we wipe out a species of whale, we have silenced the voice that was created to sing praises to God. When we disfigure the physical environment and make it ugly, we detract from the glory of God.

problem; individuals are the ones who will solve the problem by the grace of God.

Tony Campolo

Case: Can you tell us, on a personal level, what turned your attention toward environmentalism? What made you say, I, Tony Campolo, am going to choose to lend my energy, influence, and intelligence to this cause? What about it captured your imagination?

Campolo: Paul Tillich, the great theologian, said that Christianity, by definition, has always been answering the masses. We, as Christians, have put up the banner that says "Christ is the answer," and we have a right to do that, because he *is* the answer. We do not have the right to define what the questions are. The world defines the questions. In every age the questions are set by people outside the church, and the questions are simple. They come to the church and say, "Here are the things that concern us; these are the issues of our time. You say that Christ is the answer. What is his answer to this question?"

At this particular stage in history, the question of the future of our environment has been raised, not by the church, but by the people outside the church. They come to us and say, "You claim that Christ is the answer. Well, here's the question: Can the environment be saved?" We, as Christians, say, "Yes it can be saved, but only if we understand that the process of saving it must be directed by God and must be done in a biblically prescribed manner."

Case: You talk about secular society taking up environmentalism as sort of an agenda item—

Campolo: Well, I don't like to

use the term *secular society*. The secular society at large has answered the question because they sense that they are all in danger. When I say that somebody has made environmentalism their agenda, I mean that the world has asked that question, and the New Age movement has stepped forward and said, "That's a legitimate question, and our religion has an answer to it." We, as Christians, have to stand up and say, "Don't listen to those New Age people. They don't have the answer to your question; Jesus has the answer to your question."

Case: That leads me to another criticism. Some say that because people in the New Age movement have asked the question and responded to it in their own way, their philosophy scares off a lot of Christians, keeps them from becoming more involved in environmentalism. Now we both know that that's not an excuse, but in your book you have a wonderful explanation for why we should embrace environmentalism, rather than be afraid of a dangerous liaison with the New Age movement. Do you recall that passage?

Campolo: Basically, what I argue is that there are many reasons to be committed to saving the environment. The most important, I think, is for worship purposes. We often delude ourselves by thinking that only human beings were created to worship God. If you read the Bible, you will find that all of creation, all of nature was brought into being by God to glorify him and magnify him. The heavens were created to declare the glory of God; the firmament was created to declare his splendor; the animals were called upon to lift up their voices to the Lord. I can show you verses where the whales—what the Bible calls the leviathans of the deep—were created to sing hymns of praise to God. The trees are

supposed to clap their hands; the mountains are supposed to sing unto the Lord. When we defile nature, we defile the glorification of God. When we wipe out a species of whale, we have silenced the voice that was created to sing praises to God. When we disfigure the physical environment and make it ugly, we detract from the glory of God. Environmental irresponsibility is blasphemy, for it diminishes the reflection of the glory of God—it diminishes nature and the worship of God.

Case: In your book, you talk about when the original conflict between humanity and nature began, and it really goes back before we were even around.

Campolo: Yes, I think that one has to recognize that we must rescue the earth, so that it can point beyond itself to the only real God, the Lord Jehovah. In that, I think the title of my book, *How to Rescue the World Without Worshiping Mother Nature*, is important. It is so easy to get caught up in the New Age thinking where we begin treating the earth as though it, itself, were some kind of deity.

So often, our thinking is completely controlled by what has come out of Western theological thought. The Western theologians—Calvin, Wesley, Luther (and in the case of Seventh-day Adventists, Ellen White)—have become the important thinkers. There are Christians in other societies who have a lot of things to say to us on this matter—things that we need to hear. One of those sources of thought is the Eastern Orthodox church—the churches that belong to the Eastern nations, Russia, Greece, the Balkans, and so on. They say that before there was ever a fallen Adam and Eve, there was a fallen Satan. Sin did not begin with Adam; sin began with Satan. As a matter of fact, man and woman would not have sinned had Satan not been

there to seduce them. What we have to recognize is that, before human beings ever existed, there was a fall out of heaven by Satan and one-third of all the angels. There has been this great cosmic warfare going on, and the evil one and his forces have been at work trying to destroy the entire universe of God. Jesus, the son of God, has led the struggle against Satan and his demons. So when Jesus died on the cross, he not only died to save you and me; his death was part of a great cosmic struggle that was started before we were ever born. It just happened that Satan and Jesus decided to fight it out on this little planet called Earth. On the cross, Jesus not only delivered us from sin, but, as the Bible so clearly suggests, he also defeated Satan and all his host. He began rescuing all of God's creation from the power of the demonic.

Case: One thing I'd like you to talk more about is how—maybe these aren't your exact words—the devil uses the destruction of the environment to detract from God's glory.

Campolo: Yes, and that's what I say about worship. Satan is using us to destroy the environment because God created the universe to glorify him. Satan is at work trying to distract glory from God, trying to turn people away from God by diminishing his glory as Lord of the Universe.

Case: I'm interested in how the life of Tony and Peggy Campolo has changed now that you are championing the cause of environmentalism. How is your commitment reflected in your own personal life-style?

Campolo: It's a lot of little things. We try to drive less, and I have made a big change in my travel and speaking agenda. What I do is sit down and plan my speaking engagements for the entire year at one time. If I get invitations from

Los Angeles, for example, I won't make separate trips to speak to that group and then again to another group and then another. I will say I am going to be in Los Angeles at a given time, so all of those groups that would like to have me speak in their area will need to schedule me that same weekend.

We try to use less water and other little things. We put bricks in the tank of our toilet; we make sure that our faucets don't leak. One begins to be very conscious of the environment. We don't use Styrofoam cups. We let the people at McDonald's know that they ought to change what they are using in the way of containers.

We do a green audit of our church—that is simply going through the church and asking all the ways that we, as a church, can save and cut back on environmental abuse. For example, are our windows insulated? Do we use disposable plates and cups at church suppers? Can we recycle the paper that we must use? Do we do unnecessary printing? There are a whole host of things that can be done as a people in the church.

We do a green audit of our church. For example, are our windows insulated? Do we use disposable plates and cups at church suppers? Can we recycle the paper we use? Do we do unnecessary printing?

The Bible

Case: If people wanted to start reading their Bibles systematically on the subject of environmentalism to establish a biblical foundation, where would you point people to in the Bible?

Campolo: Interestingly enough, it's all over the place, but let me make a suggestion to you. The American Bible Society has assembled a booklet with all the passages of Scripture that are related to the environment. If you write to the American Bible Society in New York City, they will send this to you for 50 cents. It's a brilliant collection of scriptural passages.

If I had to try to pick one place in the Bible to read about the environment, I'd probably pick the book of Psalms, because the Psalms are about worship. When you start considering the ways to worship and glorify God, the Psalms are filled with direction. Hymns, too, are filled with the nature of worshipping God. Think of the great hymns that you know—"Holy, Holy, Holy, Lord God Almighty! Early in the morning our song shall rise to Thee." Join with all nature, a manifold witness. "Great Is Thy faithful-

What's interesting to me is that Seventh-day Adventists have not leaped on the environmental issue. One of the things that all solid environmentalists argue against is the eating of red meat.

ness" picks up that same theme. If you go beyond the hymnal, you'll find a lot of emphasis on nature joining us as we join nature in worshipping God.

Case: Let me ask you a question about a couple of people who have come out strongly against environmentalism—Pat Robertson and Rush Limbaugh. If you took the opportunity to talk to them, what would you say to Pat or Rush about why they shouldn't connect environmentalism with demonic motives?

Campolo: Well, I don't know what their motives are. I go to a place like Haiti and I see mass hunger, and the hunger is due to soil erosion and environmental abuse. Only 70 percent of the land is producing food. In the last 10 years Haiti has become a desert. People are suffering from that. When I go to Africa I see soil erosion and destruction of the environment everywhere I turn due to poor farming and careless agricultural techniques. I see the Sahara Desert expanding south over the continent of Africa at the rate of about two miles a year. I look at the United States and I see that the production of food per acre is beginning to diminish because there are so many chemicals used now. I see people not able to fish in certain rivers because the mercury level in fish has become dangerously high. I begin to wonder how many fish must be contaminated, how much of the earth's surface must become desert, how many people must be on the verge of starvation, how much devastation must there be before we say, "We've got a problem?" I just would like to know.

Case: So you would say . . .

Campolo: I live on the East Coast, and every summer the beaches have to be closed down because the water is too polluted for people to swim in it. What do these people say to all of this? Why do they take the position that they

do? I just don't understand it. I would like to understand them a little more. The Canadian government says that the ozone level over Canada last week was 20 percent less than it was 10 years ago. They have been keeping records of it. We can go to Maine and find lakes and ponds with no fish, because acid rain has killed them all. Do we have to pollute all the lakes and all the ponds? Will everybody have to end up getting cancer? Do we have to wait until every third world country becomes a desert before we say, "Stop! This is enough! This is wrong!"

Case: Some would say that environmentalists are putting the spotted owl and trees above people and their livelihoods. How do you respond?

Campolo: First of all, I have to say that argument is about the most fallacious one I have ever heard. The problem with the lumber industry is not the spotted owl; the problem with the lumber industry is that the American people aren't building houses right now. Any study will show that the number of new housing starts has diminished dramatically. The demand for lumber is evaporating, and that is the real issue.

We have an economic problem that comes from 12 years of overspending. We have a recession that is difficult to overcome because the national debt is so high. To blame the slump in the lumber industry on the spotted owl is just a way of blaming something that can't talk back. But beyond that, there is a price to be paid for rescuing the environment. If there weren't, there would be no controversy. It is expensive to save the environment. We all have to pay a price, and we must make sure that this price is borne equitably by all members of society, not just by one group of people.

If workers in the lumber indus-

tries of Oregon and Washington State are going to be penalized as we become environmentally responsible, the rest of us must find ways to help them and bear that cost. It must be understood that we all share the cost, and it is going to cost something to save the environment. But the cost of not saving the environment is even higher.

Another thing we must recognize is that Japan and Germany are far ahead of us in developing industries that are environmentally sound, developing products to substitute for ones that are environmentally destructive. In the process, they have created a huge number of jobs in new industries related to environmental concerns. The United States ought to be entering the environmental movement with great enthusiasm, recognizing that there will have to be a whole new line of products, a whole new line of industries created in the face of this emergency. Sooner or later, America will have to confront the environmental crisis. What I fear is that we are so shortsighted that, by the time we get around to developing those new products and the industries that will create them, Japan and Germany will have monopolized the markets.

Case: We'll be falling behind again.

Campolo: We're already behind; the question is, Are we going to take the steps necessary to catch up? I don't think Americans yet recognize the number of new industries and products that will be created by becoming environmentally responsible, but the Japanese and Germans do. Let me give you an example.

Most people know that one of the major causes of the destruction of the ionosphere is fluorocarbons that we use in coolants for refrigeration. Well, Dupont comes along and finds a substitute that does not pollute the atmosphere. They re-

search it, produce it, and now Dupont is the only company mass producing it. Tens of thousands of new jobs have been created in the State of Delaware, producing this new gas, because countries all over the world are buying it.

I look at the people in Oregon and Washington State, and I would argue strongly that some of them may lose their jobs. It is the responsibility of the rest of us to see to it that they do not suffer disproportionately, that we provide means of employment and opportunities for those who are displaced.

For instance, mining in West Virginia devastated that state. They are trying to restore it now. There is money to be made in the restoration process, but a lot of people also lost their jobs with the decline of strip mining. When people are displaced because of environmental action, it is important for the government to step in and develop alternate economies.

Case: Will the fact that Al Gore is vice president have a tremendous impact on the government's being more environmentally friendly?

Campolo: I have no idea what's going to happen. Gore has written a good book, and I think they are trying to take some steps that need to be taken, but the environment has not been high on the agenda in this administration. Of course it is only a new administration, and they had to get a new budget passed that just squeaked through. Now they are dealing with the health plan, so the environment has been put on the back burner. In spite of the rhetoric, not much has happened. I should point out, however, that the last president, George Bush, said he was going to be the environmental president, and not much happened there either. So there's been an awful lot of talk, but in reality there has been little action from the government. At least this administration has entered into the

Brazilian Treaty, the treaty on the environment, which I think is a step in the right direction.

Case: So we can't really blame the Democrats or the Republicans?

Campolo: No, I think we have to get it back to you and me. In the end, it's a problem that has been created on the individual level, and it has to be solved on the individual level. Government policy won't change things. We, as individuals, must change our life-styles.

Practical Steps

Case: One of the things you're well known for, Tony, is your activism, effecting change in creative and unusual ways, such as buying up stock in corporations. Can you talk about your strategy in relation to the rain forests?

Campolo: Well, there are two things that we need to do. First of all, we have to save the rain forest, and there's only one way to do it—buy it. As outrageous as that sounds, it's not impossible. Let me point out what you probably already know. You can buy rain forest for ap-

The Sabbath is about the restoration of people (the seventh day), restoration of land (the seventh year), and restoration of the entire social order (the year of Jubilee). All three are part of the concept of Sabbath.

proximately \$100 per acre. As a matter of fact, an organization called the Christian Environmental Association is doing just that. If people want to do something, \$100 will buy an acre of rain forest in Belize. That's not out of reach for most middle-class people. You will receive a deed to indicate that you own that acre, and you can even go down and visit your chunk of land. It is possible for us to buy thousands and thousands of acres of land. In the end, litigation and political action will not do anything. Whomever owns the rain forest will decide what happens to it.

The second thing I think we need to do is put together teams, primarily young people, who will go to every Earth Day celebration. In the midst of all the carryings on, usually under the auspices of the New Age movement, we have to be present with our Bibles and our tracts, winning people to Jesus Christ.

Adventists

Case: I'm involved in short-term missions, and sometimes people tell me that I'm stretching it to tie environmental issues in with short-term missions. How would you respond?

Campolo: Well, on a basic level, a great way of raising money for these projects is by the collection and sale of discarded aluminum cans.

Second, when we go overseas, part of what we are trying to do is to help our brothers and sisters in other countries assume environmentally responsible forms of farming. Improper plowing and farming destroys the top soil in third world countries. By helping teach environmentally responsible farming, not only do we help protect the environment, but we also help them preserve the land so that they will

be able to produce more food for their people.

Finally, I think there are projects that we need to get into—reforestation, for example. Our little mission organization invested some money in a group of missionaries called the Floresta organization. They have gone to the Dominican Republic and planted millions and millions of trees.

We can raise the same questions about how our churches function overseas as we raise about the way they function here in the States. Are they being environmentally responsible? Are we teaching new converts a commitment to the rescuing of creation?

Case: Do you think Jesus' coming is going to be timed so that we don't destroy ourselves?

Campolo: I am an optimist. I believe that Jesus is the ultimate rescuer of the planet, and I believe that the Scripture says he begins rescuing the planet through us, but he completes it at the day of his coming. Here's what the Bible says: He who has begun the good work in us will complete it in the day of his coming. We are called to be instruments through which he initiates his redemptive work in the world, but we should not fool ourselves into thinking that we can complete it. That is what the Second Coming is all about.

Case: When we talk about concern for the environment, people ask, "Why should we really be concerned about it if Jesus is coming soon?" This is particularly relevant for Adventists.

Campolo: Why go to school and put all those years into education if Jesus is coming any day now? Why brush your teeth? Why clean your house? Why do anything just because he may not come?

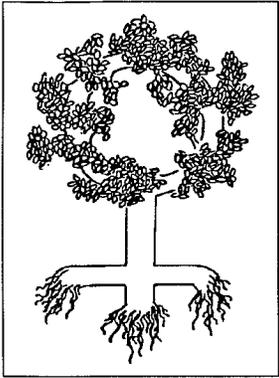
What's interesting to me is that Seventh-day Adventists have not leaped on the environmental issue. One of the things that all solid

environmentalists argue against is the eating of red meat. We are making this a celebrated cause. We are saying it's demonic. We look at the rain forest being destroyed in Brazil and Belize. It's being turned into land for grazing cattle. Not only are the indigenous people, the Indians, being displaced; not only are the rain forests being destroyed so that global weather patterns are being disrupted; land is being used for the production of beef—one of the most ruinous things for our health. It's giving us heart trouble, it's giving us high blood pressure. Adventists should be saying, "What's going on here?"

Let's cut the consumption of red meat, not just because it's unhealthy, but because we cannot survive on this planet if more and more people become red meat eaters. Producing red meat instead of grain produces less protein per acre, and protein is what we need in order to feed the hungry and sustain the poor of the world.

Case: Doesn't this go beyond the health aspects of meat eating, and relate to resting on the seventh day, the sabbatical of the land?

Campolo: That, I think, is crucial—the whole concept of the Sabbath. Seventh-day Adventists have a very limited concept of the Sabbath. They keep talking about the seventh *day*. What about the seventh year and the 50th year? What about the whole description of Sabbath in the 25th chapter of Leviticus? Isn't it much more than just allowing us to have a day for our own personal restoration? Doesn't it also involve the restoration of the land and the restoration of all nature? Isn't Sabbath bigger than just people? The Sabbath is about the restoration of people (that's the seventh day), the restoration of land (the seventh year), and the restoration of the entire social order (the year of Jubilee). All three are part of the concept of Sabbath.



Feminists, Ecology, And the Sabbath

An Adventist pastor believes ecofeminism “enlivens and challenges Adventist spirituality.”

by Sheryll Prinz-McMillan

RECENTLY, ADVENTISTS, AT BOTH THE ACADEMIC and lay levels, have begun to recognize the lack of an integrated approach to spiritual life. Many (particularly women and African-Americans) have begun to struggle with liberation models, seeking to experience not only the God of truth, but also to participate in the life of a God of justice. Others have begun experimenting with contemplative models of prayer and spiritual journeying, seeking a deeper union with Christ at a personal level.

What Is Ecofeminism?

Ecofeminism presents fresh wellsprings for Adventist spirituality. It combines concerns for ecology and divisions between people (feminism). The term “ecofeminism” was first

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used in 1974 by Françoise d' Eaubonne¹ (*ecofeminisme*), to represent women's potential for bringing about an ecological revolution that would ensure human survival.² In his view, such a revolution would entail new gender relations between women and men and between humans and nature. More recently, “ecofeminism” has been utilized by feminists, men and women, who seek to explore how the male domination of women and the domination of nature are interconnected, both in ideology and in social structures.³ Ecofeminism notes the important connections (historical, empirical, symbolic, conceptual, and theoretical) between the domination of women and the domination of nature.⁴

The term *feminist* has been used in many ways, but for the purposes of this article, the term refers to a critique of abusive hierarchy and the attempt to construct a theological model that breaks down barriers.

Ecology is the branch of science concerned with the interrelationship of organisms and their environments.⁵ Ecology literally could be

“the science of the housed,” taken from the Greek word *oikos*; and, thus, by extension, the space in which we live.⁶

Ecofeminism critiques other ecologically oriented philosophies. Reform environmentalists such as the Audubon Society, The National Wildlife Federation, and the Sierra Club want to preserve and manage natural resources. Deep ecologists accuse these organizations of being anthropocentric, valuing human “quality of life” over the welfare of the entire ecosystem. Ecofeminists accuse the deep ecologists of failing to acknowledge that the problem is not anthropocentrism, but androcentrism: a masculine alignment of men with culture and women with nature, with men dominating both women and nature.⁷ Christian ecofeminists would read Colossians 1:20 ([God]. . . “reconcile[d] to himself all things, whether on earth or in heaven”) as hope for all of creation’s reconciliation: including men to women and humanity to the earth.

Ecofeminist theology consistently reverberates with the themes of connectedness and relationality, two themes touching on the nature of humanity and the nature of God, as well as on areas of specific Adventist thought, such as the Sabbath, the Second Coming, the

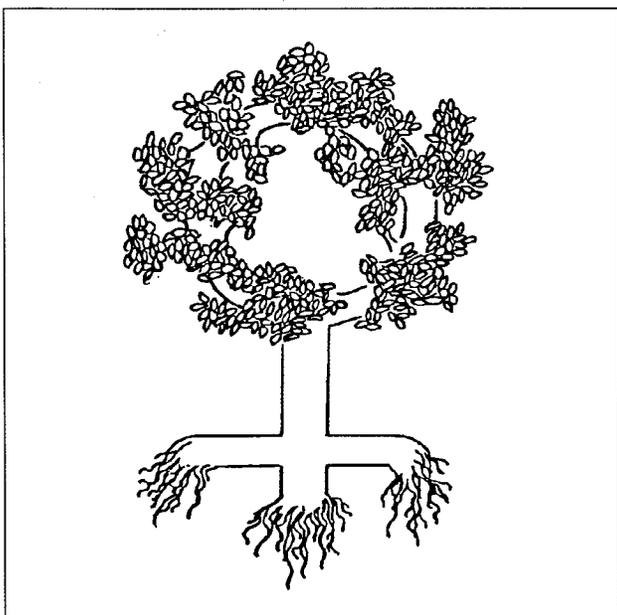
“soul,” inspiration, and perfection. Similarly, the ecofeminist emphasis on the integrity of all creation presents interesting challenges to Adventism’s health message and the “use” of creation, versus living in relation to creation. Eschatology is also addressed by an ecofeminist theology, offering Adventism’s own perspectives on this subject some unique difficulties.

In ecofeminist theology it is difficult to separate thought and service to God from service to humanity and nature. In fact, attempting to see life or thought in this way is deemed dualistic. Therefore, spirituality cannot be mere reflection, feeling, or thought; but, as with all other dualisms, must contain reconciling action. An ecofeminist spirituality encompasses not only service to humanity as service to God, but service to all of creation as well.

Sallie McFague sees this relationship of God to creation as necessitating a revision of our thinking about the Holy Spirit. In exploring this theme, she utilizes the construct of *pneuma*, or breath, to be God (the spirit) embodying and enlivening the very air that is breathed to maintain life; and since all of creation shares in the very breath of God (*pneuma*, or the “soul”), all of creation shares in the very soul of God.⁸ Anne Primavesi suggests that the hierarchical ranking of those with a “soul” (i.e. saved humanity over creation) operates as another mechanism for exclusion and separation.

Ecofeminists agree with him [Buber], that a false notion of transcendence limited to a divine “up there” cannot be upheld. It seems to call for a different kind of response from God and from us to certain objects supposedly set aside as ‘not God.’ Schweitzer denounced the same kind of split consciousness when he called for an ethical relationship with the world, entailing reverence for all life not just certain forms of it. . . . The division can only be healed by regaining respect for things we have downgraded as mere means.⁹

Carol Johnston, another ecofeminist theologian, argues for God’s relationality as well. She



suggests that a powerful and transcendent image of a God who is able to destroy humanity at any time, but “chooses” not to, is equal to a theory of “nuclear deterrence.” Johnston suggests that a theory that postulates that God has the right and power to do as God pleases, but chooses not to exercise that right out of love, is not a God in relationship with creation. Instead, Johnston suggests that although God has the ability for ultimate destruction, God does not “choose” to refrain; but, rather, it is God’s inherent relatedness to the world that recognizes the good of creation, and allows God to refrain from destruction. Due to this relationship, God “. . . works to preserve, liberate, and empower all life, so the whole creation can flourish together.”¹⁰ God is not interested in holding power, but in empowering all.

Ecofeminism, the Sabbath, and Vegetarianism

In Adventist thought, accepting a view of the soul as God’s breath is a simple step to take. It is the larger ramifications of an increased relationality that begins to challenge a cognitive understanding of conditional immortality. In fact, in a review of Adventist history, Russell Staples suggest that the doctrine of “soul sleep” was developed as an issue of theodicy, rather than rethinking of Platonic dualism.¹¹ If Adventist thought begins to move toward this rethinking, Adventist doctrine might maintain the same position on the soul, but with greater consistency and an awareness of eco-justice. This rethinking also begins a move beyond doctrine to an empowering contemplative and active spirituality. It also calls for service to creation—the earth itself or other life—as we attempt to offer our service to God, much as Adventists have offered service to humanity through organizations like ADRA. Extending such service to the rest of creation simply lends greater consistency and justice to belief.

The very approach to “soul” as the breath of God opens Adventist thinking to ecofeminist theology in an unusual way. Due to Kellogg’s early dabble with pantheism, we have hesitated to explore the degrees to which God’s breath is in and around us and enlivening all of creation. Even if Adventist thought is hesitant to embrace pantheism, it is important that Adventists explore the full significance of a pneumatology based on the concept of God’s *ruach*. The Johannine gospel freely utilizes this language in describing God’s active presence in the world. This paradigm, based on the concept of God’s omnipresent *ruach*, suggests a moving away from language of instrumentality (God “using” us), to relationality (participating with God). This relational language is consistent with our traditional understanding of the Great Controversy, where God calls for our participation in the conflict with evil. An ecofeminist spirituality would simply extend the concept of the controversy with evil to include a nature that needs our protection, empowerment, and co-participation.

Adventists have often employed relational God-language when speaking of prophetic inspiration, particularly the gift of prophecy as experienced by Ellen G. White. Moving away from an instrumental view of God might alleviate tensions experienced in the understanding of prophetic inspiration, for both the Scriptures and Ellen White: if God is interconnected with creation, and works *with* prophets, rather than *through* them, then assuming verbal inspiration would be difficult.

Adopting some of the underlying presuppositions of an ecofeminist spirituality could heal the dualism among us as well. For instance, the dichotomy between those advocating grace and those maintaining a position on perfection might be seen as another example of alienation resulting from a mind/matter dualism. Perhaps, if interconnectedness were emphasized, perfection might not be seen in individualistic terms. Rather, any ethi-

cal righteousness could only be experienced in relationship with the other. Similarly, grace could not be experienced only cognitively or individually, but as it is enlivened by the breath of God and shared in an application of empowerment and justice with the other (perfection?).

Even the historical Adventist emphasis on the “simple” life-style, such as gardening and minimal adornment, could be used as reminders that our actions affect others: the gardening reminds us of our connection to the earth, and minimal adornment our solidarity with those who are poor and oppressed; and the adornment we choose remains as a reminder of the beauties of God’s good creation.

Ecofeminists see creation as good and as continuing to participate in the life of God. Sin, then, affects creation along with humanity and is most often seen in terms of social structures, hierarchies that abuse, and a disrespect for life, rather than in equating sin with matter (i.e., creation).

In the *Sexual Politics of Meat*, Carol Adams examines the connection between language that places animals on a lower hierarchical rung and the abuse of women. She suggests that the abuse of women and the abuse of animals are intricately connected, and that the revaluing of animal life (and thus, vegetarianism) acknowledges their worth, and simultaneously, women’s worth.¹²

With this high regard for creation and animal life, many ecofeminists support a vegetarian life-style: as recognition of the value of life,¹³ a commitment to non-violence,¹⁴ valuing the intrinsic worth of animals,¹⁵ as well as a commitment to sharing the world’s resources.

Adams suggests that “Our dietary choices reflect and reinforce our cosmology, our politics.”¹⁶ She goes on to detail the connection between the vegetarian movement of the early 20th century with the women’s rights movement, the women’s peace conventions,

dress reform, and the early temperance reform movement. Each of these movements led by women strove for not only the emancipation of women, but also the health and well-being of all. Adams even notes the involvement of Ellen G. White, listing her among the “feminist” reformers who later adopted a vegetarian life-style to be in harmony with her other acts of reformation and women’s liberation! Adams suggests a direct link between the history of feminism and vegetarianism:

Both experienced a rebirth through the books in the years after the French Revolution. Each considers a meeting held in the 1840s as very important: the 1847 Ramsgate meeting at which the term vegetarianism was either coined or ratified; the 1848 meeting at Seneca Falls in which American women’s rights demands were outlined . . . [and] each has been viewed as lapsing into obscurity. . . .¹⁷

An emphasis on creation’s worth fits well within Adventism’s rubrics, which emphasize the Creation event, the Creation and earth cycles (Sabbath), and look to the restoration of a pre-Edenic creation. In fact, Sabbath itself reminds our very bodies of daily rhythms and the larger context of the month:

The turning of the earth on its axis gives us the basic two-beat rhythm, evening/morning. The moon in its orbit introduces another rhythm, the twenty-eight-day month, marked by the four phases of seven days each. . . . Every seventh day a deeper note is struck, . . . creation honored and contemplated, redemption remembered and shared.¹⁸

These rhythms of Sabbath act to remind humanity of the connection to all of creation, and God’s participation in all of the earth. It also serves as a reminder of the grace that is experienced each week, and the ability to relax in the fact that God continues to be connected to the cycles of life. Sabbath, then, calls humanity to nature. Not simply for its instrumental



value, or as a call to see God's greatness, but to recognize creation's intrinsic worth.

Sabbath also functions as a reminder of humanity's call to reflect God's glory through enabling the rest of creation to function as God has designed. This means Sabbath activities would include not only this contemplation, but service to the earth as well. It also should be a time to foster awareness of ecological problems and the contemplation of the beauty and fragility of the planet, while living in the solidarity, and working for justice of all living and non-living beings.¹⁹ Celebrating Sabbath allows all of humanity to join with the entire cosmos in celebrating its Creator, a time for both men and women to reclaim their relationship to God and creation.²⁰

An ecofeminist spirituality also calls Adventists to re-examine some of the early history of "health reform" and its possible ramifications for an eco-based health message of the 20th century.

Early Adventists accepted health reform as part of their religious experience and theology, not simply as a way to improve personal health.²¹

Health reform, specifically vegetarianism, was seen to be connected to the three angels' messages, and as a method of reconciliation to creation and a return to the original relationship to creatures of the earth. James White, in advocating a vegetarian diet, saw meat-eating as connected with pain, death, the killing of God's creatures, and as a result of sin.²²

Re-evaluating the rationale for health reform also leads an ecofeminist spirituality to emphasize vegetarianism as an issue of solidarity with the world's poor and hungry and

as a wise utilization of the world's resources,²³ rather than an egocentric desire to increase one's individual health. Thus, re-evaluating creation out of an ecofeminist paradigm creates a richer understanding of an Adventist heritage and encourages a healing relationship with all of creation.

Ecofeminist Eschatology

Many ecofeminists view the current ecological crisis as the "apocalypse" itself, where the word is taken literally: "to unveil."²⁴

Here the unveiling is humanity's disconnection from the earth, and the earth's deep travail because of it. Endtime prophesies, such as Revelation 22:2, where the leaves of trees are for the healing of the nations, are taken as a summons to an earth-centered spirituality. Most Christian ecofeminists are optimistic about the eschaton,

with the future open rather than predetermined.²⁵

Other ecofeminists look to the biblical image for other ways of dealing with eschatological issues connected to creation. Ruether suggests the possibility that the concept of Jubilee years²⁶ is indicative of God's concern for the earth's renewal and celebration. The year of Jubilee is centered on the same concern as Sabbath restoration, where both function to restore the proper balance to the earth and its inhabitants. Furthermore, Jesus' inaugural speech of Luke 4, taken from Isaiah 61, indicates that redemption is not to be limited to only the spiritual realm. Even the Lord's prayer of Matthew 6:10 asks for God's will to

Adventism's presentation of the Second Coming, where humanity is called upon to participate in a significant way in the upcoming God-event, is consistent with an ecofeminist emphasis on God's interconnectedness with creation.

be done on earth as well as in heaven.

Elizabeth Moltmann-Wendel suggests that the image of a land flowing with milk and honey can be redemptive:

Milk is connected to nourishment that comes from the mother and is believed to give both physical and spiritual life. Honey denotes good fortune. The bees that produce it are the perfect example of the first human association based on gynaeocracy and motherhood.²⁷

Lettie Russell posits "householding" as an image that can help mend creation; and Bev Harrison calls for movement beyond analysis and the need to engage in "utopic envisagement."²⁸

Ruether, in *Gaia and God*, suggests that apocalypticism is based on the fantasy of escape from mortality:

The foundation of this fantasy of escape from the body, earth, and evil is a certain model of God, a God unrelated to earth, body, or mortality. A God who is absolute good against absolute evil in a way that is unrelational. It is this kind of concept of a transcendent, unrelational God, and the identification of themselves with this God, which allows apocalypticists to imagine themselves to be safe from world destruction. . . . Indeed world destruction is the means by which they can escape.²⁹

This catastrophic school, as Ruether terms it, is typified in American Christianity by Seventh-day Adventism.³⁰ Her indictment does not stand alone. In a recent issue of *Spectrum*, it was suggested that an understanding of time (as "endtime") seems to exempt Adventists from responsibility for the earth and all of creation.³¹

Yet Adventism's presentation of the Second Coming, where humanity is called upon to participate in a significant way in the upcoming God-event, is consistent with an ecofeminist emphasis on God's interconnectedness with creation. The third angel's message of a call to faithfulness, could also

be extended to creation, as demonstrated in Hosea 4:1-3: "There is no faithfulness. . . . Therefore the land mourns . . . together with the wild animals" (NRSV). Similarly, the traditional presentation of the heavenly sanctuary embodies the very image of a God continually active in the life of creation and the covenant; a covenant that the Hebrew Scriptures indicate was made with all of creation.³²

Adventists who note the powerful presence of God now in the forest, lakes, mountains, desert, ocean, and garden, look forward to the garden in the hereafter, the new heaven and the New Earth. This expectation should be seen not to weaken, but rather to stimulate a concern for cultivating this garden, which is not entirely separable from the garden hereafter, even though it is correct to distinguish between them.³³

A renewed, ecofeminist eschatology calls for the re-examination of the doctrine of the resurrection as well:

Easter could hardly have been an isolated past event, as it has been the center of Christian worship and hope throughout the history of the church. Therefore, Easter describes the ongoing activity of god to save the world. The presence of god's spirit is real. It is a redemptive gift that transforms our ordinary lives and ordinary experiences in a world of darkness.³⁴

Then, just as there is hope for the presence of God in our lives, there is hope for God's presence to be active in the world. Just as an Adventist eschatology looks toward vindication for humanity, so too the eschaton should be viewed as a time for the vindication of all of creation. The Scripture records creation's mourning when sin entered,³⁵ and its rejoicing when sin is destroyed.³⁶ Even the early Millerites, with their otherworldly focus, quickly realized a call to care for themselves and humanity. An ecofeminist spirituality is a call for Adventism to re-examine eschatology, bringing into its scope all of creation.

An ecofeminist theology challenges not only doctrinal consistency, but personal spirituality as well:

Basic moral questions are involved in the continuing abuse of the environment. Humankind is so interconnected with the earth so that environmental irresponsibility quickly touches human rights and human life. . . . The deeper causes of the environmental problems we face lie in the human heart: the pathologies of fear, greed, selfishness, arrogance.

Eco-spirituality knows there will be no healing of the earth unless there is a healing and conversion of hearts.³⁷

Ecofeminism enlivens and challenges Adventist spirituality to embody justice and empower others; challenge dualism and recenter humanity within creation and God's presence. An ecofeminist theology is needed to challenge Adventist thinking and revitalize Adventist spirituality.

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Adapted from a woodcut
by Nikos Stavroulakis

Jeremiah—Prophet Of the Soul

Getting acquainted with the stormy, eloquent voice in this quarter's Sabbath School lessons.

by Douglas Clark

READING THE BOOK OF JEREMIAH IS A GUT-wrenching experience. The prophet's words are a "scream in the night."* Jeremiah impatiently demands that we shed deceptive masks and open ourselves to the selves of others, indeed to God. In the political, religious, and social turmoil surrounding the turn from the seventh into the sixth century before Christ, Jeremiah responds to Yahweh's summons "to pluck up and to break down, to destroy and to overthrow, to build and to plant" (1:10, NRSV).

Over a period of approximately 40 years, Jeremiah is *persona non grata* within Judah's society, both assaulting heartless social injustices and nurturing a personal heart religion. Jeremiah prophesied during a national night of the soul for Judah. Judah liquidated all its assets in the futile and ill-fated attempt to save itself from the ominous Babylonian military machine

that twice crushed the nation, finally devastating its capital and temple. For Jeremiah, the cost involved the loss of friends and ideological foes alike, and ultimately of his life.

From his book we can follow the soul-portrait of the prophet. A young man of priestly lineage when called, he served 40-some years as a prophet of the heart. His "confessions" reveal a deeply susceptible person, with strong emotions and a frank openness about his feelings quite uncommon among his prophetic peers. These "confessions" or personal laments in Jeremiah 11:18-12:6; 15:10f, 15-21; 17:14-18; 18:18-23; and 20:7-13, 14-18 express the prophet's profound sorrow, acute loneliness, moral anguish at the prosperity of the wicked and suffering of the righteous; awareness of his own sinfulness and God's grace; and renewed energy to proclaim Yahweh's word.

Probably the most poignant laments appear in chapter 20, where the prophet chastises God for overpowering him. At the same time he discovers burning within his bones an unquenchable fire, which he cannot contain.

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O Lord, you have enticed me,
 and I was enticed;
 you have overpowered me,
 and you have prevailed.
 I have become a laughingstock all day long;
 everyone mocks me.
 For whenever I speak, I must cry out,
 I must shout, "Violence and destruction!"
 For the word of the Lord has become for me
 a reproach and derision all day long.
 If I say, "I will not mention him,
 or even speak any more in his name,"
 then within me there is something like a burning fire
 shut up in my bones;
 I am weary with holding it in,
 and I cannot (20:7-9, NRSV).

At length, he comes to the point of cursing his birth and everyone connected with it:

Cursed be the day
 on which I was born!
 The day when my mother bore me,
 let it not be blessed!
 Cursed be the man
 who brought the news to my father saying,
 "A child is born to you, a son,"
 making him very glad.
 Let the man be like the cities
 that the Lord overthrew without pity;
 let him hear a cry in the morning
 and an alarm at noon,

because he did not kill me in the womb;
 so my mother would have been my grave,
 and her womb forever great.
 Why did I come forth from the womb
 to see toil and sorrow,
 and spend my days in shame? (20:15-18, NRSV).

A prophet of the heart, Jeremiah looks past external actions to the core of the being, the center of existence, to the very soul of human life. The book delineates three kinds of heart religion. First of all the evil heart is tenacious, intransigent, and open to divine judgment. It is unpredictable in its attitudes, the source of pride and deception, and fearful in the face of exposure. Chapter 17 exposes a grim plummet into the depths of the heart's corruptive deceit:

The heart is devious above all else;
 it is perverse—
 who can understand it? (17:9, NRSV).

Secondly, however, Jeremiah understands that a religion of the heart is a gift from God.

Then when you call upon me and come to pray to me, I will hear you.
 When you search for me, you will find me; if you seek me with all your heart,
 I will let you find me, says the Lord (29:12-14, NRSV).

Study Helps

The following are recommended for further examination of Jeremiah.

Brief Outline of the Book

I.	Oracles Against Judah and Jerusalem	1-25
II.	Temple Sermon and Other Prophets	26-29
III.	"Book of Consolation"	30-33
IV.	Narratives About Jeremiah	34-45
V.	Oracles Against Foreign Nations	46-51
VI.	Historical Appendix	52

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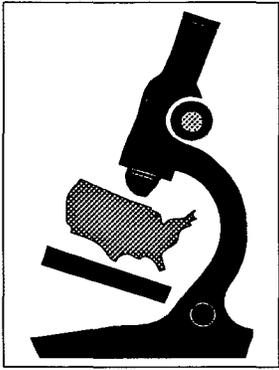
The "Book of Consolation" in chapters 30-33 consists of a number of positive speeches about the heart. Especially significant are the provisions of the new covenant in 31:31-34, promising internalized, heart-centered response and total forgiveness. God's graciousness comes to it fullest expression in this promise, which results in safety, security, a new heart, God's good wishes, and a renewed covenantal ties (32:36-41). These chapters represent the centerpiece of the book of Jeremiah, the basis for New Testament reflections on the new covenant. Consequently, this "Book of Consolation" is the

high point of relational religious faith in the Hebrew Bible.

Finally, God's heart religion involves Jeremiah's total commitment to the well-being of his people:

"I will rejoice in doing good to them, and I will plant them in this land in faithfulness, *with all my heart and all my soul*" (32:41, NRSV [emphasis supplied]).

* For some of the most moving language about the prophets in general, see the first chapter of Abraham J. Hechel, *The Prophets* (New York: Harper & Row, 1962), Vol. I, pp. 3-26. Prophetic proclamation as a "scream in the night" appears on page 16.



Ethnicity and Race In North America

Ethnic and racial patterns vary widely within the unions and senior colleges of the North American Division.

by Lara Beaven

FEW WOULD BE SO NAIVE AS TO SUPPOSE THAT North American Adventists are the ethnically homogeneous group depicted in the early drawings and folklore of its New England founders, but what are the colors and cultures comprising the church in North America today? Discussion of diversity and multiculturalism in the North American Division has to begin with an examination of the facts and figures of ethnicity.

Diversity Among Members

The 1992 membership statistics for multicultural groups in North America, compiled by the Office of Human Relations, show a membership that is overall just under 60 percent white (or Anglo), and shrinking. The members of African descent comprise 29 percent of the total, or more than twice the

Lara Beaven, a senior English and journalism major at Columbia Union College, last year was editor of the Columbia Journal, the campus newspaper, and has been a summer intern with the Hartford Courant.

percentage in the United States. The percentage of Hispanics (8.5 percent) and Asians (2.5 percent) mirrors percentages in the general population.

Most Adventists probably are not aware that two sunbelt unions (Pacific with over 185,000 members and Southern with almost 150,000) make up almost half the members in North America, and that Anglos are a minority in one of them—46 percent of the Southern Union. There, African-Americans now slightly outnumber whites, 48 to 46 percent. Perhaps this might be expected. After all, this is the part of the country where slave plantations once flourished.

However, it surely is surprising that in the Atlantic Union, an area often associated with New England Puritans, Anglos are now only 26 percent of the membership, while those of African descent make up 61 percent, and Hispanics comprise almost 13 percent of the membership. The numbers become less startling, though, when one takes into account the fact that this union includes Bermuda and New York City. Even more important has been

immigration of Adventists to New York from the Caribbean.

It is to be expected that the majority of Hispanic Adventists would be concentrated in the Pacific (17 percent) and Southwestern (15 percent) unions, since historically much of this area originally belonged to Mexico. Similarly, for Asians to have the highest concentration in the Pacific Union (6.5 percent) is also to be geographically expected.

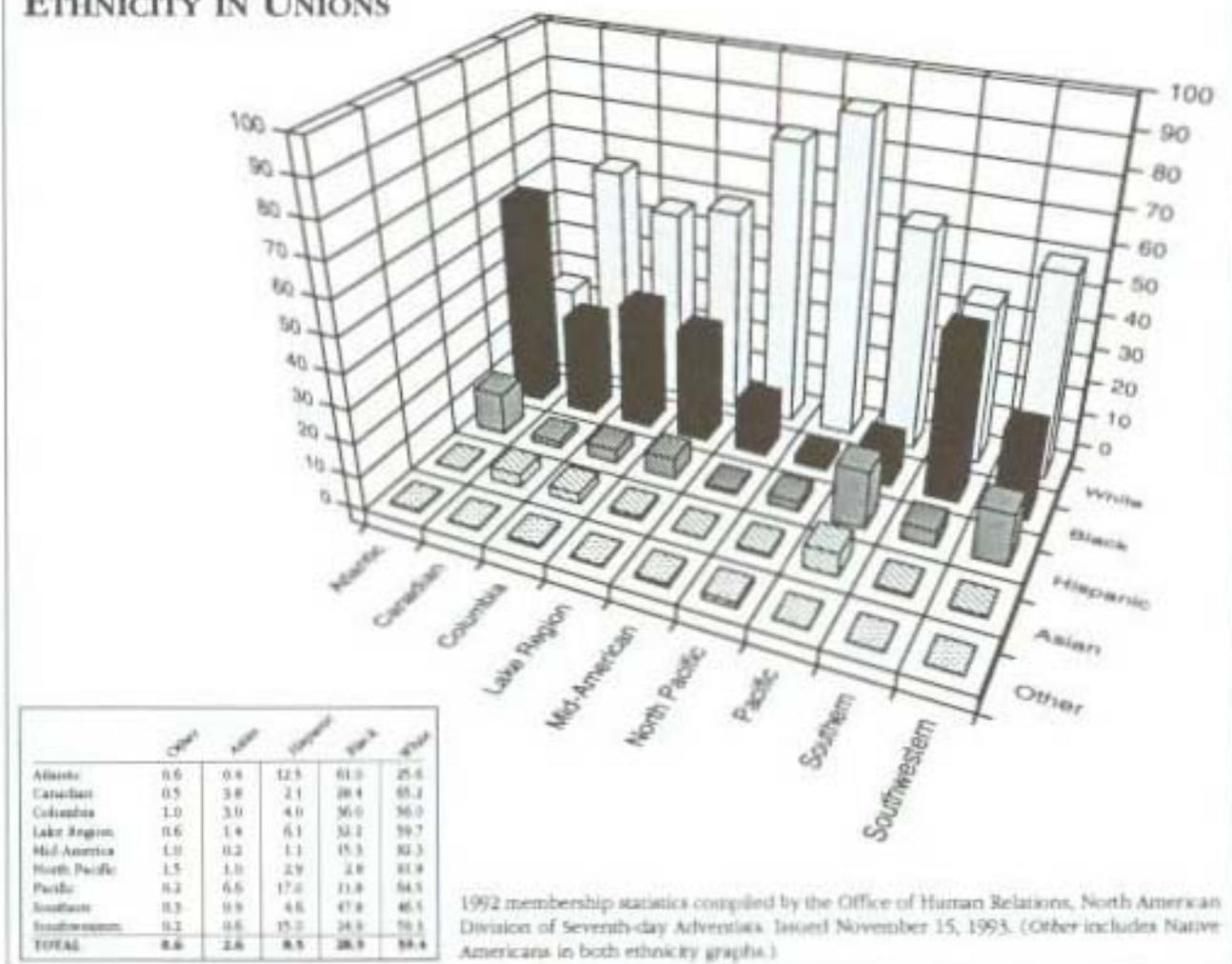
One would not necessarily anticipate that two unions would show less ethnic diversity in membership than can be found in the general population of their regions: the North Pacific Union, with almost 92 percent of its members of Anglo descent; and the Mid-

America Union, with 82 percent of its members Anglo, though, fit this description.

Diversity in Colleges and Universities

These numbers become even more interesting when one compares them to the ethnic breakdown of the universities in North America and the various union colleges. Although the Adventist Church has diminished its emphasis on young members attending college "in union," recruiting is still aimed primarily at academy students within each union.

ETHNICITY IN UNIONS



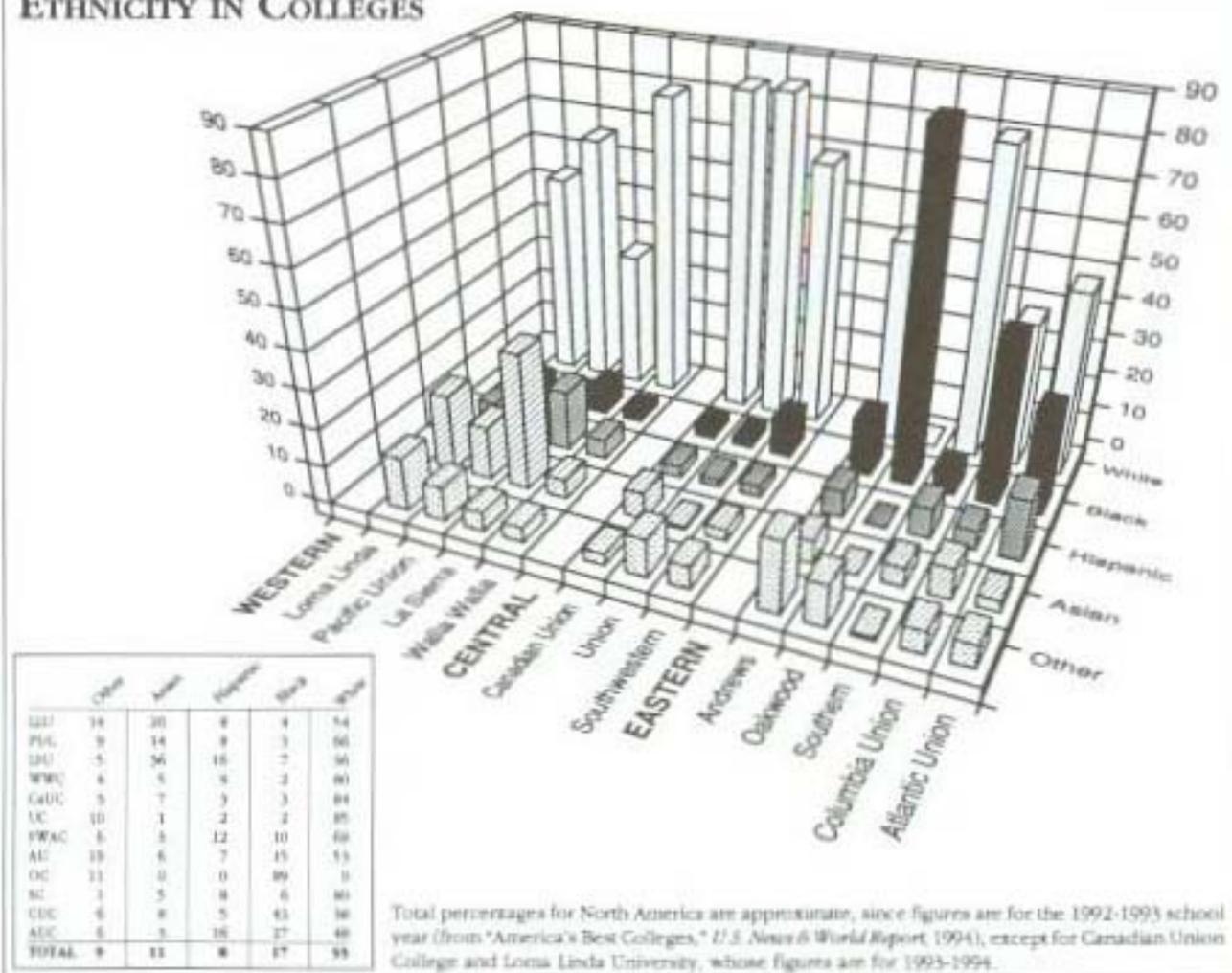
It should be noted that the ethnic composition of a particular college is not necessarily representative of the ethnic composition of the union in which it is located. Four colleges and the one university operated by a union have student populations that are very different, ethnically, from the memberships of the unions in which they operate.

Atlantic Union College, located in a union with a predominantly African-American membership (61 percent), has a predominantly Anglo enrollment. Forty-eight percent of AUC students are Anglo; only 27 percent are African-American. While 16 percent of the college's students are Hispanic, only 12.5 percent of the Atlantic Union is Hispanic. Columbia Union

College, in a union where Anglos have the majority membership (56 percent), enrolls 38 percent of its students from the Anglo community. Conversely, 43 percent of CUC's student body are African-Americans, somewhat more than the 36 percent of the union's membership from that community.

At Southern College of Seventh-day Adventists, Anglos are 80 percent of the student population, although, as we have seen, the union is only 46 percent Anglo. Southwestern Adventist College has a 69 percent Anglo student body, but the union membership is 59 percent Anglo, and while the Southwestern Union is almost 25 percent African-American, the college has only 10 percent of its students

ETHNICITY IN COLLEGES



from among African-Americans.

Some of the discrepancies in these four colleges between their racial make-up and that of their parent unions may be attributed to the fact that Oakwood College, a General Conference institution, caters to the needs of African-American students (89 percent of the enrollment) in not only the Southern Union where it is located, but also the whole United States, particularly the Eastern seaboard. Additionally, the three universities in North America—Andrews, La Sierra, and Loma Linda—draw students from all unions in North America and beyond. (That may be one reason why La Sierra University has a smaller percentage of Anglo students—38 percent—than either Atlantic or Columbia Union colleges.)

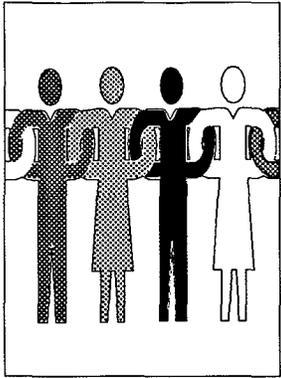
Elsewhere, Walla Walla College exhibits slightly more ethnic diversity than its parent North Pacific Union, and Union College has less ethnic diversity than the Mid-America Union, where it is located. Both schools enroll a smaller percentage of African-Americans than the ethnic makeup of their respective unions would indicate.

The Pacific Union's two schools of higher education have very different profiles. Pacific Union College, in northern California, is 66 percent Anglo (higher than the 64 percent of the Pacific Union membership), while La Sierra University, in Southern California, is only 36 percent Anglo. Pacific Union College en-

rolls only eight percent of its students from the Hispanic community; La Sierra enrolls twice that percentage of Hispanics. At Pacific Union College, 14 percent of its students are Asians (compared with 6.5 percent of the union membership), while 36 percent of La Sierra University's student body come from the Asian community.

Andrews and Loma Linda universities are both General Conference institutions, drawing significant numbers of international students. However, they are located in North America, and their student bodies roughly approximate the percentage of two ethnic groups found in the membership of the North American Division: Anglos and Hispanics. Both universities enroll significantly fewer than the 29 percent of the North American Division membership that is African-American (Andrews 15 percent, and Loma Linda 3.5 percent), though an ethnic breakdown of their large number of international students might raise those percentages.

This look at North American Adventism reveals that geography mightily effects ethnic diversity. Adventists in the North Pacific (92 percent Anglo) and Great Plains (82 percent Anglo) are by far the most ethnically homogeneous in North America. Colleges in these areas reflect this ethnic uniformity. Schools of higher education on the Atlantic and Pacific coasts are the most ethnically diverse.



Multicultural Ministry

A Hispanic author suggests how Adventists can pursue multicultural ministry, "The new frontier for the church."

by Caleb Rosado

AS WE HURTLE TOWARD THE 21ST CENTURY, THE new frontier of mission for the church in the 1990s is multicultural ministry. The 1980s were characterized as a decade of greed, selfishness, and exclusivity, where people fended for themselves. Unfortunately, that same model was mirrored in the church, particularly in the church-growth movement, whose heart is the Homogenous Unit Principle. According to the founder of the church-growth movement, "Men like to become Christians without crossing racial, linguistic, or class barriers."¹ If there ever was an operating principle that is far removed from the essence of the gospel, it is this one. The point of the gospel of Jesus Christ is *change*, change that saves us *from* our sins, not *in* them, even if the outcome is unprecedented growth! Numerical growth has never been the goal of the church:

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"Many are called, but few are chosen" (Matthew 22:14).² The church's only goal is obedience to the principles of the kingdom of God; "By this everyone will know that you are my disciples, if you have love for one another" (John 13:35).

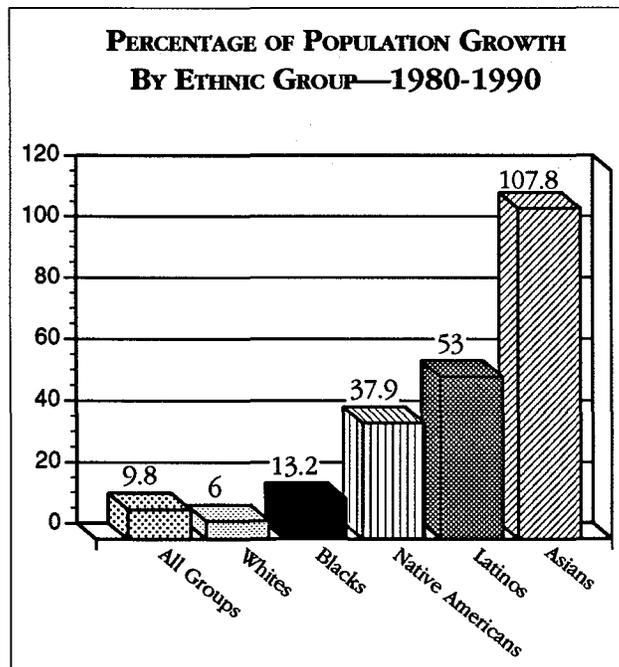
The 1990s are beginning to be characterized as the decade of compassion, caring, and concern. This economic and political interdependence needs a unifying spiritual undergirding that recognizes the common ground and sister/brotherhood of all humankind, and carries out ministry consonant with the gospel as enunciated in Galatians 3:28: "There is no longer Jew or Greek [no division based on ethnic difference], there is no longer slave or free [no division based on class and status differences], there is no longer male and female [no division based on gender difference]; for all of you are one in Christ Jesus."

There is one model of ministry that encompasses the needs and challenges of the multicultural 1990s, and that is *multicultural ministry*. At the heart of this type of ministry

lies the Heterogeneous Unit Principle: *The gospel challenges and empowers people to accept Jesus Christ across ALL social barriers.*

What is multicultural ministry? *Multicultural ministry is the development and implementation of heterogeneous models of communicating the gospel, through beliefs and behaviors that are sensitive to the needs of the culturally diverse population within a church's field of service.* For too long the Christian church has been operating on exclusive, homogeneous models of ministry and styles of worship in a heterogeneous society. It is time for a more inclusive model of ministry. Multicultural ministry, however, is not an exercise in "church busing" or forced integration. What it means is that people should be free to choose where they wish to worship. It represents a diversity of worship experiences within the united body of Christ.

Multicultural ministry is a *proactive* model of ministry, with a clear vision of where society is heading. For example, during the decade between 1980 and 1990, the Anglo population in the United States only grew by a single digit percentage, while the population of color grew by double and triple digit



percentages (see graph, "Percentage of Population Growth by Ethnic Group").

Current statistics from the General Conference of Seventh-day Adventists place the white or Caucasian population of the church throughout the world at only 11.11 percent. In North America, whites or Anglos are only 57.57 percent of the church membership and declining.³ Such demographic changes will continue to increase in the 1990s.

Traditionally racially homogeneous congregations will be challenged by these changes. There are three types of response the church can take. The first is to *run*, as in the "white flight" pattern of the 1960s. Churches that take this position tend to follow the Homogeneous Unit Principle of church growth, and claim that by so doing they are living the gospel by working only for "our kind of people."

The second type of response is *resignation*—feeling trapped due to the inability of selling the church building and accommodating to what is perceived to be a negative situation. This response results in a static stance toward what could otherwise be a dynamic opportunity.

The third response is *renewal*, a dynamic sense of revival as the church experiences the transformation of its old-wineskin structures into the new wineskins of multiculturalism.

What Is Multiculturalism?

Let me put forth an operational definition of multiculturalism: *Multiculturalism is a system of beliefs and behaviors that recognizes and respects the presence of all diverse groups in an organization or society; acknowledges and values their socio-cultural differences; and encourages and enables their continued contribution within an inclusive cultural context that empowers all within the organization or society.*

Let's take it apart. Multiculturalism is a

“system,” a set of interrelated parts—in this case, beliefs and behaviors—that make up the whole of how humans experience today’s world. It includes what people believe about others and how that belief impacts, and is impacted by, behavior. The outcome of this praxis of beliefs/behaviors is five important actions.

The first is *recognition* of the rich diversity in a given society or organization. For the longest time, racial/ethnic minorities, the physically disabled, and women have not been given the same recognition as others. The one-sided approach to history and education has been a testimony to that fact.

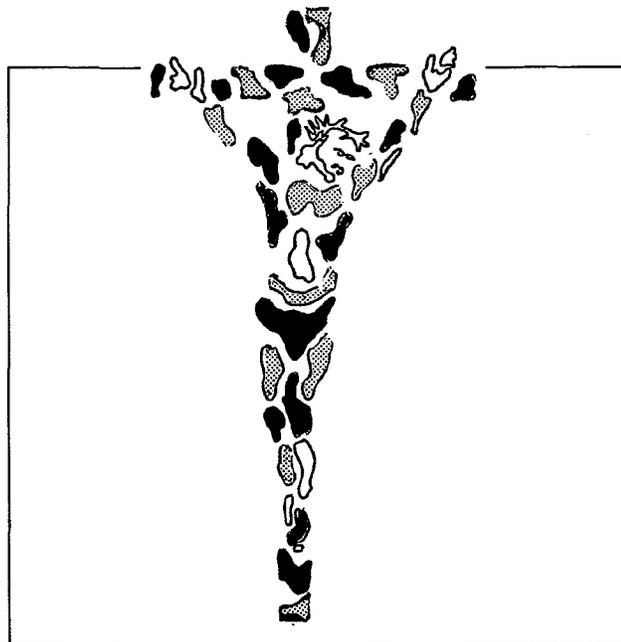
With recognition should also come *respect*—the process whereby the “other” is treated with deference, courtesy, and compassion in an endeavor to safeguard the integrity, dignity, value, and social worth of the individual. Respect and recognition are not the same, since recognizing the existence of a group does not necessarily elicit respect for the group. In a slave economy, for example, the presence of slaves was recognized, but their humanity was not respected. The presence of American Indians in the western expansion of the continent was constantly recognized by whites, but their environmentally conscious cultures were never respected. The contribution of women has usually been relegated to a footnote status. Our nation has a long history of not respecting the rights of the powerless.

Multiculturalism also entails acknowledging the validity of the cultural expression and contribution of the various groups. These cultural expressions and contributions usually are acknowledged only when there is an economic market for them, such as for African-American music, native Indian dances for tourism, or Mexican cuisine. When the business sector wants our money, the advertising industry pictures minorities in a positive light, but in most other cases the entertainment media simply caricatures minority stereotypes,

such as women always in a supportive role.

Genuine multiculturalism will also *support* and *enable* the contribution of the various groups to society or an organization. The word *enable* here is important, because what lies behind it is the concept of empowerment—the process of enabling people to be self-critical of their own biases so as to strengthen themselves and others to achieve and deploy their maximum potential. People’s sense of self-worth, value, and dignity is most often determined by the kind of support and encouragement they receive from others, but also from how willing they are to be self-critical of negative behaviors on their part. If one is practicing self-destructive action, all the external help will go for naught.

The essence of multiculturalism, the undergirding concept of multicultural ministry, is the ability to *celebrate* with the other the power of the gospel to transcend all barriers and bring about a oneness, creating a new humanity in Christ (Ephesians 2:11-22). It was this oneness about which Jesus prayed, and of which he declared that its manifestation would convince the world that God had sent his Son (John 17:23). Multiculturalism enables us to



look upon the other, especially the other that the world has taught us to regard with distrust and suspicion, not as a "potential predator, but as a profitable partner."⁴

The last part of this definition of multiculturalism—"within an inclusive cultural context"—is most important, because it is here where many people refuse to go along with an inclusive approach to society or to ministry. Many people fear multiculturalism will bring in "foreign" concepts and ideas that will deviate the nation or church from its historic course and transform the United States and the Seventh-day Adventist Church into something different from what they have been. We need to realize that America has always been a multicultural society, whether or not many have been willing to admit it. So also the Seventh-day Adventist Church.

The Seventh-day Adventist Church, like the United States of America, has never been a "melting pot," which conjures up images of a homogeneous, puree-like product. A *stew pot* is a better metaphor to describe the reality of America as a multicultural society, and especially the Seventh-day Adventist Church, as the most ethnically diverse church in the world today. We are a heterogeneous body, a rich cultural stew, where the various ingredients—while maintaining their distinctiveness—have contributed their unique ethnic flavors, all richly blended by the heat of group tension. This is what makes a stew, not just the ingredients tossed in together as in a cold salad, but the application of heat to the pot.

In American society, "heat" has come from racial and ethnic conflict. Fire, however, is dangerous, because if one turns up the heat too high or leaves the pot on the fire too long, or simply neglects it, the stew will be burned. The stew pot has been burned on many occasions—in Detroit, Watts, Newark, Miami, New York, Chicago, Yonkers, Bensonhurst, and most recently in south central Los Angeles; all have experienced the fires of racial riots, revolts, and rebellions. Watched carefully, the heat of this group tension will bring out the creative juices of the various cultural groups seeking to resolve their conflicts. The

result is a special cultural blend that gives the people of the United States of America their unique character in the world, character that even differentiates them from former compatriots in the very countries from which they came.

Such a process cannot be described as assimilation, perhaps the most inappropriate concept by which to describe the American ethnic experience. Assimilation—from the Latin, *assimilare*, to make similar—is the process whereby newcomers to society are encouraged to give up their cultural way of life and adopt, as quickly as possible, the values and cultures of the host society. It is an ethnocentric, one-way process of cultural exchange, in that only the newcomer is expected to adapt, with the implied promise that group acceptance will be the social reward. Yet few groups in American society have been completely absorbed to the point where they have lost sight of their ethnic heritage and cultural contribution to the nation.

What comes to mind when many try to visualize an American is a northern European phenotype, blond and blue-eyed. Those who differ from this image are labeled as hyphenated Americans. It is implied that they are not yet quite Americans, and have not divested themselves of their past completely enough to be included.

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A more appropriate concept that reflects the real American experience of group interaction is *transculturation*, a term coined by the renowned Cuban anthropologist, Fernando Ortiz. *Transculturation is the reciprocal process by which two cultures, upon contact, engage in a system of give and take and adaptation to each other's ways, though often not in an equal manner, resulting in the emergence of a new cultural reality.*⁵ It is a two-way process of cultural exchange, in which the various groups learn from each other, each impacting the other, without totally losing their unique distinctiveness. This rich blend of ethnic groups, coming together on the basis of coalitions of interests and not of color, with a common set of values, is what makes the United States of America distinct and gives us the competitive edge in the world today.

At question here is, What constitutes an American? For many persons living in the United States, what comes to mind whenever they try to visualize what an American looks like, is a northern European phenotype, blond and blue-eyed. Those who differ from this visual image of what is perceived to be an American are labeled as hyphenated Americans: African-American, Mexican-American, Native-American, Asian-American, Italian-American, Greek-American, etc. The implication is that they are not yet quite Americans, and have not divested themselves of their past completely enough to be included. Some may never be included because they cannot change their skin color.

It is this latter point that led Eduardo Seda Bonilla to conclude that there have been "two ways" of adaptation for minority groups in the United States—one for ethnic or "cultural minorities and one for racial minorities."⁶ For the former, all they had to do to be accepted was to "discard their culture." For the latter, persons of color, the issue was more complex, since the shedding of culture made no differ-

ence in their acceptance. "If anything, it made things worse."⁷ They have simply not been accepted as genuine Americans.

So what is an American? In the narrow definition of the term, an American is anyone who is a citizen of the United States of America, either by birth or naturalization. The result is a delicious stew, a beautiful mosaic, that reflects the beauty of God's family.

Mexican Nobel laureate Octavio Paz wrote,

What sets worlds in motion is the interplay of differences, their attractions and repulsions. Life is plurality, death is uniformity. By suppressing differences and peculiarities, by eliminating different civilizations and cultures, progress weakens life and favors death. The ideal of a single civilization for everyone, implicit in the cult of progress and technique, impoverishes and mutilates us. Every view of the world that becomes extinct, every culture that disappears, diminishes a possibility of life.⁸

Obviously, the more ethnically diverse a group, an organization, or nation is, the greater the possibility for group tension and ethnic conflict. As sociologist Lewis Coser puts it: "The greater the structural or cultural diversity of those who unite in a coalition, the more their interests other than in the immediate purpose are likely to be divergent if not antagonistic." What's the solution? Coser continues: "Such a coalition, if it is not to fall apart, must attempt to keep close to the purposes for which it was formed."⁹ And what purposes are these? Those purposes for America found in our Constitution and the Declaration of Independence: "We hold these truths to be self-evident, that all [persons] are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these, are Life, Liberty, and the pursuit of Happiness." For the church, this is the essence of the Gospel—*inclusiveness*—oneness with God and oneness with one another (Matthew 22:34-40; Galatians 3:28).

These are the values that multiculturalism

elicits and seeks to protect and enhance. Our other values, such as racism, sexism, intolerance, and xenophobia, must be discarded, as they destroy what is best and admired most of the gospel, the values of freedom, equality, justice, and inclusiveness.

What Makes a Church Multicultural?

The mere presence of an ethnically and racially diverse membership, due to legal, moral, or social imperatives, does not make a church multicultural. This is merely being concerned with affirmative action.¹⁰ In other words, the number of ethnically diverse people sitting in the pews does not make a church multicultural. All that this may simply represent is that people have gained access to the church—they've gotten through the front door. But if all a church does is give access, then people may leave, just as quickly, out the back door.

Neither is it merely a concern for understanding, respecting, valuing, and celebrating the differences among the various groups in a congregation. Valuing diversity is important, as it may engender an awareness of and a sensitivity to differences, but it does not necessarily translate into structural changes.

What makes a church multicultural is whether or not its "five P's"—perspectives, policies, programs, personnel, and practices—first, reflect the heterogeneity of the organization; second, are sensitive to the needs of the various groups; third, incorporate their contributions to the overall mission of the organization; and, finally, create a cultural and social ambiance that is inclusive and empowers all groups.

In other words, the heart of what makes a church multicultural lies in *managing* diversity—the proper management of the diversity in an organization for the empowerment of all

groups, which includes changing mindsets as well as the underlying culture of an organization, especially if this culture is what is impeding change, in order for the church to more effectively accomplish its mission. This is what makes a church multicultural.

The church and its many institutions and organizations have to get beyond affirmative action. This was the main accomplishment of the 1960s and 1970s, giving people access to the system. In the 1980s the concern was with valuing differences. Now, in the 1990s and into the 21st century, the push is for managing diversity (see graph, "The Process of Change").¹¹

Many churches and organizations, however, haven't even begun to address affirmative action, much less managing diversity. This is where the five P's come into play, because the rapid changes taking place in society are forcing institutions to move away from a lethargic business-as-usual, reactive mindset, to a proactive one that anticipates and implements change.

Perspectives refer to the vision without which people, as well as organizations, perish (Proverbs 29:18, KJV). What is *vision*? Vision is the bifocal ability to see what lies ahead (farsightedness), as well as the various impediments that exist between the present and the future (nearsightedness), and how to avoid them in order to arrive at the future. It must be bifocal, for focus on the future at the expense of the present, or vice versa, will result in loss and in a detour in the mission of the organization.

A sense of vision and mission will lead to appropriate *policies*, the guarantees that make known the intents of the institution. Policies give rise to *programs* that put in action what the institution is all about. But effective programs cannot be run without the right *personnel*, reflective of the diversity in the organization. The last P refers to *practices*, the actual conduct of the organization.

Of these five P's, the most important is the

last one, *practices*. An institution such as the church may have the best perspectives, policies, programs, and personnel, but these are only cosmetic until practiced. And it only takes a small number of personnel who, in their practice, refuse to go along with a program or fail to implement a policy, for an otherwise well-designed plan to be sabotaged. As the saying goes in Spanish: "*Podemos destruir con nuestros pies lo que construimos con nuestras manos*"—"We can destroy with our feet what we build with our hands."

These five P's have to alter present structures and cultures, especially if these are exclusive and do not benefit everyone in the organization or society. Karl Mannheim, the renowned German sociologist, gives us the reason:

To live consistently, in the light of Christian brotherly love, in a society which is not organized on the same principle, is impossible. The individual in his personal conduct is always compelled—in so far as he does not resort to breaking up the existing social structure—to fall short of his own nobler motives.¹²

This is why structural change—a new paradigm of inclusion—is necessary.

What is at issue in multiculturalism is not just sensitivity to other cultures and racial/ethnic groups that are marginal to the dominant culture, but an entire paradigm shift—a different mindset—which gives rise to a whole new way of seeing the world as inclusive; and brings a change in institutional and societal structures, so as to create an environment (local, national, and global) that is inclusive of all groups, is safe for differences, and where everyone benefits. The basic point in managing diversity is this: "If, when all is said and done, you look around and notice that everyone looks like you, you have done it wrong!"¹³

Managing diversity is an ongoing process that unleashes the various talents and capabilities that a diverse population bring to an organization, community, or society, so as to create a wholesome, inclusive environment that is safe for differences, enables people to reject rejection, celebrates diversity, and maximizes the full potential of all, in a cultural context where everyone benefits. Multiculturalism, as the art of managing diversity, is an *inclusive* process where no one is left out. Diversity, in its essence, is a "safeguard against idolatry."¹⁴ It prevents one group from serving as the norm for all other groups. Therefore, one of the dangers that must be avoided in grasping a proper understanding of

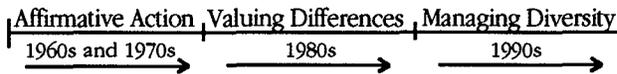
multiculturalism is what can be termed *bashism*. Bashism is the tendency to verbally and/or physically attack another person or group

based solely on the negative meaning given to group members—due to biological, cultural, political, or socioeconomic differences (such as gender, age, race/ethnicity, political party, class, education, values, religious affiliation, or sexual orientation)—without regard for the individual. The motivating factor for bashism is fear, arising out of ignorance of the other.

One of the backwashes of a narrow view of multiculturalism, especially as espoused by some women and persons of color, is what I call *white maleism*. White maleism is the tendency of minority groups to blame white males for most of the social evil in the world today, especially as it relates to sexism and racism, and view them as selfish, ruthless, unrepentant, and unredeemable, and, as a consequence, refuse to recognize and accept the contribution that many white males have made, continue to make, and desire to make, to remove oppression.

While much of oppression today has been

THE PROCESS OF CHANGE



the historical byproduct of the abuse of power by white males, not much is gained in terms of creating an inclusive, caring, compassionate church and society, by reversing the process and excluding many white males who have been instrumental in creating the "house of abundance" and structures of inclusion. Some of us persons of color would not be where we are today if it were not for culturally, politically, and morally aware white males who opened institutional doors, made decisions, implemented policies, and stood in the breach to bridge the gulf of intolerance. The effective management of diversity includes, empowers, and benefits all persons concerned, whites included.

But some are threatened by this inclusive process. Why? Because they see multiculturalism as having to give up power in order to make room on the stage of life for new characters in the play.

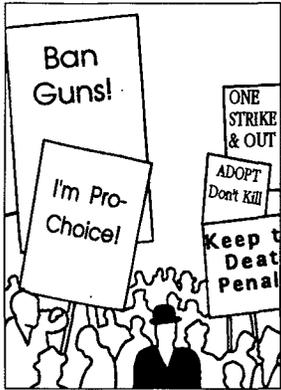
Unfortunately, the beaches of time are strewn with wreckage from the many ships of Christians that set sail for ports unknown in search of

power, but who ran into the gale winds of greed and the coral reefs of corruption, and ended their journey drowning in seas of racial despair. Life is a journey we Christians have to take. The going may not be smooth, the set course will not always take us through sunny, tropical waters; once in a while the storms at sea may deviate us from our desired destination. But how one runs the good ship the Church, how one treats the crew, and how one maintains the course through to the end of the 20th century, will determine the success of the voyage.

Multicultural ministry is the new frontier of ministry for the church into the 21st century. It is a ministry that reflects the gospel, that serves as the compass that enables us to become true Christians and at the same time *world citizens*—a people who are able to transcend their own cultural, sociopolitical, and religious reality and identify with humankind throughout the world, at all levels of human need—and thereby guide us into our heavenly port.

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4. This concept of managing diversity for exclusion comes from my friend and colleague, Samuel Betances. There are also certain phrases throughout the article that are classic phrases of Samuel Betances, to whom I am in debt for his influence on my thinking and understanding of diversity.
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The Chastening of A White Liberal

A self-proclaimed Adventist “political activist” says government can’t restore moral values and racial harmony.

by *Reo M. Christenson*

IN LIGHT OF THE LOS ANGELES RIOTS AND SUBSEQUENT Reginald Denny trial—and the Monday morning quarterbacking these events produced—it seems a good time to reconsider the responsibilities of Adventists and their church toward the inner-city poor.

What happened in the Los Angeles riots can be seen, in part, as a hostile reaction to a pervasive racism evidenced by the beating administered by white police officers and the subsequent decision of a white jury—actions that appalled even the majority of whites. Similarly, the riots can be seen as an outlet for the resentment felt by some blacks toward Asian merchants in the South Central area. Mostly, though, it seems the riots were a chilling example of sheer opportunism—lawless individuals taking advantage of an over-charged atmosphere to revel in an orgy of destruction. If this was “righteous rage,” it

made no sense whatever to vent it on innocent black and Korean store owners, most of whom, no doubt, also disapproved of the beating and the verdict.

Racism, of course, is prevalent in America, as it is in every country where significant minorities exist. But the rioting in South Central seems to reveal more about the unrestrained hostility of the underclass than it does about the pervasive racism of the majority. Although commentators repeatedly urged that rioters be viewed with “sympathy and understanding,” common sense suggests that that is hardly the appropriate response to any group run rampant.

Growing Up Liberal

I should say, at this point, that liberal responses to the situation would, typically, have appealed to me. Although a moral conservative, I could be labeled an unorthodox political liberal. An academic for almost 40 years, at Miami University in Ohio, I have

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taught a course on national issues and written extensively on the subject. I have been a political activist since the early 1940s, when, as a soldier in the Harbor Defenses of San Diego, I openly opposed concentration camps for the Nisei. Later, as a professor, I was an active opponent of McCarthyism, the House Committee on Un-American Activities, and the Vietnam War. I supported the Great Society program, and was involved in the so-called Mississippi Freedom project. I tend to vote Democratic for one major reason: Jesus identified with the poor, the lowly, and the oppressed, whereas the Republican party identifies with the comfortable and the rich.

I still believe that, historically, government enterprises have sometimes provided fruitful results. Food stamps are an example. Although it is undoubtedly true that some beneficiaries of food stamps waste their money on junk foods, soft drinks, and pastries, there is widespread agreement among students of poverty that there is much less hunger in America today than before food stamps arrived. Furthermore, almost half of those benefiting from food stamps are children.

Social Security, too, greatly lessens the sting of poverty in America by providing retirement benefits for millions who would never have been able, or willing, to save adequately for retirement without the program. (It should be noted that Social Security pays out far more than the elderly contributed.)

Similarly, Medicare prevents millions of elderly persons from falling into poverty, and Medicaid allows the poor access to health care. This, in particular, is important as physicians and hospitals are increasingly reluctant to serve non-paying patients. The "Thousand Points of Light" was a sound idea as far as it went, but one that had severe limitations in dealing with poverty in the inner city.

It would seem, then, that if the government seeks to provide greater equality, more justice, and better opportunities for realizing the

American Dream, the church should formally endorse governmental efforts toward that end and urge cooperation with them. Unfortunately, the issue is not that simple.

The Chastening

Despite my liberal inclinations over the years on many public issues, these days I am a chastened liberal. The repeated failure of federal programs designed to help the poor has dampened my enthusiasm for governmental initiatives, and, similarly, lessened my support for a more active supporting role for the church.

While I still do not subscribe to the "government is the problem, not the solution" school of thought, neither do I believe that government involvement is necessarily the cure for our social ills. Good intentions are not enough to ensure that governmental efforts to reduce poverty will work. Social scientists these days are painfully aware of the "unintended consequences" of governmental action, and study of recent history can have a sobering effect on idealistic reformers, including today's dwindling crop of liberals.

Slum clearance and urban renewal were all the rage in the 1950s. The theory was that by bulldozing the slums and replacing them with public housing, the morale boost to the poor would encourage them onward and upward. By now, most readers are probably familiar with the shambles that public housing has often become, and the drug trades that flourish there. Even in terms of housing supply, these programs resulted in fewer housing units available for low-income families than before.

The "War on Poverty" was an ambitious and multi-faceted program. It included the Job Corps, still in operation (to provide young men and women with remedial education, vocational training, and minimum social skills);

the Neighborhood Youth Corps (to provide summer jobs to unemployed youth); VISTA (the domestic alternative to the Peace Corps); adult education; conventional job training; legal aid; consumer education; job information services; family planning; Upward Bound (to encourage and help the poor to attend college); and Operation Headstart (to help preschoolers from low-income families enter the first grade with a learning readiness equivalent to that of middle-class kids). The program, as a whole, was designed to help people become more self-supporting, not to make them comfortable on welfare.

But the "War on Poverty" was not very successful, for a number of complex reasons. Except for a few elements, it was gradually phased out—partly because the Vietnam War elbowed it aside, partly because of mismanagement in a number of cities, and partly because it couldn't cope with the deepest roots of poverty. These roots were fixed in family environments unfavorable to the development of young people with sound values and good personal habits.

It was suggested that busing poor black children into predominantly middle-class, white schools would expose these children to good teachers, good libraries, good facilities, and a good educational environment. The study habits, values, and behavior of middle-class children would rub off on their underclass counterparts. This, the theory went, was the way toward a truly integrated society, with racial prejudice fading as students of different color and class learned to reject stereotypes.

It was heart-breaking, but black students didn't raise their test scores, disciplinary problems increased, racial hostility rose, "tracking"

systems reproduced segregation within the schools, black self-esteem probably declined, and "white flight" began. Busing was more successful in some cities than others, but this idealistic reform never came close to meeting its proponents' expectations.

Because some states are less affluent than others, reformers urged federal educational aid on a large scale—including aid apportioned according to the number of children from lower-income families in school districts. It sounded sensible and fair, not to mention humanitarian, but educational test scores failed to respond, despite more equalized budgets. Indeed, no consistent correlation has ever been found between per pupil spending and educational achievement.

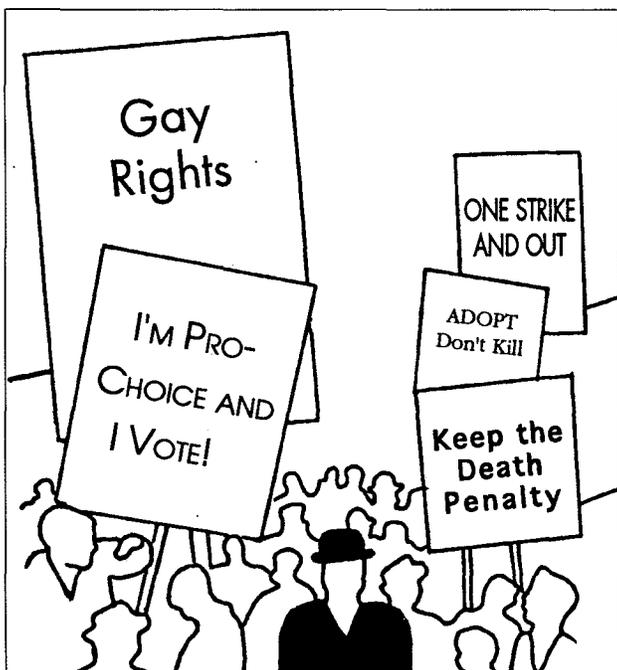
Significant numbers of minority professionals do not believe affirmative action is consistent with the Constitution or some of the best American traditions.

The Small Business Administration was designed to help entrepreneurs, especially minorities, get an economic foothold in the business world through low-interest loans at rates lower than banks could offer and assuming risks that banks were unwilling to take. Almost all disinterested analyses, however, rate the program as a mixed blessing at best, with a high rate of loan defaults and mediocre results in general. The Small Business Administration has often been targeted for extinction by budget critics, but sympathy for potential black entrepreneurs has kept it alive, despite its dubious record.

Most job-training programs have been equally unimpressive. As with almost any program, first-class leadership has brought success, and these occasional successes have been cited as "proof" that the programs work. Unfortunately, first-class leadership is at a premium, and without it, the majority of

results have been disappointing.

Affirmative action, similarly, was supposed to ensure fair play and improve educational and economic opportunities for minorities—especially blacks. Whether it has been a constructive approach is furiously debated. Its benefits mostly go to promising women and minorities who don't need a break in today's climate. Ghetto blacks, for example, are rarely assisted, and it has left some successful minorities uneasily wondering if they have really earned coveted positions or whether they are the beneficiaries of a paternalistic policy. It denies equal opportunity to bright, hard-working Asian students—and many others—who seek admission to good colleges, and it is fostering a growing bitterness between the races. The jury is still out, perhaps, but those who prefer a policy based on equal treatment without regard to gender or ethnicity make a very respectable case. Champions of affirmative action should more readily admit that many thoughtful, intelligent men and women who care deeply about equality—including significant numbers of minority professionals—do not believe affirmative action is consistent with the Constitution or some of the



best American traditions.

Despite various poverty programs, the problems of the underclass are as severe as ever. Drug abuse is rampant, young black males commit almost half of the nation's reported blue-collar crimes, inner-city unemployment is high, educational progress has been minimal, welfare rolls have grown rather than shrunk, teenage sexual pathology has steadily worsened, single-parent families proliferate, and fathers increasingly refuse to accept responsibility for their children.

The Reagan-Bush years made substantial cuts in programs affecting the inner-city poor, but few respected students of the problem believe those cuts primarily account for the dismal condition of the inner cities.

In fact, the efforts of Reagan's most active lieutenant, Jack Kemp, secretary of the Department of Housing and Urban Development, produced little of note. Kemp created some 600 urban enterprise zones in 38 states. He thought that if federal taxes in these downtown areas were reduced or eliminated, and other incentives were introduced, capital would "flood the inner city." But a reduction of taxes could not override what business perceives as disadvantages to inner-city investment. Namely:

- (1) It's cheaper to buy and develop unoccupied land in the suburbs than to level existing structures and build suitable facilities in the cramped space of the city;
- (2) anticipated levels of vandalism dictate high insurance rates;
- (3) management and employees will be reluctant to work in inner-city plants, particularly at night, because of the threat of crime in the area;
- (4) the available workforce is regarded as less educated, less skilled, and less reliable than in other locales (this explains why the Japanese do not invest in the inner city);
- (5) new or expanding corporations prefer to invest in the suburbs for aesthetic, as well as practical, reasons—pleasant settings,

less traffic congestion, more parking space, and spacious surroundings appeal to employer, employee, and customer alike. Although, in an ideal world, corporations would brush aside these concerns and invest because of a highly developed social conscience, they have not done so.

Keeping a New-Style, Liberal Faith

Confident they had demonstrated that government is wasteful, ineffectual, and possibly even harmful when it administers social programs. But there is more to be said before drawing too many sweeping negative conclusions. I am chastened, but I am still a liberal who believes government can, and must, find ways to help the truly poor.

Homelessness has proved a baffling problem to several administrations, but some things can be done. Since more than three-fourths of the homeless are alcoholics, drug addicts, mentally or emotionally impaired, there is no doubt that some should be returned to institutional care. This is hardly a comprehensive solution, though. An estimated \$20 billion is needed to halt the deterioration of our 1.4 million public-housing units. Renovating these is much less costly than building new units, and it would preserve one component of low-income housing for which there is no ready substitute. Helping the residents manage, police, and maintain these units while gradually acquiring ownership might also be helpful, although no one knows how well this would work on a large scale. Continuing the policy of allowing the poor to select the housing of their choice, where adequate housing is available but unused, has considerable merit. And encouraging the construction of more privately built low-income housing, through low interest, federally secured loans

and reduction of red tape, is also recommended.

Operation Headstart isn't the panacea many reformers believe it to be, but it is still our best choice for dealing with the educational deficiencies of children from many underclass homes. It's the only way to expose these children to an educational environment similar to that of most middle-class families—one in which parents use proper English and pronunciation, patiently answer questions, read to children, give them educational games, and so on.

Since only about one-third of all children from underclass homes are enrolled in Headstart programs, raising enrollment will be costly. Since the average pay in a Headstart center is only about \$12,000, there will be additional expense for hiring competent teachers. An upgraded and expanded Headstart may be our best bet for helping the children of the poor.

Almost every student of poverty agrees that there should be better prenatal and postnatal care for low-income, pregnant women, and that this costs far less over the long run than withholding the money. More aggressive information campaigns are needed, though, to persuade pregnant women to take advantage of this care. France actually pays pregnant mothers \$34 per month if they make four prenatal visits to a physician.

More money for immunization programs is also needed. Far too many children from low-income homes are not receiving this protection, and both they and the taxpayer suffer from this shortsightedness.

More resources must be provided for educating the underclass on how to spend their grocery money: fewer soft drinks and junk foods, cooked rather than packaged cereals, more vegetables and less meat. Good, practical health habits in general should be taught. (Adventist churches might launch a major health-education program in the inner cities, a

valuable initiative for which they are uniquely fitted.)

Judging by what we've learned from European experience, apprenticeships are more effective than conventional job-training programs. Federal assistance for apprenticeship programs can stimulate business cooperation. Expanding the Earned Income Tax Credit, both to make work more attractive than welfare and to help more low-income working families escape poverty is a measure that is approved by both liberals and conservatives, even though it costs money.

Finally, almost everyone agrees that those on welfare, if able-bodied, should work rather than accept handouts.

In many cases, though, jobs simply aren't available for the inner-city unemployed. This is not a temporary but a permanent phenomenon. Accepting this, there seems no workable alternative to having government provide public-service jobs for the unemployed.

Unfortunately, it costs significantly more to provide work for able-bodied persons on welfare than it does to simply fork over cash. Hiring competent supervisors, purchasing supplies, arranging transportation and daycare as necessary, are all expensive. But the nation would be getting something worthwhile for its money if the unemployed were busy repairing streets and sidewalks, removing graffiti, assisting the elderly, keeping our cities as clean as some European cities, helping renovate public housing, and so on. This sort of involvement would also boost self-respect in the unemployed, and provide practical work experience and preparation for paying jobs later on.

These various proposals would require more taxes, but it is my conviction that Christians should not object to paying them. There is, I find, a major role for government to play in dealing with poverty in general, particularly that in the inner city, and this will be costly.

But no matter how generously or wisely Americans in the Clinton era devise programs for the poor, none will be adequate unless we deal with the erosion of moral values that has occurred in the past few decades. This is where today's conservatives and liberals can agree. A decline in moral values in the inner city but elsewhere as well, has cost our nation dearly.

Its consequences are glaringly evident: teenagers and others are fornicating on an appalling scale; the majority of black children are born to unwed mothers and raised in single-parent homes; and a majority of absent fathers (black and white) refuse to assume any responsibility for the children they father, either by marrying the mothers or paying child support.

Beyond this, an article in *Time* (March 16, 1992) focused on another wound to the underclass, this one self-inflicted. Black students ridicule as "uppity" or "acting white" those who study hard, get good grades, speak standard English, or take an interest in activities other than sports. Minorities in the inner city are largely shaped by a street culture that abounds with gambling, drugs, easy sex, gang activity, and various kinds of crime. Children reared in this culture are unlikely to become responsible, law-abiding citizens, regardless of the government programs put in place to help them. As

What the underclass most needs is encouragement to behave responsibly. An older generation of blacks, along with a growing black middle class, daily manifest the characteristics of hard work and responsible behavior typical of productive citizens.

these children grow up to commit the majority of blue-collar crime in the nation, negative attitudes toward minorities can only be reinforced.

The L.A. rioters worsened race relations for years to come. They also performed a grave disservice to the majority of decent, law-abiding minorities—particularly blacks. What the underclass most needs is encouragement to behave responsibly and take full advantage of educational and economic opportunities. An older generation of blacks, along with a growing black middle class, daily manifest the characteristics of hard work and responsible behavior typical of productive citizens. If young males followed their example and heeded their counsel, their own prospects would be vastly improved.

Recapturing the Old-Time Religion

Is religion the real answer? Assuredly. People who have accepted Jesus as their Savior and understand what Christianity means are unlikely to become social problems. Insofar as we can help others accept Jesus and his message, we will have done the most that can

ever be done for individuals.

Both black and white churches have failed to stress the need for premarital sexual abstinence. This is something the Bible requires and modern experience eloquently affirms. Premarital sex, along with extramarital sex and alcohol (and their attendant consequences), cause far more human suffering than does war. The evidence is conclusive. The church must teach, from early childhood, that sex outside of marriage is an evil just as great as theft and perjury and wanton violence. The tragic and unchallengeable statistical consequences of ignoring this can be sobering, even for youth.

So where does this leave us? Conservatives and liberals can surely agree that that local churches should help with local anti-hunger and anti-poverty programs that are intelligently planned and administered. Churches are already active in distributing furniture, bedding, clothing, household articles, and even emergency cash assistance. These may be palliatives rather than cures, but they are surely worth doing.

Surely Adventists—whether conservative or liberal—can agree that both on an individual and church-wide bases, the injunction all of us should follow is *do something*.



Religion That Makes A Difference

The president of Oakwood College is preaching this sermon on grace and power across America.

by Benjamin Reaves

Skyrocketing prices;
foreclosing creditors;
taxes that pamper the rich
and penalize the poor;
corrupt politicians;
exploited, oppressed people;
hunger;
deprivation;
anger;
pain.

In that fifth verse of Nehemiah 5 we read, “We are their brothers, and our children are just like theirs,” the people protested. “Yet we must sell our children into slavery to get enough money to live. We have already sold some of our daughters, and we are helpless to redeem them, for our fields, too, are mortgaged to these men.”

Scriptures with a curiously contemporary ring. Though pictures from the past, they paint a startling portrait of the present. Instead of the Old Testament times, it sounds like *The New York Times*, and that should come as no surprise, for the Bible is a book

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of life and its message spans the ages. It speaks pointedly and penetratingly to us and to our day. It speaks to us corporately and it speaks to us personally. It speaks in commanding tones and it speaks in disturbing words, as it reveals—in the experience of Nehemiah—religion that makes a difference. *Religion* that makes a *difference*.

Nehemiah was under conviction to restore the temple and the waste places of his homeland, and it wasn't long before he was painfully aware that the real desolation was not in broken-down walls and crumbling buildings; the real desolation was in the shattered lives, the crushed hopes, and the broken spirits of his people—debts, taxes, mortgages, lost property, children sold into slavery, daughters sold into prostitution. And his response to the wretched affair leaps out of the passage, when he says, “And I was *very* angry when I heard their cry and these words,”* or, as another version puts it, “I was very *angry* when I heard this.”

But in this passage there was more than just anger. There was *action*. For the chapter records that Nehemiah took a decided stand for justice. He confronted the power elite of his day. Publicly he condemned them. Publicly he pressed for specific reforms. And because of his action, Nehemiah made a difference, for in the 12th verse of the fifth chapter,

he says, "So they agreed to do it"—to stop lending money at high interest, to stop oppressing the people. "They said that they would assist their brothers without requiring them to mortgage their lands and sell them their children."

Nehemiah, and Nehemiah's experience, clearly demonstrate that religion that makes a difference is responsive to the crying needs of humanity. And there are so many crying needs—
 from families without love
 and people without homes,
 to children without a chance.

But I am also keenly aware that, for all of us, there is another need that is deep and pervasive. For there is a current that is running through this country and this society of which we are all aware. Across the peoplescope of this country like a red stain runs the river of violence and hate and prejudice. And what was once felt to be a diminishing current flows with renewed and rapid force. Even a passing glance at recent headlines speaks pointedly to this fact. Every week brings a fresh reminder that the battle of a divided national self rages on.

Television documentaries and news clips bring to our consciousness the regrettable anger and pain of Crown Heights,
 the clear erosion of hard-won gains in civil rights,
 the spiraling incidences of religious and racial intolerance.

Other similar events and tensions signal the rising tide of bigotry, of social and religious prejudice.

It was of interest to me that a recent issue of *Newsweek* indicated that race fatigue grips America. People are tired of it. Exhaustion seems to have set in, even among those who were once supportive of efforts for equity, and so neighborhoods that were once reservoirs of good will have now become cesspools of suspicion. Cumulative alienation, once bubbling beneath the surface, has now *openly* surfaced—even in the ranks and the institutions of the church.

Now when we hear, when we *see* this, as human beings we should be disturbed, but as Christians we should be *distraught*. For in a painful sense we should be haunted by the words of Jesus: "By this shall all men *know* that ye are my disciples, *if ye have love one to another.*"

Now, I know, I *know* that there is nothing more worthy or inspiring or easier to talk about than love. I also know that there is nothing that we do less about *than love*. For, unfortunately, love's life translation has been watered down; waylaid, if you will, on the Jericho road of life; robbed of its concern, stripped of its justice and involvement . . . and left half alive as a pious cliché. We might as well be honest about that.

I think we need the very bare and open honesty, the honesty of the little girl who was listening with rapt attention to the story about the Good Samaritan and how he ministered to the man who had been attacked. As the teacher was describing the story in vivid detail, suddenly he turned and pointed right at the little girl and he said, "What would you do, if you walked up on a man and he was down in the gutter, bleeding, dirty, battered? What would you do?" And the girl said, "I, I, I'd probably throw up."

Well, we need a kind of a "throw up" honesty today. We need to look into our own hearts as we look outward at the church and the world about us, for it is a shamefully sad fact that too often the church and Christians have been slow—glacially slow—to transform noble affirmations and pious pronouncements into practical acts of mercy. Unlike Nehemiah, we have not made a difference. And I'm convinced that God has placed us here—has placed *you there*; has placed this church, at this point and time, in this neighborhood—to make a difference in the quality of life here and to lift up the hope of life hereafter.

And if that's true, then anything that demeans or abuses God's creation—anything that segregates or sets apart—must be confronted by the gospel. Love *demand*s that I confront it, and love also determines *how* I will confront it.

The fact is, if my religion is so theoretical, so abstract, that it does not involve my life and my energy, and it closes my eyes to the suffering around me and closes my ears to the deep cries of the distressed, then my religion has made me what Norman Cousins calls a "prisoner of context." I'm so wrapped up in my own interests, the interests of my kind, the interests of my community, that I've lost touch with humanity—and I've lost touch with heaven. Religion that makes a difference *must be* responsive to the crying needs of our society.

But notice, further in that fifth chapter, verses 14 and 15: "I would like to mention that for the entire

twelve years”—Nehemiah writes—“that I was governor of Judah—from the twentieth until the thirty-second year of the reign of King Artaxerxes—my aides and I accepted no salaries or other assistance from the people of Israel. This was quite a contrast to the former governors who had demanded food and wine and \$100 a day in cash, and had put the population at the mercy of their aides, who tyrannized them; but *I obeyed God* and did not act *that way*.”

Political practices that are not unfamiliar to you,
because you read about them *every day*:
the abuse of power,
questionable ethics,
kickbacks,
outright stealing.

All of that was going on in Nehemiah's day, and Nehemiah's example was, “I did not act that way”—“So did not I.” The Hebrew noun there is emphatic; it contrasts Nehemiah's example with the acts of his predecessors—those cruel birds of prey who feathered their nests at the expense of the people.

Nehemiah might have settled for the excuse, Everybody's doing it. He could have come up with the alibi, Well, the best way to get along is to go along. He might even have fallen back on, After all,



it does save a lot of bother if, when you are in Rome, you . . .

But instead, “*So did not I*.”

Religion that makes a difference is not only responsive to the needs in society; religion that makes a difference first makes a difference *in me*. See, Nehemiah had the precedent and the power to do what his predecessors had done. But he refused to do it. He refused to live his life by majority rule or opinion. He refused to capitulate to unjust standards and distorted values. You see, there comes a time when, in an individual way, *you have to take a stand*.

There comes a time when bigotry must be confronted, when you must speak out on injustice, even if your voice is the lone exception.

There comes a time when you must refuse to be the caboose on the train of consensus.

There comes a time when you must take the *Holy Place* into the *marketplace*. And then love is no longer abstract; it must be *active*,
and it must find its way into privileged circles,
and into boardrooms,
and into committee rooms,
and into private conversation,
and love must make its integrity known.

I love the story of Lillian Heller, who was called to appear before a government subcommittee, and they wanted her to say certain things. And her response was this: “I refuse to cut the cloth of my conscience to fit this year's fashion.” I love that. “I refuse to cut the cloth of my conscience to fit this year's fashion.”

Now the truth is that we are moved by something like that, but we need to understand that it is not easy to hear and to march to the beat of a different drummer. There is a price that will be paid. Of course, I'm sure that all of us at least would appear to be outraged at immorality, and hate, and racist actions and words, whether they come from white mouths or black mouths. But there's a question that comes to my mind every so often.

A few years ago I was living up in Michigan—I was teaching at Andrews University—and it was not very late but I had turned in early, and all of a sudden I thought I heard my dog barking, and then I thought I heard a car pull in the driveway. As I thought to myself that I would have to get up, I heard the car back out again, so I thought that someone was at the

wrong address. Not long after, the phone rang. When I picked up the phone, I heard a voice that I thought I recognized, but the voice sounded a little anxious. Then I heard the person say, "Listen, do you live on Hillcrest?" I said yes, and then I recognized the voice. I said, "Oh, it's you. Was that you that pulled in the driveway?" He said, "Yes." I said, "Well, I heard you pull out." He said, "Yes, Sharon pulled out." I said, "Sharon pulled out? Where were you?" He said, "I was on the roof of the car." And I said, "What were you doing on the roof of the car?"

He said, "Do you have a dog?"

"That dog wouldn't have bitten you," I told him. And his answer was, "He would have if he could have." He *would* have if he *could* have.

Now you know that I'm not talking about dogs. You understand that I'm wondering if some of us are in that same category—that on the surface it appears we have made a decision for justice and brotherhood and fellowship, when in truth it could be said, If he had the power;
 If circumstances were not in her way;
 If there'd be no repercussions;
 If there were no danger of video cameras;
 If no one would know. . . .

In other words, what's the real difference between you and me and a David Duke or an Abdul Muhammad? Is our commitment to the fatherhood of God and the brotherhood of man—or is it the restraint of circumstances? the chain of possible consequences?

Religion that makes a difference hinges on a conviction that I must do the right even though I have the power and the opportunity *and the privacy* to do wrong. And whether that puts me in the crowd or I stand out there alone *is irrelevant*. Religion that makes a difference in society first makes a difference *in me*.

But what kind of religion *is that*?

Now I'm sure that the people of Nehemiah's day, some prominent people, asked the same question. After all, you remember that they were in the same church; they lagged behind in no sacrifices or rituals. Who could be more religious than they? But this fanatic Nehemiah! What kind of religion was that?

And in verse 15 it reads, as Nehemiah responds: "So

did not I, because of the fear of God." Because of the fear of God.

Sociologists have classified religion into two categories—secular and supernatural. They describe Christianity as supernatural, because, they say, "it has its source in, and is judged by, that which transcends the empirically known world." Well, in my language, what that means is religion that makes a difference operates inside but is anchored outside human experience.

"So did not I, because of the fear of God."

Of course someone is already thinking, "Well, who wants a religion that is based on fear?" Remember, fear of God in the Old Testament is equivalent to the love of God in the New Testament. So Nehemiah was acting out of a loving awareness of what was appropriate for one who worshiped God. I find this to be an incredible, incredibly powerful thought. That is, religion that makes a difference *operates* inside, but is *anchored outside* of human experience. That means that despite what goes on in or out of the church, despite the inconsistencies of human example, I am assured of a divine Pattern: Jesus Christ, my loving Lord.

But I am assured of more than just a divine pattern.



A pattern is good, but a pattern is not enough, because you know as well as I do that our problem is not in understanding; our problem is not confusion about what to do. We know which stand to take, which issue to address, what actions to reject, what practices to challenge. Our problem is not in understanding, it's in *doing*.

It's sort of like the little boy who came home with his report card, and he didn't want to show it, but finally his mother got it from him, and when she looked at it she ran down the list of grades and she said, "What is this? A 'D' in conduct? What in the world are you doing getting a 'D' in conduct?"

He looked her right in the eye and said, "Well, conduct is my hardest subject."

Loving, human relationships—that's our hardest subject. And that's our most important subject. That's why Jesus, in 1 John 3:14, made it clear to us, that "We know we have passed out of death into life . . ." How, Jesus? "Because we love the brethren." Now believe me, to say that the evidence of having passed from death to life is because we love the brethren puts all of us between a rock and a hard place.

But, thank God, religion that makes a difference not only gives me a pattern, it also gives me power. It gives me the power of the marvelous grace of

God—grace that will steady me in my uncertainty, grace that strengthens me in my disappointment, that calms me in my fear, that comforts me in sorrow. It gives me *grace*.

And the truth is, my brother and my sister, his grace is sufficient *for you*. Even though you look at a long history of abuse and pain,

his grace is sufficient.

Even though you are thinking to yourself, "Well, why should I be blamed for things that happened before I was born?"

His grace is sufficient.

Even though you're thinking to yourself, "I've been shaped by the patterns and practices of my past,"

his grace is sufficient.

Even if you understand that it may mean that you will have to make the first move, and you feel as if that will make you like a fool . . .

his grace—

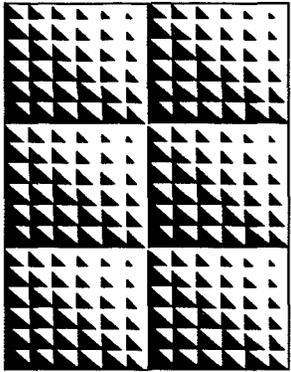
the grace that brought you out of sin,

the grace that gives you victory over immorality and stealing and lying,

that same grace is sufficient *for you*.

And the truth is, to as many as received him, to them—to them—gave he power to love, power to become, power to overcome, power *to make a difference*.

* Emphasis supplied in this and following references.



Race Matters: In and Out of the Church

The implications of recent books by black intellectuals for Adventist race relations.

by Henry Felder

RECENT WRITINGS ABOUT RACE BY SEVERAL BLACK authors herald a difference among blacks that in some ways mirrors the disputes between Booker T. Washington and W. E. B. Du Bois in the early part of this century. In one such book, *Race Matters*, Cornel West tackles this dispute. In so doing, he provides a perspective on race that has important implications and parallels for race relations in the Seventh-day Adventist Church. A major theme of *Race Matters* is that the dominant liberal and conservative views on race have ossified to the point of reinforcing "intellectual parochialism and political paralysis."¹

Despite significant differences, heterogeneity between liberals and conservatives among blacks mirrors similar heterogeneity among whites. Blacks, conservative and liberal, take

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as given the inherent equality between the races but differ in their approaches to economic injustice and social pathologies (crime and illegitimacy being the most prominent) regarding the disparities. Among whites, however, heterogeneity is defined by whether disparities exist because of an inherent inequality between blacks and whites. Failure to explicitly confront issues of disparate treatment in the matter of race relations has produced in the church a disquieting rage in some and a potential undertow of distrust that at its worst can render impossible a cohesive racial bonding between its black and white members.

This essay is designed to explore matters of race in the Adventist Church.² It integrates material from varied sources. First, some aspects of the economic status of blacks are explored. Second, the writings of Ellen G. White in *Testimonies*, volumes 7 and 9 will be used as an example of the polar positions in the perception of blacks by whites. Third, quotes from several recent books on race help define the range of views on appropriate

responses and actions by blacks and others. The essay concludes with a set of observations and synthesis of the article's implications for race matters in the church.

The Economic Status of Blacks in America

Few realities are as well known in the economic world as the relatively disadvantaged status of blacks when compared with whites in America.³ Two statements summarize that status:

By almost all aggregate statistical measures— income and living standards; health and life expectancy; educational, occupational, and residential opportunities; political and social participation—the well-being of both blacks and whites has advanced greatly over the past decades.

By almost all the same indicators, blacks remain substantially behind whites.⁴

On average, black men's earnings are 68 percent those of white men, while black women's earnings are 86 percent those of white women. Blacks (men or women) are twice as likely to be unemployed as are whites, more likely to suffer when recession hits,⁵ and less likely to have the wealth necessary to sustain long periods of unemployment. One-third of all blacks have incomes below the poverty line; in contrast, the same is true for only one out of nine whites.⁶ The income disparities that separate blacks and whites, after narrowing during the 1960s and 1970s, have stagnated. In some economic measures (especially the labor force participation of black men), the disparities have become greater.

The relative economic status of black Adventists cannot be independently observed; however, it is likely that it parallels and is not greatly differentiated from that of blacks nationwide.⁷ We know that black Adventists

comprise approximately 30 percent of the North American Division and return about \$130 million in tithe and offerings, 18 percent of the \$705 million received by the church in 1992.⁸ From this data, it appears that the relative economic status of blacks in the church is similar to that of blacks in the general population.

While these and other statistics paint a bleak picture of the economic status of blacks, they provide an incomplete picture of a complex situation. The black community is not homogeneous, and there is a wide distribution around the means suggested above. More than 40 percent of all blacks have middle-class earnings, careers, and aspirations.⁹ As some blacks have attained high-status occupations, incomes, education, and political position, the gap between them and more disadvantaged blacks has widened. The diverging experiences of upwardly mobile blacks and those on the economic fringe make a common resolution of racial alienation difficult, if not impossible.

Equality and the Dilemma of the Testimonies

The correlates of the economic disadvantage of blacks are both environmental and behavioral. The relative importance of each has been intensely debated. Myrdal, in *An American Dilemma*, calls it "nature and nurture," and suggests that "opinions on this question signify more than anything else where each of us stands on the scale between extreme conservatism and radicalism."¹⁰ He makes clear that the opinions that matter are those of whites:

Although the Negro problem is a moral issue both to Negroes and to whites in America, we shall in this book have to give *primary* [emphasis in original] attention to what goes on in the minds of white Americans.¹¹

He further states,

. . . [In regard to] the Negro problem, it became increasingly evident that little, if anything, could be scientifically explained in terms of the peculiarities of the Negroes themselves.¹²

Myrdal's position, and that of most white researchers, was that black attitudes, perceptions, and beliefs needed not be consulted.¹³

It should be made clear that the liberal versus conservative polarity exists along perpendicular lines that separately define for whites how they feel about and respond to blacks. For blacks, the polarity is not about their feelings toward whites; rather, it is the matter of the appropriate response to their environment and status. The polar extremes of the views of whites towards blacks are captured by the apparently conflicting views of Ellen G. White in several critical passages in the *Testimonies*.

In matters of race and the church, much of the debate is framed in terms of Mrs. White's seemingly contradictory statements in volumes 7 and 9 of the *Testimonies*.¹⁴ In these disparate statements, Mrs. White first endorses, then rejects greater cooperation between white workers and blacks in the South. In volume 7, Mrs. White holds out the idea of racial equality, and maintains that the environment was the basis for the status of the blacks of that time:

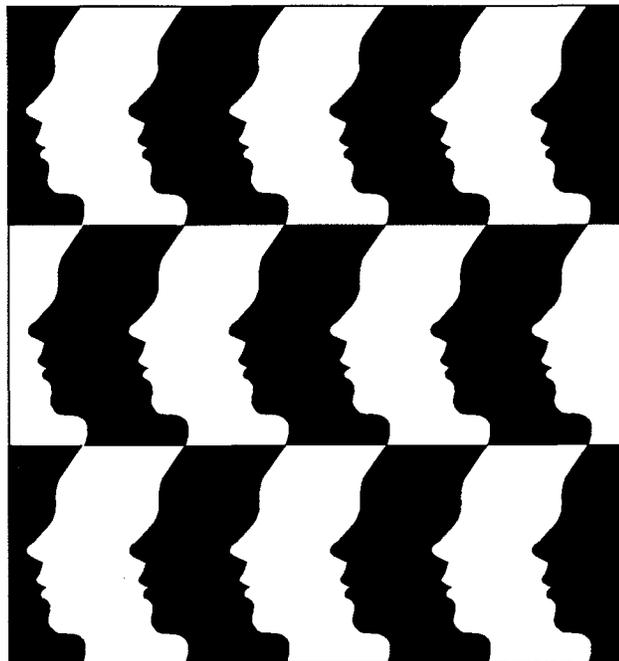
Christ came to this earth with a message of mercy and forgiveness. He laid the foundation for a religion by which Jew and Gentile, black and white, free and bond, are linked together in one common brotherhood, recognized as equal in the sight of God. . . . In each one He sees capacity for improvement. . . . Painstaking effort is to be put forth to develop their capabilities. . . . Through the grace of God the race that the enemy has for generations oppressed may rise to the dignity of God-given manhood and womanhood.¹⁵

Volume 9 abandoned the idea of equality as Mrs. White stated the following: "The colored people should not urge that they be placed on

an equality with white people."¹⁶ To some degree, many in the church have labored under the burden of that statement ever since, even though Ron Graybill, among others, has attempted to reconcile the two statements.¹⁷ The dilemma, of course, is whether statements so diametrically opposed can be both timeless and divinely inspired. The fundamental issue for white Adventists is whether they believe in the inherent, God-endowed equality between the races. It means placing the testimony of volume 9 in a strategic framework, not as a statement of ultimate reality.

Heterogeneity Among Black Voices on Race

Heterogeneity in matters of race exists among writings of contemporary black journalists, economists, sociologists, and other academics. The core issues have to do with racism, affirmative action, socially destructive behavior, and the direction that would best achieve the removal of economic, political,



and social disparities. The heterogeneity has polarized around easy labels of "liberal" and "conservative," with all the baggage that each implies for different groups. This heterogeneity of views affects public policy at large and has implications for race relations within the Adventist Church.

Thomas Sowell's *The Economics and Politics of Race*¹⁸ challenged the conventional wisdom regarding the role of race and racism on the economic condition of black Americans. "Blacks," he asserted, "remain below the national average economically. But despite historically unique forms and degrees of discrimination and oppression, blacks are not today economically unique."¹⁹ He suggests that group differences between black Americans and others result from complex cultural and other factors:

Precisely because race and ethnicity have often involved powerful emotions and sometimes dramatic and violent actions, there is a tendency to regard all inter-racial and inter-ethnic differences as due to race or racism.²⁰

In speaking of differences between blacks and whites he further argues:

All that is unique about our times is the extent to which we ignore earlier times and regard our racial or ethnic differences as unprecedented. In reality, today's intergroup differences are not only smaller than in the past, but are continuing to narrow.²¹

Sowell's was one of the first scholarly presentations of the dynamics of the relative status of blacks, as compared to other ethnic groups in America. His is a behavioristic-historic thesis, in which behavior dominates and historical trends are shared by many different groups. Sowell remains the most prominent of black theorists who espouse what has come to be called the "black conservative" movement. Like so many other labels, this one is not precise, but serves to anchor

one end of the polarity.

Other voices have joined the behaviorist view, including Stephen L. Carter, a Yale law professor,²² and Shelby Steele, an English professor at San Jose State University.²³ Both argue that it is time for black Americans to move on with the agenda of making it "without assistance"²⁴ from affirmative action or other types of outside support. Steele struggles with issues of affirmative action, calling them "problematic."²⁵

These views are strongly contrasted with those of Derrick Bell,²⁶ who suggests that blacks have a unique perspective because of their history of slavery.

The fact of slavery refuses to fade, along with the deeply embedded personal attitudes and public policy assumptions that supported it for so long. Indeed, the racism that made slavery feasible is far from dead in the last decade of twentieth-century America; and the civil rights gains, so hard won, are being steadily eroded. Despite undeniable progress for many, no African Americans are insulated from incidents of racial discrimination.²⁷

The idea that black Americans are indeed unique in the way they are perceived relative to other groups is also sounded by Ellis Cose,²⁸ who suggests that "... even in the most enlightened of places, black people regularly encounter attitudes that make even the most thick-skinned cringe."²⁹ Andrew Hacker³⁰ states in penetrating terms the issue of race in America:

That Americans of African origin once wore the chains of chattels remains alive in the memory of both races and continues to separate them. . . . [I]n most significant respects, the separation is pervasive and penetrating. As a social and human division, it surpasses all others—even gender—in intensity and subordination.³¹

The conservative view of Sowell, Carter, and Steele stand in sharp contrast with the liberal perspective of Bell, Cose, and Hacker.

The conservatives focus on individual behavior—the core concept that America today is more than ever the opportunity society, without much regard to race and history; that individual decisions matter decisively. The liberals stress the structure of an American society that is racist; a society ultimately not comfortable with unequivocal equality and access; a society still defining opportunity according to race and thereby relegating a significant subset of its population to an inferior role.

A reconciliation of these disparate views is provided by West, who suggests a new prophetic vision of race in America. He rejects both the conclusions and approaches fostered by the conservative behaviorist and liberal structuralist. He advances four problems with the liberal, structuralist mindset: (1) the notion of more government programs is simplistic, as it focuses only on the economic dimension;³² (2) it ignores the behavioristic and often destructive conduct of the oppressed;³³ (3) it fails to talk about values;³⁴ and (4) it over-relies on affirmative action as a solution to poverty and a sufficient means to equality.³⁵

However, West reserves his harshest judgments for the conservative, behaviorist approach, for it: (1) ignores the immoral circumstances that haunt poor, black urban dwellers; (2) insists that good behavior on the part of black Americans will gain for them acceptance by the larger white society, especially their peers. Therefore, black liberalism is inadequate; black conservatism is unacceptable.³⁶

Integration within the church exists almost exclusively in one direction. Of the approximately 260,000 black Adventists, as many as 60,000 hold memberships in predominately white churches. Among the more than 500,000 white Adventists, few have memberships in black churches.

In his discussion of some of the pitfalls of reasoning among blacks, West suggests that there should be a new prophetic framework—one based on moral reasoning, coalition strategy, and cultural democracy. Instead of appealing to black authenticity, black Americans should express mature self-love “and self-respect on the moral quality of black responses to undeniable racist degradation in the American past and present.”³⁷

West implies that the black urban poor identify with the liberal approach, in part because they are more in need, more likely to have lives filled with meaninglessness, hopelessness, and lovelessness. Black conservatives, who are generally more affluent, appeal to individual behavior, since they view their own good choices as the primary reason for their successes. West takes the high ground, beyond liberals and conservatives, by raising the stakes to one of existence. He contends that the most basic issue now facing black America is nothing less than “*the nihilistic threat to its very*

existence” [emphasis in original].³⁸ He declares that for America to survive, it must move beyond its racial hierarchy and racial spoils system to a moral sense of community.

Implications for the Adventist Church

The Adventist Church today also has many of the polarities listed above—among whites regarding their views of blacks and

among blacks regarding how to achieve full equality and acceptance. At the same time, certain behaviors and responses clearly reveal the existence of a racial spoils system that is not based on love and the specifics of the gospel mission. Integration within the church exists almost exclusively in one direction—blacks integrating predominately white churches and institutions. Of the approximately 260,000 black Adventists, as many as 60,000 hold memberships in predominately white churches. Among the more than 500,000 white Adventists, few have memberships in black churches. Indeed, in many instances when black membership exceeds a critical mass (called a “tipping point”), white flight occurs.³⁹ In the Pacific Union, white flight has led to schools and churches being turned over completely to the black constituency, rather than continuing as integrated entities. In the rest of the country, white flight has led to churches becoming black, but remaining within the host conference.

Indeed, except for the highest administrative levels (union conference and General Conference levels), white Adventists have shown an almost unbending, inflexible, and uncompromising refusal to be under the leadership of black Adventists. In this regard, the counsel of volume 9 of the *Testimonies* is followed consistently. By their actions, a significant number of white Adventists have demonstrated that they do not feel that blacks should lead out in “their” work. The absence of meaningful leadership participation by blacks in many of the educational, medical, publishing, and ancillary activities of the church speak to this reluctance. Left unresolved, of course, is how to define *meaningful*.

The polarities among blacks have more to do with how to achieve racial amity within an integrated church structure or whether it is even desired. The existence of a racial hierar-

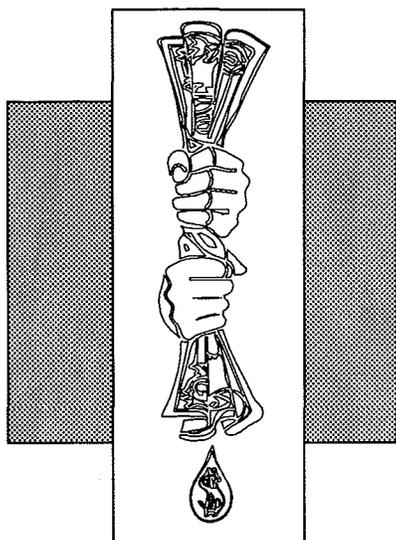
chy leaves black Adventists with few choices—they cannot and will not abdicate cultural and leadership bases as long as full sharing and equality are not present. For some blacks, separate structures are an acceptance of an inevitable status quo and not a matter of major concern. What does matter are the 25 percent or so of blacks who attend predominately white churches and the extent that they disrupt the idea of racial solidarity.

Blacks who attend such churches are often not viewed as “authentic” blacks. They are criticized for taking their tithe, offerings, and talents to a group that has these in abundance and is less interested in them specifically. Racial solidarity often manifests itself in the “dismissing” of pastors or members who are not part of the accepted places to pastor or be members. For some pastors, to work in a predominately white conference means isolation and the likelihood of not being able to return to the black fold. While the reasons for black participation in predominately white churches are many—location, convenience, style—they also include factors not often discussed, such as lack of friendliness and self-loathing.

The racial hierarchy that dominates the church exacts a high price in redundancy, inefficiency, and the image that is presented to the world. While a demonstration of love and full equality in all aspects of church life offers an effective demonstration of the gospel, few believe that it will ever be achieved. A few voices in the Adventist Church, like West’s, are calling for a new prophetic vision of race. We must move beyond the tipping point, white flight, the absence of sharing—both administratively and personally—and the self-defeating definition of who is truly black and who is not. The message of Jesus Christ calls us to harmony, not hegemony; dialogue, not diatribe; reconciliation, not retribution; community, not conflict. A remnant church can do no less.

NOTES AND REFERENCES

1. Cornel West, *Race Matters* (Boston: Beacon, 1993), p. 2.
2. This exploration is limited by an absence of Adventist-specific data on black-white disparities, the absence of Adventist writers who have addressed this issue, and the need to rely on anecdotal and impressionistic observations.
3. The literature on black economic development and status is extensive. *A Common Destiny: Black and American Society*, Gerald David Jaynes and Robin M. Williams, eds. (Washington, D.C.: National Academy Press, 1989), contains some of the most comprehensive analysis available.
4. *Ibid.*, p. 6.
5. Table 2, "Usual Weekly Earnings of Wage and Salary Workers: Fourth Quarter 1993" and Table A-1, "The Employment Situation, 1994," Bureau of Labor Statistics, U.S. Department of Labor.
6. Half of all white families in 1989 had a net worth greater than \$58,000, while half of all black families had a net worth of less than \$4,000. (For other statistics see: *Overview of Entitlement Programs* [U.S. House of Representatives, July 7, 1993], pp. 1309, 1558.)
7. There are social and other disparities—such as health, life expectancy, crime, and rates of out-of-wedlock childbirth—that are unfavorable to blacks. The economic focus is made primary on the assumption that it may be causal relative to these other disparities.
8. Data on tithes and offerings come from the 130th Annual Statistical Report of the General Conference and the Cumulative Report for the 4th quarter, 1991, Pacific Union Conference. Black membership is defined as the total membership of black conferences and the black churches of the Pacific and Northern Pacific Unions. It is estimated that as many as 60,000 blacks attend churches that do not meet this criteria. To determine total black tithes and offerings, the per capita tithes and offerings of the black churches are imputed to the 60,000 blacks who do not attend black churches. This total is then added to the published totals for blacks.
9. There is no rigorous definition of what constitutes middle-class income. Forty percent of all blacks have incomes that exceed the mean of the distribution (\$35,000 in 1992).
10. Gunnar Myrdal, *An American Dilemma: The Negro Problem and Modern Democracy* (New York: Pantheon, 1962), p. 83
11. *Ibid.*, p. LXXIII.
12. *Ibid.*
13. This idea is expanded on in Jaynes and Williams, eds., p. 115, who point out that some of the earliest surveys on racial attitudes excluded blacks altogether. They rationalize the exclusion by noting that whites, being in the majority and having the power to effect change, are the groups whose attitudes need to be charted.
14. Ellen G. White, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press, 1948), Vol. 7, pp. 220-230; Vol. 9, pp. 213-226.
15. *Ibid.*, Vol. 7, pp. 225, 228, and 229.
16. *Ibid.*, Vol. 9, p. 214.
17. Ronald Graybill, *Ellen G. White and Church Race Relations* (Washington, D.C.: Review and Herald, 1970). He attributes the different statements to the introduction of Jim Crow laws in the South and the difficulty of working for equality under those conditions. See especially pp. 41, 42, and 60, where he cites the evolving violence in Mississippi as cause for these writings.
18. Thomas Sowell, *The Economics and Politics of Race* (New York: Quill, 1983).
19. Sowell, p. 132.
20. *Ibid.*, p. 132.
21. *Ibid.*, p. 196.
22. See Carter's book, *Reflections of an Affirmative Action Baby* (New York: Basic Books, 1991).
23. See Steele's book, *The Content of Our Character: A New Vision of Race in America* (New York: Harper, 1990).
24. Carter, p. 223.
25. Steele, p. 121.
26. Derrick Bell was a law professor at Harvard Law School who gave up a tenured position because of Harvard's failure to hire and promote a black woman to a tenured law position. See Bell's book, *Faces at the Bottom of the Well* (New York: Basic Books, 1992).
27. *Ibid.*, p. 3.
28. See Cose's book, *The Rage of a Privileged Class: Why are Middle-Class Blacks Angry?* (New York: Harper, 1993).
29. *Ibid.*, p. 121.
30. See Hacker's book, *Two Nations: Black and White, Separate, Hostile, Unequal* (New York: Scribner's, 1992).
31. *Ibid.*, p. 3. (Hacker is white).
32. West, p. 2.
33. *Ibid.*, p. 12.
34. *Ibid.*, p. 13.
35. *Ibid.*, p. 64.
36. *Ibid.*, p. 55.
37. *Ibid.*, p. 28.
38. *Ibid.*, p. 12.
39. Hacker.



North America— Can Cutting Unions Save \$100 Million?

by Roy Branson

North American Division leaders are seriously studying a proposal designed to save more than \$20 million a year by reducing nine unions to three regions.

The North American Division conference presidents are taking seriously a proposal to drastically reduce the number of unions in the division. In February, 90 percent of the division's conference presidents gathered at Pine Springs Ranch, Colorado for the authorized but semi-official gathering they have every year for two to three days. This year one of the conference presidents proposed that the North American Division be divided into three geographic regions—(1) Canada, (2) the eastern region of the United States (east of the Mississippi), and (3) the western region of the United States (west of the Mississippi). This president claimed that spread over four years the savings in operating expenses would come close to \$100 million.

The conference presidents referred the proposal to an official standing committee on structure established by the North American Division and chaired by B. J. Christensen, president of the Southern California Conference. Discus-

sions have already begun, and the committee is expected to have a preliminary report ready by the fall of 1994.

Indeed, the most noteworthy development is that reduction of unions is being seriously considered. Hardly anyone expects that the division will overnight virtually eliminate one level of church structure. Still, the initial modest proposal is eye-popping.

The plan would save money by reducing both the number of unions and the number of elected staff providing coordinating, rather than administrative leadership in each of the three regions: "A regional vice-president of the North American Division; a chief financial officer (to manage the regional revolving fund whose earnings would fund the regional office); two education officials (one to provide counsel in the areas of curriculum, textbook development, teacher credentialing, and school accreditation for elementary schools, and one to do the same for secondary schools, with lay per-

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sons chairing college boards); a trust officer, a communications officer (responsible for publications from the regional office); an ethnic representative (for any group that reaches 10 percent of the membership in the region); a legal/public affairs and religious liberty office; and essential support staff.

The annual operating budget of each region would not exceed one percent of each local conference's tithe for the previous year. Current conference subsidies to colleges and Home Health Education Services would continue, and

the union would pass through four percent of each conference's tithe to higher levels of church structure.

Currently, 10 percent of the \$400 million in tithe collected each year by the local conferences, or \$40 million, is passed on to the unions. Under this proposal, the amount sent to the regional offices would be one percent, or \$4 million, plus the four percent, or \$16 million, to be passed through the regions to other jurisdictions of the denomination—a total of \$20 million. That would leave more than \$20 million each year that is now not available to the local conferences, or approaching

\$100 million in four years (see accompanying charts).

In the 1970s, when Neal Wilson was vice-president of the General Conference for North America, reduction of unions was seriously debated. The only result was merger of the Central and Northern unions into the present Mid-America Union, and the consolidation of some of the conferences within the new union into larger entities. Perhaps this time the finances of conferences and educational institutions in the North American Division will dictate that at least more than two unions will merge.

Three Regions: Annual Savings by Conference

	PROJECTED TITHE	CURRENT UNION SUBSIDY	PROPOSED REGIONAL SUBSIDY	OTHER (4 PERCENT)	PROPOSED SAVINGS
ATLANTIC UNION					
Bermuda	\$2,589,456	\$258,947	\$25,895	\$103,578	\$129,474
Greater New York	\$9,129,980	\$912,998	\$91,300	\$365,199	\$456,499
New York	\$2,380,984	\$238,098	\$23,810	\$95,239	\$119,049
Northeastern	\$11,424,756	\$1,142,476	\$114,248	\$456,990	\$571,238
N. New England	\$3,076,124	\$307,612	\$30,761	\$123,045	\$153,806
S. New England	\$7,443,840	\$744,384	\$74,438	\$297,754	\$372,192
UNION TOTALS	\$36,045,140	\$3,604,515	\$360,452	\$1,441,806	\$1,802,257
CANADIAN UNION					
Alberta	\$3,264,080	\$326,408	\$32,641	\$130,563	\$163,204
British Columbia	\$6,166,472	\$616,647	\$61,665	\$246,659	\$308,323
Manitoba/ Saskatchewan	\$1,373,408	\$137,341	\$13,734	\$54,936	\$68,671
Maritime	\$829,548	\$82,955	\$8,295	\$33,182	\$41,478
Ontario	\$9,165,644	\$916,546	\$91,656	\$366,626	\$458,264
Quebec	\$1,415,464	\$141,546	\$14,155	\$56,619	\$70,772
Newfoundland/ Labrador	\$296,172	\$29,617	\$2,962	\$11,847	\$14,808
UNION TOTALS	\$22,510,788	\$2,251,060	\$225,108	\$900,432	\$1,125,520
COLUMBIA UNION					
Allegheny East	\$10,630,660	\$1,063,066	\$106,367	\$425,226	\$531,473
Allegheny West	\$2,433,100	\$243,310	\$24,331	\$97,324	\$121,655
Chesapeake	\$6,695,536	\$669,554	\$66,955	\$267,821	\$334,778
Mountain View	\$1,531,364	\$153,136	\$15,314	\$61,255	\$76,567
New Jersey	\$5,367,624	\$536,762	\$53,676	\$214,705	\$268,381
Ohio	\$6,906,788	\$690,679	\$69,068	\$276,272	\$345,339
Pennsylvania	\$6,322,584	\$632,258	\$63,256	\$252,903	\$316,099
Potomac	\$12,465,748	\$1,246,574	\$124,657	\$498,630	\$623,287
UNION TOTALS	\$52,353,404	\$5,235,339	\$523,624	\$2,094,136	\$2,617,579

Three Regions: Annual Savings by Conference

	PROJECTED TITHE	CURRENT UNION SUBSIDY	PROPOSED REGIONAL SUBSIDY	OTHER (4 PERCENT)	PROPOSED SAVINGS
LAKE UNION					
Illinois	\$6,729,840	\$672,984	\$67,298	\$269,194	\$336,492
Indiana	\$3,717,364	\$371,736	\$37,174	\$148,695	\$185,867
Lake Region	\$6,326,624	\$632,662	\$63,266	\$253,065	\$316,331
Michigan	\$16,333,376	\$1,633,338	\$163,334	\$653,335	\$816,669
Wisconsin	\$3,709,108	\$370,911	\$37,091	\$148,364	\$185,456
UNION TOTALS	\$36,816,312	\$3,681,631	\$368,163	\$1,472,652	\$1,840,816
MID-AMERICA UNION					
Central States	\$2,175,252	\$217,525	\$21,753	\$87,010	\$108,762
Dakota	\$2,146,620	\$214,662	\$21,466	\$85,865	\$107,331
Iowa/Missouri	\$5,647,112	\$564,711	\$56,471	\$225,884	\$282,356
Kansas/Nebraska	\$6,080,980	\$608,098	\$60,810	\$243,239	\$304,049
Minnesota	\$3,221,352	\$322,135	\$32,224	\$128,854	\$161,057
Rocky Mountain	\$7,575,624	\$757,562	\$75,756	\$303,025	\$378,781
UNION TOTALS	\$26,846,940	\$2,684,693	\$268,480	\$1,073,878	\$1,342,335
NORTH PACIFIC UNION					
Alaska	\$1,835,044	\$183,504	\$18,350	\$73,402	\$91,752
Idaho	\$3,360,684	\$336,068	\$33,607	\$134,427	\$168,034
Montana	\$1,774,008	\$177,400	\$17,740	\$70,960	\$88,700
Oregon	\$18,599,204	\$1,859,920	\$185,992	\$743,968	\$929,960
Upper Columbia	\$13,132,348	\$1,313,235	\$131,323	\$525,294	\$656,618
Washington	\$9,545,132	\$954,513	\$95,451	\$381,805	\$477,257
UNION TOTALS	\$48,246,420	\$4,824,640	\$482,463	\$1,929,857	\$2,412,320
PACIFIC UNION					
Arizona	\$4,587,744	\$458,774	\$45,877	\$183,510	\$229,387
Central California	\$15,143,684	\$1,514,368	\$151,437	\$605,747	\$757,184
Hawaii	\$2,932,192	\$293,219	\$29,322	\$117,288	\$146,609
Nevada/Utah	\$2,584,192	\$258,419	\$25,842	\$103,368	\$129,209
N. California	\$22,207,060	\$2,220,706	\$222,071	\$888,282	\$1,110,353
S.E. California	\$25,806,056	\$2,580,606	\$258,061	\$1,032,242	\$1,290,303
S. California	\$21,213,960	\$2,121,396	\$212,140	\$848,558	\$1,060,698
UNION TOTALS	\$94,474,888	\$9,447,488	\$944,750	\$3,778,996	\$4,723,742
SOUTHERN UNION					
Carolina	\$9,151,512	\$915,151	\$91,515	\$366,060	\$457,576
Florida	\$20,363,720	\$2,036,372	\$203,637	\$814,549	\$1,018,186
Georgia/Cumberland	\$15,981,940	\$1,598,194	\$159,819	\$639,278	\$799,097
Gulf States	\$4,352,148	\$435,215	\$43,521	\$174,086	\$217,608
Kentucky/Tennessee	\$6,654,564	\$665,456	\$66,546	\$266,183	\$332,727
S. Atlanta	\$7,061,580	\$706,158	\$70,615	\$282,463	\$353,080
S. Central	\$7,725,476	\$772,548	\$77,255	\$309,019	\$386,274
Southeastern	\$7,453,064	\$745,306	\$74,531	\$298,123	\$372,652
UNION TOTALS	\$78,744,004	\$7,874,400	\$787,439	\$3,149,760	\$3,937,201
SOUTHWESTERN					
Arkansas/Louisiana	\$5,571,252	\$557,125	\$55,713	\$222,850	\$278,562
Oklahoma	\$2,536,920	\$253,692	\$25,369	\$101,477	\$126,846
Southwest Region	\$5,490,720	\$549,072	\$54,907	\$219,629	\$274,536
Texas	\$14,666,960	\$1,466,696	\$146,670	\$586,678	\$733,348
Texico	\$2,540,824	\$254,082	\$25,408	\$101,633	\$127,041
UNION TOTALS	\$30,806,676	\$3,080,667	\$308,067	\$1,232,267	\$1,540,333
DIVISION TOTALS	\$426,844,572	\$42,684,433	\$4,268,546	\$17,073,783	\$21,342,104

Wisbey Resigns Union Presidency, Remains Health Systems Chair

by Charlotte Pederson McClure



On March 3, 1994, the Columbia Union Conference Executive Committee appointed Ron M. Wisbey to serve as liaison for health care administration of the Columbia Union Conference of Seventh-day Adventists. The committee then accepted Wisbey's resignation as president of the Columbia Union. Following is a portion of his speech to the committee on that day.

Wisbey Speech

“As you know, over the past few years, often the most urgent and significant issues of the moment have been in this health-care ministry. I have invested much time and study to discharge my responsibilities toward the health-care work. The hospitals likewise have invested much in equipping me to discharge those responsibilities.

“After much thought and prayer, I frankly concluded that I can't continue to diffuse my ministry as in the past. It's not fair to the church nor the health-care organizations, and it's not fair to the other important components of our ministry union-

wide. I am asking you to afford me the opportunity to focus my work as the first liaison for health care administration in this union.

“This move will permit me to repay the heavy investment the health-care corporations have made in working closely with this union to discharge the Adventist health-care mission. It will avoid the necessity to educate and train someone new to fill the role of liaison to link the public work of the hospitals to the ministry of the Seventh-day Adventist Church.

“As you know, this is a complex task with many legal, business, and denominational issues on a daily basis. To do this right, and to do right by the hospitals that have generously placed much faith and effort in my leadership, it seems best that I focus on that role full time.

“In this new role, I will be able to coordinate the work of the hospitals regarding mission and numerous other church-related matters. I will work closely with the corporate memberships of the two regions and attempt to bring a closer working relationship toward mission with the institutions and the church.”

Liaison for Health Care Administration

Following is a description, submitted to the Columbia Union Executive Committee, of Wisbey's new post:

Since the demise of AHS/NEMA

and its corporate leadership, the union president has carried the responsibilities of serving as board chairman of the two regional boards and “flagship” hospital boards as well.

With the heavy commitment to union activities, along with North American Division and General Conference boards and other corporate church commitments, it appears that we must question the efficiency of this heavy assignment and suggest that the time has come to divide the assignment so that one person can focus on leading the church's direct mission, including conference, congregational, education, and evangelistic issues. Another person would focus on health-care governance.

Union officers would continue—as schedules permit—to be members of corporate and hospital boards, thus the organizational interests would continue to be protected and advanced.

Position Description

In addition, the new assignment would allow the board chairman to truly fulfill the role of chairman. Both regions and individual boards need the chairman to attend state-level health-care association meetings and represent the institutions at community and other professional forums. Currently, there is not time in the union president's schedule for such activity on a regular and helpful basis. There is need in each region for assistance with fund-raising and development within the community. The new assignment would allow the chairman to become well enough acquainted within the community so that he could be of value to the board nominating committee process.

There is a distinct need within

the church for someone to represent health-care to the employees and constituencies of the church. There would be room within this assignment for this and other activities that would enhance the Adventist health-care mission and understandings to our own Adventist people.

Concept: Adventist health-care in the Columbia Union Conference has become a major institutional component. These organizations are composed of two regional corporations and five acute care hospitals, plus numerous related corporations.

Accountability: The liaison for health care administration would be accountable to:

- Union conference president
- Union executive committee;

the committee appoints and holds person responsible for overseeing governance of Seventh-day Adventist health-care institutions within union territory. (Article VIII, Section 3: *Departmental Appointments.*)

- Two regional health-care membership boards.

Funding: The position of liaison for health care administration would be funded by the two Columbia Union Conference health-care corporations.

Columbia Union Exec. Committee Resolutions

Following is the wording of the Columbia Union Conference Executive Committee action.

Whereas, the health-care ministry of the union is an important ministry of the union; and

Whereas, the health care ministry of the union would be enhanced by the creation of an office of Liaison for Health Care Administration of the union;

Now Therefore Be It Resolved, that pursuant to Article 6, Section 2, paragraph b of the union by-laws, the office of "Liaison for Health Care Administration of the Columbia Union Conference of Seventh-day Adventists" be and hereby is created; and further

Voted, that the Liaison for Health Care Administration shall be appointed by the executive committee after consultation with the health care leadership of the union; and further

Voted, that the Liaison for Health Care Administration shall function as the principal representative of the union responsible for the administration of the health-care ministry of the union. The Liaison for

Health Care shall:

(1) work in furtherance of the health-care ministry of the Seventh-day Adventist Church, principally among the hospitals and other health-care organizations that are affiliated with the church and that are located within the territory served by the union, and

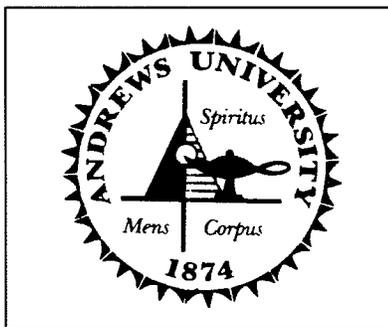
(2) chair the corporation boards and perform such other duties as pertain to the position; and further

Voted, that Ron M. Wisbey be and hereby is appointed to the position of Liaison for Health Care Administration.

Charlotte Pedersen McClure is assistant director of communications and managing editor of the Visitor in the Columbia Union.

How Andreasen Was Invited To Andrews' Presidency

by Vinaya K. Sathyasheelappa



Niels-Erik Andreasen, president of Walla Walla College, becomes president of Andrews University, in Berrien Springs, Michigan, July 1, 1994. Adam Rose, a senior pre-law/economics major and president of the Andrews University Student Association, served on the university's presidential search committee. He is sure that "Andreasen will do a fantastic job."

"This was the first time the university selected a president under a set policy or procedure," says Stella

Greig, professor of English and another search committee member. According to Greig, the policy, developed by the provost's offices, was the most open procedure yet for selecting a president.

When W. Richard Leshner, current president of Andrews University, announced his retirement, a search committee was immediately formed, including: Robert Kloosterhuis (chair), vice-president of the General Conference and chair of the board; Greig; Patricia Mutch, director of the Institute of Alcoholism and Drug Dependency; Duane McBride, chair of the behavioral sciences department; and Robert Johnston, chair of the New Testament department at the SDA Theological Seminary.

The alumni of Andrews were represented by Loren Hamel, a physician at the Andrews University Medical Center, and Margaret

McFarland, an assistant attorney-general of the State of Maryland. Robert Carter, president of the Lake Union Conference, and Alfred McClure, president of the North American Division, also served on the committee. Humberto Rasi, director of the General Conference department of education, represented the overseas divisions and served as the recording secretary of the search committee.

This is the first time a student has served on the search committee, and student input in the selection process was given favorable consideration. According to Rose, more than 200 students were surveyed. Students wanted a president they could relate to, someone with an authentic personal relationship with Christ, and an administrator who was well acquainted with the financial aspects of the university.

An initial list of more than 100 nominees was shortened by the committee to six candidates. In addition to Andreasen, the list included Peter Bath, provost for Kettering College of Medical Arts in Kettering, Ohio; Malcolm Maxwell, president of Pacific Union College in Angwin, California; Donald Sahly, president of Southern College of Seventh-day Adventists in Collegedale, Tennessee; Dale Twomley, president of Worthington Foods; and Lilya Wagner, director of development for the National Association for Community Leadership in Indianapolis, Indiana.

The committee conducted intensive two-hour interviews with each candidate at a hotel near the O'Hare International Airport in Chicago, Illinois. Following each interview, the committee spent roughly 30 minutes discussing each interviewee. The committee then marked individual ballots for each candidate. The ballots consisted of 51 selections under nine global

categories, including administrative leadership, theological philosophy, financial leadership, management style, and vision. Each candidate was then given a ranking, with the results fed into a computer that produced an overall rating for each candidate.

After completing all of the interviews, each committee member selected two names from the list that they felt met most of the requirements. The committee settled on two names, Maxwell and Andreasen, announced them publicly, and submitted them to the board of trustees. When Andreasen visited the campus and met with the faculty, he listed certain priorities: teaching values, paying attention to student learning, and bringing about an environment that fosters long-term learning. He also told the faculty that he wanted "to listen to their dreams. There is not a whole lot a president can do alone. A president needs to figure out a way to unleash faculty energies."

When the board met, they asked Andreasen to be president. Andreasen, 52, was born in Fredensborg, Denmark. He received a B.A. in religion and history from Newbold College in England in 1963. In 1965 he married Demetra Lougani of

Athens, Greece. They have one son, Michael.

Andreasen earned an M.A. in biblical studies in 1965 and a bachelor of divinity degree in 1966, both graduate degrees from Andrews University. In 1971 he received a Ph.D. in religious studies, with an emphasis on the Old Testament, from Vanderbilt University. He has received three National Endowments for the Humanities summer fellowships—1978, 1981, and 1985—to study at Yale and Brown Universities.

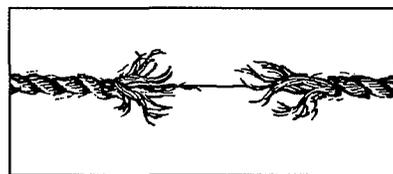
Andreasen has held teaching positions at Pacific Union College and Avondale College in Coorabong, New South Wales, Australia. He is the author of four books, most of them revolving around the subject of the Sabbath.

Even before starting his administration in July, Andreasen plans to educate himself about the workings of the university. In July he plans immediately to address the interrelated priorities of enrollment and finances.

Vinaya K. Sathyasheelappa is a sophomore journalism/English major at Andrews University, and managing editor of the Student Movement, the campus newspaper.

Recent Studies Show Seminary Students Under Stress

by Roger L. Dudley



To study the effects of stress on spiritual life, all Master of Divinity students at Andrews University, and the spouses of those who were married, were invited to com-

plete a confidential questionnaire during the 1992-1993 school year. As a result of this survey, recommendations to the seminary administration have included suggestions both for reducing stress and for teaching better coping methods.

A large percentage responded to the survey—172 students (83 percent) and 127 spouses (96 percent of married completers). The

survey revealed that 72 percent had experienced a change in financial state, 69 percent a change in living conditions, and 54 percent a change in work hours or conditions. Fewer in number but still important, 17 percent had experienced marital problems, and 2 percent (7 persons) had suffered marital separation or divorce. The average family debt was \$12,445—\$8,432 in student loans and \$4,013 in other debts. Six families owed more than \$50,000, while more than one-fourth of the families had no debts.

Items that had the most negative effect on marital satisfaction were student loan debts and frequency and magnitude of stressful events, as measured by the Holmes & Rahe stress scores. Stress had a negative effect on spiritual well-being and commitment to ministry and the mission of the church. High stress scores and levels of student and total family loan debt, along with the pressures of time in field work, a spouse attending school, and hours per week in household duties all predicted lessened well-being and commitment.

The mere presence of stress does

not tell the whole story. Characteristic methods of responding to stressful situations, identified by the *Lazarus & Folkman Ways of Coping Checklist*, have been shown to make a difference. The coping methods used by Master of Divinity students—positive reappraisal (reframing the problem), problem solving, and seeking social support—were significantly and positively related to all measures of well-being and commitment. The evidence for positive reappraisal was especially strong. On the other hand, the coping method of escape-avoidance was negatively associated with all measures of well-being and commitment.

Research such as that done on Andrews Master of Divinity students is ongoing in a number of places in the North American Division. For the past 14 years, a significant portion of this research has been conducted by the Institute of Church Ministry at Andrews University.

Roger L. Dudley is director of the Institute of Church Ministry and a professor in the SDA Theological Seminary at Andrews University.

Pastor Meets Branch Davidians At San Antonio Trial

by Martin Thurber



Eleven Branch Davidians, along with their families and friends, gathered in a San Antonio courtroom on Sabbath, February 26, to

hear a jury declare that the 10 male and one female Davidians on trial were not guilty of federal charges of aiding and abetting murder and conspiracy to commit murder. Instead, the jury found four of the Davidians innocent of all charges, two guilty of firearms violations, and five guilty of involuntary manslaughter. A week later the judge in the case expanded the charges of firearm violations to include those convicted of involuntary manslaughter.

During the trial, I was pastor of the Scenic Hills Seventh-day Adventist church in San Antonio. I knew from the newspapers that a key to the defense's largely successful case was a tape of a 911 emergency call placed from inside the compound at the beginning of the shootout—a shootout that would prove fatal to four agents of the U.S. Bureau of Alcohol, Tobacco, and Firearms. Wayne Martin, a graduate of Harvard Law School and one of Koresh's principal lieutenants, was shouting "Call them off; there are women and children in here!"—hardly the words of someone eagerly awaiting a shootout.

I met Sheila Martin, Wayne's widow, outside the courtroom. She had left with her two youngest children before the final conflagration. Wayne, along with the couple's three oldest children, died in the fire.

Sheila was unresponsive at first, but perked up when I told her I was writing a report for *Spectrum*. She had read and been favorably impressed by the articles on Waco that appeared in *Spectrum*, including one about her husband.

I sat with Sheila inside the courtroom. For weeks the trial had dominated the local news, and I was eager to witness the proceedings firsthand. A friend of Sheila's came in and, with a certain disdain, asked me if I could give him some room. I said, "Sure," and moved a bit to the left. He sat down between Sheila and me and seemed to ignore me. At the recess, as we got up to take a break, I overheard him tell Sheila that the "guy sitting next to me must be a fed."

When Sheila saw me again, she gave me a smile that was as close as she could come to a laugh. Her friend, she said, thought I was a federal agent. She had told him I was an Adventist pastor. Despite the suspicion that I understood the

Davidians had for Adventist pastors, when Sheila's friend returned, his hostility had changed to friendliness. He couldn't have been more accommodating.

I was able to get another glimpse of the Waco community by talking to the soft-spoken brother of Norman Allison. According to the brother, Norman was only a friend of the Davidians. He was away from the compound when the ATF launched its original attack, but rushed back to show his support. Although the brother insists that Norman is "really not one of them," and points out that he was armed only with a small caliber "rabbit gun" carried in his pocket, agents of the Bureau of Alcohol, Tobacco and Firearms arrested him anyway.

I asked Norman's brother, a Seventh-day Adventist, how the Adventist church back home in Britain had treated him. He spoke well of the church members—they were praying for his family and brother. Although he felt that the pastor had failed to visit enough, he thought him a nice man. As for the conference officials, they seemed to be distant and non-supportive. A friend of Norman's brother, Shirley, had come along to be helpful. She was a member of the Church of England, and seemed as struck as I was that the faith that Norman and his brother had allowed them to be so calm. I was glad that, in the end, Norman Allison was set free.

As I got to know some of the Davidians—not all were on trial, but attending it—I felt that I could see a deep faith in God. They quoted passages of *Great Controversy* to me. But they also pulled together various parts of Scripture to teach a bewildering array of beliefs. They told me how David Koresh's birthday tied into Pentecost. They said that the Adventist Church still has a chance to endure the punishment foretold in Koresh's prophetic scenario, since Seventh-

day Adventists have the light but are not living up to it. Most disturbing of all to me is their steadfast defense of stockpiling guns.

When I became a Christian I sold my valued gun collection. Inside the courtroom I noticed several rifles that I have fired. In fact, as I watched the parade of weapons, the court sometimes seemed like a gun auction. I asked Sheila Martin about the guns. She defended the gun dealing of the Davidians. Her manner is so innocent she almost made it seem an ordinary pursuit. "It was how we made money. It was a business. We bought and sold guns." I am not convinced. I am certain that if guns hadn't been at the compound, the whole tragedy would not have taken place. I was somewhat reas-

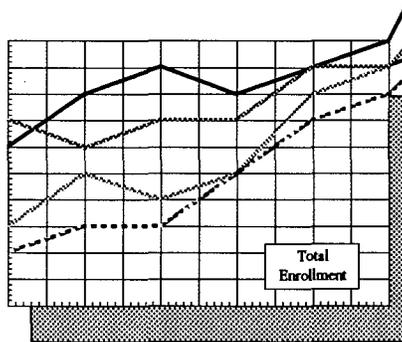
sured when I asked Sheila if the surviving Davidians would remain in the gun trade. "No," she told me, "there will be less involvement with guns."

As I reflect on my encounters with the Davidians, I will be surprised if another group of former Adventists rise up and use weapons. I will *not* be surprised if other groups urge strange interpretations of the Bible. As a pastor, I see good folks on the fringe of our church, waiting for someone to guide them through our unique Adventist understanding of prophetic scripture.

Martin Thurber, a graduate of Southwestern Adventist College, was pastor of the Scenic Hills Seventh-day Adventist Church. He now pastors the Northwest Houston Seventh-day Adventist Church.

North American Colleges Vary Widely in Size

by Chip Cassano



Every year, Adventism's North American Division Board of Higher Education compiles and releases enrollment figures for the three Adventist universities, nine colleges, and two medical technology colleges in North America. The figures are intriguing.

That even the largest of Adventist schools is unusually small becomes immediately clear, even when compared with other, denomination-

ally related institutions. For example, the fall 1993 combined enrollment of the 14 North American colleges and universities (15,335 students), is less than half that of the only Mormon university, Brigham Young (31,108). And it is only slightly more than the enrollment of Boston College (14,455), one of many Roman Catholic universities in the United States.

Granting that all Adventist schools are small, the variance in size among them is still remarkable. A quick examination shows that they divide neatly, by size, into three tiers.

The first tier—schools with enrollments of more than 2,000 students—includes only Loma Linda and Andrews. Even reorganized as a medical university, and shorn of

the La Sierra campus, Loma Linda is still Adventism's largest school—and growing, with 100 more full-time equivalent students in 1993 than in 1992. Andrews has remained almost unchanged in size over the past five years—its enrollment for 1993 varies from that of 1989 by only five students.

Five schools with enrollments of between 1,000 and 2,000 students comprise the second tier. The break between the first and second tiers is numerically clear—Walla Walla, the largest of the second tier schools, has 650 fewer students than does Andrews. La Sierra, North America's youngest university, also seems to be thriving following its separation from Loma Linda. It has grown every year since the split, and currently

ranks fifth in size among all North American Adventist colleges and universities.

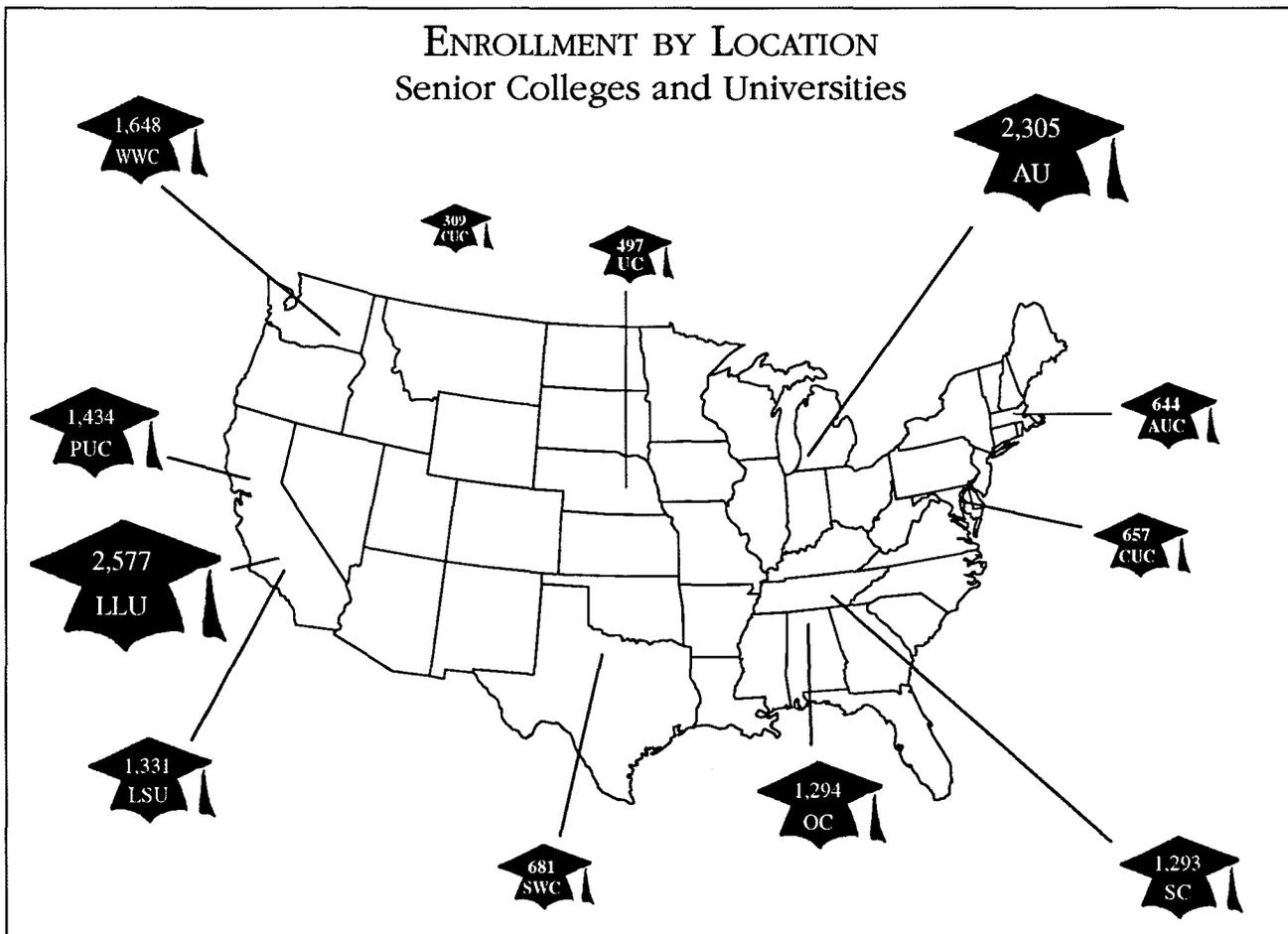
The remainder of the post-secondary schools fall into the third tier, with enrollments of 1,000 or less. Again, the division between tiers is marked. In 1993, the largest college in the third tier, Southwestern, enrolled only slightly more than half as many students as did Southern, the smallest of the second tier schools. The smallest of these third-tier schools are barely one-tenth the size of Loma Linda.

Two of the smallest are actually junior colleges, connected with hospitals—Kettering College and Florida Hospital College. These schools train students in medically related fields, and both are growing

steadily. Kettering is already larger than Canadian Union College.

Once the schools are divided by size, it is interesting to note their distribution around the country. California is the hands-down winner, with three of Adventism's five largest post-secondary institutions, for a combined total enrollment of more than 5,000 students—about one-third of North American Adventism's college and university students. When Walla Walla's growing enrollment is combined with that of the California schools, we see that West Coast schools are responsible for educating almost half of North American Adventism's college students.

Another one-fifth of these students go south for their educations, to Oakwood and Southern—whose enrollments in 1993 were within



one student of each other—and to Southwestern. The rest go to institutions scattered throughout the prairies of Canada and the United States, the Midwest, and the East Coast.

When viewed against the background of Adventist membership in the Pacific and Southern Unions—the two largest in North America—the locations of the colleges and universities, as well as their variation in size, is easily understandable.

When seen in the context of all North American higher education, the picture, overall, is far from

bleak. Seven of the 12 senior colleges showed growth over the five-year period, and two more remained virtually unchanged. In 1993, nine of the 12 showed increases in enrollment over 1992. So, though small, Adventist colleges continue to grow. In the end, size may not count for much anyway. Think of Plato's academy.

Chip Cassano, a graduate of Columbia Union College and Spectrum's assistant editor, is completing a master's degree in the writing program at Johns Hopkins University.

the State of Arizona in and for the County of Maricopa. Presiding Judge Michael O. Wilkinson concluded his judgment by declaring that "the Court accordingly hereby enters Judgment in favor of defendants and against plaintiffs, with all parties to bear their own attorney's fees and costs."

The Arizona Conference brought the suit against these three Adventist health-care institutions in June of 1990 after the defendants made a series of decisions involving Tempe Community Hospital in Arizona that led to a bad investment of money in which the Conference felt it had a vested interest. However, the judge, ruling in favor of these three health-care institutions, awarded no compensation to the Arizona Conference.

The court's judgment ratified a "Settlement Agreement" drawn five days earlier by the parties to the suit, signed by Henry Bauman, the Arizona Conference president, and three other plaintiffs, as well as by the heads of the three defendant institutions, including Ralph Dupper, president of Adventist Health Systems/West. This "Settlement Agreement" states that all parties involved agree not to appeal any judgment that would be entered by the Court in the Lawsuit.

Although the suit itself was unusual, the events and decisions leading up to the controversy were not completely unprecedented. History for the case began in the 1950s when an Adventist physician, Ernest E. von Pohle, established a clinic in Tempe, Arizona. He nurtured it into the Tempe Clinic-Hospital, then developed it into the Tempe Community Hospital, a corporation of nine persons, including Dr. von Pohle, to which Dr. von Pohle eventually sold his Clinic-Hospital.

In 1961, the denomination became involved through the placement of representatives of the Ari-

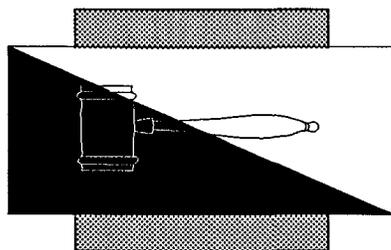
Senior College Enrollments—FTE

	1989	1990	1991	1992	1993
Loma Linda	3,298	2,082	2,261	2,291	2,577
Andrews	2,310	2,373	2,512	2,442	2,305
Walla Walla	1,382	1,489	1,492	1,607	1,648
Pacific Union	1,568	1,533	1,451	1,358	1,434
La Sierra	-----	1,201	1,214	1,232	1,331
Oakwood	1,156	1,187	1,155	1,238	1,294
Southern	1,277	1,289	1,297	1,257	1,293
Southwestern	587	563	604	660	681
Columbia Union	811	864	738	751	657
Atlantic Union	649	647	580	697	644
Union	538	543	520	486	497
Canadian Union	234	235	277	296	309

Compiled by the North American Division Board of Higher Education. These figures refer to enrollment in the fall, at the beginning of the respective school years.

Arizona Conference Suit vs. AHS/West Settled

by Sharise Esh



The unusual case of a conference bringing a civil suit against Seventh-day Adventist institutions—Adventist Health Systems/West, Pacific Living Center, Inc., and Tempe Community Hospital, Inc.—was officially settled January 10, 1994, in The Superior Court of

zona Conference, Pacific Union, and General Conference on an expanded, controlling "membership," that selected the hospital's board of directors.

The next decade, the 1970s, were organizationally crucial. In 1973, an action was taken approving the directors of the Pacific Union Conference of Seventh-day Adventist Health Services, Inc. (the equivalent of the present Adventist Health Systems/West) to become this "membership," responsible for selecting the board of directors of the Tempe Community Hospital. The Tempe Community Hospital board was now ultimately controlled by a board responsible for Adventist health-care institutions throughout the western United States.

In the expansive 1980s, the hospital established almost 30 years before by Dr. von Pohle and his associates was sold to St. Luke's Hospital for \$10 million. What happened to that money eventually led to the lawsuit. The \$10 million was put into a new corporation known as Pacific Living Centers, which was to establish and operate retirement centers and skilled

nursing facilities, including some in Arizona.

Due to what Adventist Health Systems/West attributes to changes in Arizona laws and health-care regulations and a decline in the Arizona economy, Pacific Living Centers had to sell its facilities. The upshot was that the Arizona Conference, and the Adventists in Arizona whom it represented, no longer had the community hospital in Tempe that Dr. van Pohle had nurtured into existence, nor any other Adventist health-care institutions resulting from its \$10 million dollar sale. The Conference felt that a large Adventist presence had been lost in Arizona from decisions made by these health-care boards. The disputes as to who decided what soon began, eventually leading to the June 1990 lawsuit, and finally the 1994 settlement agreement and court decision.

Following these events, Herman Bauman, president of the Arizona Conference, released a letter that summarized the agreement ratified by the court, explaining that, "The lawsuit has consumed valu-

able resources including time, attention, money and energy from all sides." He concluded three and one-half years of litigation among Adventist institutions, by saying, "Regrettably, the litigation has created a certain amount of hurt feeling and distrust among many people associated with the litigation and events surrounding it. It is the sincere desire of the Arizona Conference and AHS-West to put the entire litigation behind them and to move forward from this day together to focus their energies on the mission of the church."

Echoing the conclusion of Herman Bauman's pastoral letter to Arizona Adventists of a month before, Adrian Zytkoskee, a vice-president of Adventist Health Systems/West, ended a public memorandum on the court decision with the plea: "Please join all parties involved in praying that the Lord will bring complete healing to this unfortunate situation."

Sbarise Esb, a graduate of Columbia Union College, is Spectrum's editorial assistant.

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