community through conversation

SPECTRUM

What Makes a Hero?

They Preach a Political Gospel—The Prophetic Witness of Washington D.C.'s Earliest Seventh-day Adventists

Unsung Heroes

Fifty Years of Selling Choplets

Health Care Reform 2009—Issues and Actors

Swine of the Times—Ecumenism, Ecology, and Ethics in the Era of Factory Farming

Change, Scripture, and Science

VOLUME 37 ISSUE 3 ■ SUMMER 2009

community through conversation
SPECTRUM

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Theseus, the Bull Dancer (2004)

Mary Renault's novel, *The King Must Die*, chronicles the historically based legend of young prince Theseus, who was taken captive to Crete. There, in the court of King Minos, Theseus and his band of young Athenian captives were forced to enter an arena and fight huge bulls.

The captives needed to use their wits if they hoped to survive. Some chose the clever approach of somersaulting over the bulls' backs. Sculptures dating from 1600 B.C. show this activity.

In this bronze, the artist chose to feature the triumphant young Athenian prince rising above the head of the bull to show dominance and victory.

Thomas Emmerson has chaired and been a professor in the Department of Art at Walla Walla University since 1982. Examples of his work can be viewed at <http://web.me.com/emmeto>.

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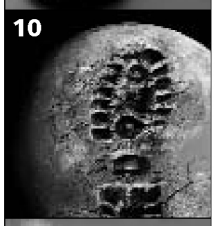

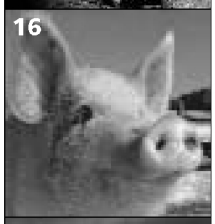

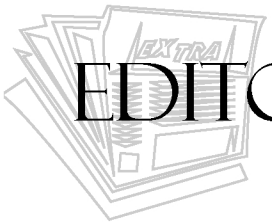

EDITORIAL ■ *from the editor*

What Makes a Hero? | BY BONNIE DWYER

Our heroes should be men and women possessed by the urgency of utterance, obsessed by the need to see for themselves and to speak for us all.

(Adam Gopnik, *Angels and Ages*, 22)

It's summer. Hero time at the Cineplex. Harry Potter is back. The Terminator triumphs onscreen (while Arnold Schwarzenegger struggles with real-life budgets in Sacramento).

For me, however, since I am not an action movie buff, heroes usually come in print. Adam Gopnik is one of my heroes simply because of his agility with a sentence. So his book, *Angels and Ages: A Short Book about Darwin, Lincoln, and Modern Life*, went home with me from the bookstore.

As I anticipated, Gopnik pulled things together creatively and had me underlining sentences, affirming his thesis on the significance of literary eloquence for civilization. He lionizes Darwin and Lincoln primarily for their writing ability:

> *They knew how to argue first. They particularized in everything and their general vision rises from the details, their big ideas from small sightings.*

After his tour de force of observations about Lincoln's mind and Darwin's eye, he reaches for conclusions about modern life, and questions began to surface in my mind. Could I agree with his summation as he seemed to discount religion?

> *The judgment that some act is right, rather than demonic, can only be our own. We can turn to faith for meaning, but not for morality. As everyone since Plato has recognized, our idea of good has to be independent of our idea of God."*

Where was my hero going?

MEANWHILE, BACK at the office, there were other stories of heroes that demanded attention and collection for this issue. Interviews with Worthington Foods pioneer Allen Buller and Amistad International founder Karen Kotzkee tell me there are heroes among us. Historian Doug Morgan takes us back to the First Seventh-day Adventist Church in Washington, D.C., to introduce us to unsung heroes. Rachel Davies attended the Unsung Heroes event with the Dali Lama and has another story to tell.

One might call Revelation scholar Sigve Tonstad a hero for pigs and chickens given arguments in his article "Swine of the Times." (And for the colorful pig tie that he wears when speaking on this topic.) A much better description would be to say that he is one of Adventism's most passionate voices for ecological stewardship. David Trim also finds biblical reason to attend to God's creation.

Discussion of how and when God created continues to be a compelling, complicated story in Adventism. We turn to mathematician Shandelle Henson and theologian Fritz Guy for insights on the complications.

Cover artist Thomas Emmerson visualizes the heroic for us in his detail of the face of Thesus. Chisel marks tell us that the life of the hero is not easy. It is always marked by struggle. And it is within those struggles that we identify with our heroes; their lives merge with ours. The hero's triumph gives us hope—for ourselves, for our world.

As my hero Gopnik worked his way through the disorder of modern life, his intellectual struggle for meaning echoed the one that I see and experience in the Adventist struggle to find present truth. "There is more to man than the breath in his body, if only the hat on his head, and the hope in his heart," Gopnik concluded. And with that I was able to agree. For me, a hero is someone who gives you hope. ■

Bonnie Dwyer is editor of *Spectrum* magazine.

Down with Bloviation *(Up with Bearing Witness)*

BY CHARLES SCRIVEN

Pompous, self-aggrandizing speech comes naturally to the likes of me—I'm bookish and I'm Adventist; I don't like to lose a debate. But speech like this breeds strife. It seizes our attention without doing any good. It's the foe of community, the enemy of witness. For church mission, it's crippling—worse than a distraction.

I remember when Adventists with strong opinions spilled ink (and split congregations) over the question of whether the sanctuary in heaven was literal or symbolic. Looking back, I can't imagine how anyone (who wasn't already *in* heaven) could settle the issue, let alone show its relevance to lived faith. This latter counts especially, because the key questions for lived faith concern our attitudes and actions. Jesus made it clear that theological hair-splitting is off the agenda on Judgment Day.

So why do we forget that, and lapse so often into bloviation? Why do we take intractable stands on issues that have no bearing on the actual conduct of faith?

I suppose it's about winning. Or maybe it's about real misunderstanding as to what's important. Either way, the problem can be fixed. The alternative is *conversation aimed at action and community*.

Chapter four of the Letter to the Ephesians says that teaching (and similar gifts) are meant "to equip the saints for the work of ministry, for the building up of the body of Christ." They are meant to foster "unity," and to assist us "to maturity, to the measure of the full stature of Christ."

The debate over whether the heavenly sanctuary is literal or symbolic did nothing to equip the saints or assist us to maturity in shared life. Today, schismatic quarreling over Genesis 1—is it literal or is it symbolic?—accomplishes no more.

So it takes me aback when I see people *insisting*—insisting to the point of saying opponents should be barred from full participation in church life—on their reading of Genesis 1. The Bible seems quite at ease with simple statements of divine creation—and it bears witness, in any case, to the idea that God's thoughts and ways are higher than ours. In light of verses 8 and 9 of Isaiah 55, it's hard to credit people who say they alone are right about when creation happened or how long it took.

Nor did early church leaders seem fretful about all this. Origen, who wrote in the third century, said creation occurred "outside of time," and could not have happened "in a six-day sequence." My point is not to endorse this view, but to note that no one said Origen's words were a reason to exclude him from all or part of the church's life.

What bothers me most about divisive insistence with respect to Genesis 1 is that no one can show that one reading supports a discipleship different from the other. Both readings support the Sabbath. Both say the earth is good. Both say we are God's junior partners.

Not that arguments are never relevant or helpful. As the early church was expanding, competition with pagan understanding grew more and more intense. Each side made its case, using the best intellectual weapons at hand, and each dealt with rejoinders by the other. Over time, Christian ideas seemed better—made *life* better—and the pagan ramparts began to weaken.

Along the way, there were arguments inside the church that mattered, too. One of them, attested in 1 John, concerned Gnostic denials of Jesus' full humanity. These arguments, too, made a difference in *life*.

As Ron Osborn said in a post several weeks ago on the *Spectrum* Blog, Christians can only win people over through the "beauty" of their life together. That's why we should outgrow quarrels that contribute nothing to that beauty. We bear witness when we change lives. And that, after all, is what we are supposed to be doing. ■

Charles Scriven chairs Adventist Forum.

Passion and Recommendations for Adventist Education

Adventist Higher Education

I JUST FINISHED reading the articles on higher education for Adventist young people in the latest *Spectrum* (spring 2009) and it stirred my passion for Adventist higher education.

I taught at Andrews University for thirteen years, but now work for a major information technology company as an architect designing high performance computer solutions for customers. On occasion, I have worked on sales opportunities that we lost even though the solution we proposed was better than the competition's. What I have learned from this is that to win it is necessary to design a solution that meets customer expectation and not what we define as technical excellence. I believe this lesson applies to Adventist higher education.

Many Adventists no longer take Adventist education as a given, but we must still sell Adventist higher education to this market if it is to thrive! There is a large number of committed Adventists who are looking for higher education that they can afford or that meets higher standards of academic quality or that offers programs that Adventist higher education does not currently offer, and the list goes on.

We cannot afford to address every higher education marketing nuance across the North American Division, but we can do a better job than we are. Given economic realities (now or even before the current recession), collaboration is an effective means to address this issue. As Alita Byrd explains in her article, this can be done any number of ways.

Yes! There is a balance to be had. When I am selling a high performance computer system, customers may have unrealistic expectations and I must confront them with a dose of reality. I have lost sales doing this, but doing so is better than winning and creating customer ill will because the solution did not work.

Likewise, we cannot compromise the integrity of Adventist higher education in order to pander to market whims. But seeking to meet market expectation of the many committed Adventists who are not pursuing Adventist higher education does not necessarily mean compromising our product! Moreover, the definition of excellence in Adventist higher education changes over time; what was optimal one hundred or twenty-five years ago may not be optimal today.

By God's grace, Adventist education has been able to survive, but let's quit presuming upon God's grace and make the hard decisions necessary so it can thrive. It will also make this product available to many more Adventist young people.

RAY PADEN
Dripping Springs, Texas

Scofield's Recommendations

Spectrum's recent article on North American Division higher education ignored a host of issues that should be addressed.

The current situation results from significant changes in the market, the NAD Adventist constituency, and the evolving nature of higher education over the past one hundred years. Although the high-level goals of "the blueprint" may be relevant today, many of the specific processes are irrelevant in today's world.

The current market is different from 1890 in many ways, including...

- "Secular" schools are now more accommodating to unique religious needs (like the Sabbath) and are currently perceived by more Adventist as quality options.
- North American demographics have shifted to poorer, less-skilled constituencies and potential students.
- There is greater diversity of entry-level skills (study capabilities, math, and language) among students.
- Some parts of the Adventist constituency are suspicious of academics and intellectuals, thus mimicking the anti-intellectual (and anti-science) attitudes of many parts of American society-at-large.
- At the same time, church subsidies for Adventist higher education are declining as a portion of total operational expenses, making colleges more vulnerable to enrollment fluctuations.
- Enrollment has declined in Adventist academies. Many have closed; others are struggling. Thus, they no longer serve as natural "feeder" schools to colleges.

Students and parents are developing higher expectations of colleges for quality of faculty and facilities. They insist more on proper accreditation, and the costs of maintaining accreditation are increasing. It is much more expensive to provide the new baseline functions and facilities of a college (particularly in the area of technology). Hence, there is a minimum viable size of a college and the necessary economies of scale are getting larger.

Yet accreditation and quality of instruction is inconsequential for a small but vocal conservative constituency. This group focuses more on sticking to traditional processes rather than outcome-driven design and configuration, and it defines education differently.

Possible Survival Strategies

It would be imprudent of me to name the colleges I would close. But either we close them deliberately, with a rational, multiyear plan, or allow them to collapse catastrophically.

For those on the edge, some survival strategies might include:

- Greater integration with the geographic community (for example, cultural events and facilities utilization), thus drawing more community support.
- Throttle back the natural impulse of administrators and department chairs to launch new graduate programs for which there is no market or real benefit to the institutional church, or where Adventist values and/or beliefs make no substantive difference in the content or professional execution (for instance, film production).
- Clearer definition of target markets (on measures of potential for success, entry skills in learning, language, math, and so forth), and systemwide agreement (in detail) on those submarkets, from trustees on down.

For some colleges, it may be too late. Some of these suggestions will not sit well with some more conservative constituencies. But I think a reasonable person, upon looking at the evidence of a changing environment, constituencies, and needs, will recognize that the historic model no longer works.

Michael Scofield
Loma Linda, Calif.

Ellen White's Classics

I agree with Rick Rice's article, "Ellen White's Writings as Religious Classics" (spring 2009). Adventists have been so embroiled with the issue of how the writings were produced that we have lost sight of the what—the end product. Though her authority seems diminished by source criticism, it is replenished by what could be called the "self-authenticating" factor. Anyone who reads the finished works will experience deep encounters with the divine, rekindling of love for Jesus, empowerment for prayer, inspiration for

Continued on page 58...

Planning Ahead: Health Care and Adventism

Health Care Reform 2009—Issues and Actors

BY LARRY A. MITCHEL

Coming out of the 2008 presidential elections, there were few issues that rose higher in Barack Obama's policy priorities than health care reform (HCR). Then the badly ailing economy seemed to intervene.

But to his credit, the president has maintained an amazing focus on HCR, in the face of critics who wonder aloud if he's attempting too much. His consistent answer is that fixing health care is part of the larger issue of fixing the economy.

In this exploratory essay, I will look at the issues and the actors in this extremely complex public policy issue.

First the issues. As has been widely reported, costs of health care are rising by about 5.5 percent per year. By 2020, about 20 percent of U.S. gross domestic product will be spent on health care, rising to 30 percent by 2040. Language of "bending the [cost] curve" dominates Washington, D.C., these days. Meanwhile, some 46 million Americans go without health insurance, and millions more have inadequate coverage.

These uninsured numbers are climbing with the increases in unemployment. Hospital emergency departments cannot by law turn patients away and have become the care source of last resort (and the most expensive primary care at that). Catastrophic health-related expenses are a chief cause of personal bankruptcies. And although some will dispute it, there are data to suggest that U.S. health outcomes lag behind those of nations with significantly less expensive health care.

There is perhaps more agreement today than ever that something needs to be done to reform U.S. health care. Preferred solutions range from a government-run "single-payer" system to increased reliance on personal medical savings accounts and other forms of individual accountability. Since the early years of the Second World War, the United States has largely used an employer-based system for providing health insurance. COBRA aside (with it's often-unaffordable costs), loss of employment usually means loss of health insurance.

A number of public policy questions have coalesced in the last six months: Should universal coverage be the goal? Should individuals be mandated to purchase coverage? Should there be a "public health insurance plan" to compete with private plans? How do we wring inefficiency, waste, and fraud out of public spending on health care? How do we improve health outcomes? Above all, how will the United States pay for whatever plan is adopted?

From a practical policy development perspective, the death of the Clinton HCR plan in 1994 haunts both Congress and the White House (and emboldens pockets of opposition). Both ends of Pennsylvania Avenue appear anxious to avoid the Clintons' mistakes. But this is not 1994, and there appears to be both greater agreement that something must be done and lower tolerance for obstructionism. But it's early in the game.

Enter the actors in the 2009 HCR drama. In the White House, the president has staked his personal reputation to getting HCR done this year. He's established the White House Office of Health Reform, headed by Nancy Ann DeParle, a widely respected health policy expert. The Department of Health and Human Services has created the Office of Health Reform, directed by Jeanne Lambrew, also with broad public policy and academic credentials (with an initial announced staff of eight).

On Capitol Hill, the Senate is taking the lead in creating comprehensive HCR legislation. As of this writing,

Senator Ted Kennedy's committee, the Committee on Health, Education, Labor, and Pensions (HELP), has produced (under Senator Chris Dodd's supervision) the Affordable Health Choices Act. The HELP Committee has the luxury of setting out HCR policy without having to deal with the messy issue of how to pay for it.

The latter responsibility falls to the Senate Committee on Finance, chaired by Senator Max Baucus (with Ranking Member Senator Charles Grassley). So far, Finance has put out three "white papers" on (1) delivery system reform, (2) coverage reform, and (3) health care finance reform. Finance has held roundtables (not formal hearings) on each of these white papers—the last in mid-May 2009 and has invited written comment on them.

It is widely expected that the white papers point the way to eventual legislation, although many, many sections in each of these three papers laid out "options" to consider without taking a position on them.

Meanwhile, the House has let the Senate take the lead, satisfied to produce a bullet-pointed position paper endorsed by the House Committees on Ways and Means, Energy and Commerce, and Education and Labor. This document, "Key Features of the Tri-Committee Health Reform Draft Proposal in the U.S. House of Representatives—June 9, 2009," presents agreed-upon elements in a mere four pages—and certainly points the way to eventual House legislation.

Republicans on Capitol Hill, while largely focused on critiquing the majority's proposals, have nonetheless proposed a health care solution of their own in four pages, released June 17, 2009. This plan proposes a number of tax cuts, low-income supports, defenses against trial lawyers, and additions to health savings accounts, among others. A crosswalk with Democratic plans will show a significant number of consistencies, although a sticking point is sure to be the public plan—Republicans oppose it; the president and many Democrats in Congress favor it.

GIVEN THE IMBALANCE between the parties in Congress, the question of "bi-partisanship" matters. As is also widely reported, the president and Senate committee chairs have called repeatedly for a truly bi-partisan bill (a result that is more likely in the Senate).

However, a provision in the 2010 budget bill gives congressional leadership the option of passing HCR legislation on "reconciliation"—meaning 50 percent plus one in the Senate (the Democratic majority in the House renders this matter moot). This is probably the fall-back position for most Democratic leaders in both the Congress and the White House.

The president has clearly taken on the role of advocate in chief for HCR, speaking, for example, to the AMA meeting in Chicago on June 15, 2009, and holding a town hall meeting in Wisconsin the previous week. Obama started out with a more hands-off approach from the Oval Office, but has reportedly been counseled to get more actively involved, especially as opposition to HCR has mounted.

SO THE HCR STAGE is set. Where this goes through the summer and fall of 2009 is not altogether clear. But the issues and actors discussed above present significant enablers—and constraints—on the political process.

Larry A. Mitchel is director of government relations for Adventist Health, in Roseville, California. This article represents his personal views, not those of Adventist Health.

Adventist Church Moves to Strengthen Partnerships with Health Organizations

BY ANSEL OLIVER / ADVENTIST NEWS NETWORK

ON JULY 7, 2009, the Seventh-day Adventist world church president called on Adventists to partner with other health organizations in offering primary health care globally, a request that urges the denomination's members and institutions to shed individualistic approaches to offering care in communities.

Jan Paulsen's remarks came on the opening day of a global health conference, which is exploring ways to achieve public health goals through partnerships and the role faith-based organizations (FBOs) play in such an effort. Church health leaders also hope to demonstrate the role spirituality and holistic living can play in primary care and find common ground when working with partners.

Recently, the World Health Organization (WHO), a United Nations agency, has sought to bolster partnerships with FBOs, which deliver as much as 40 percent of primary care in some nations.

On July 6, Adventist church officials met in a high-level conference with WHO leaders in Geneva to explore effective ways of partnering, particularly by implementing the U.N. Millennium Development Goals. Leaders from both organizations have met several times in the past two years, their work culminating in the July Global Conference on Health and Lifestyle.

In his keynote address, Paulsen urged community involvement as a way for Adventists to express their own values in an age of globalization. Such involvement, he said, would define the public's perception of the Church's approach to primary care.

"An individualistic, inward-looking conception of Christianity is utterly at odds with the savior who reached out to restore blind men's eyes, cured lepers, and healed an emotionally broken woman," Paulsen said. "We cannot express our faith, our desire to imitate Christ, in seclusion."

Paulsen spoke to some five hundred world church leaders in a packed lecture hall at the University of Geneva, the site of the conference.

During his half-hour speech, Paulsen said the church would continue to prioritize facilitating, funding, and supporting professional medical health care through its network of more than six hundred hospitals, clinics, and dispensaries. The denomination's 150-year health focus also emphasizes health education, advocacy of vegetarianism, and living alcohol- and drug-free.

Paulsen also addressed concerns that partnerships would be at odds with the church's mission, saying, "Some have been critical, and rightly so, of an eschatological perspective that serves simply to reconcile us to current miseries. Awaiting [Christ's return] is not a passive exercise, but something that demands action [in] the present."

The Church's emphasis on health, Paulsen said, should not just be one of treating disease, defining what is healthy to eat or drink, or the training of medical professionals.

"Our approach to health is a concept that encompasses all that contributes to the fullness and completeness of human existence," he said.

A WHO officer noted that the Adventist Church in the past has sometimes acted in a closed manner, but said he welcomed the partnership.

"I think the Adventist Church is ready for official relations with us," said Ted Karpf, an officer with the Department of Partnerships and UN Reform at the World Health Organization.

"The Church is here as partners to begin with, so some change has happened already," Karpf said.

Addressing the gathering, Jean Duff, executive director of the Center for Interfaith Action on Global Poverty, recognized the Adventist Church as "a faithful partner in mobilizing their health assets and congregational infrastructures" to collaborate in an inter-faith anti-malaria program in Mozambique.

Many of the Church's health ministries leaders said they welcomed Paulsen's comments.

"I think he set a new direction," said Chester Kuma, associate Health Ministries director for the Church's South Pacific region. "He provided a great challenge to the Church, getting us back to basics. It's a good reminder about compassion and helping the poor."

Elie Honore, Health Ministries director for the Church's Inter-America region, said Paulsen's comments weren't aimed at just church health leaders but also at many segments of the Church. "We have education represented here [at this conference], and ministry, as well as leadership," Honore said.

"He reminded us of the questions we should be asking. We're not going to just stick to ideas or theories but open our eyes to the community and fulfill our mission as a church."

While church leaders seek to work with global health partners, they also hope to demonstrate the Church's value of holistic care—the integration of physical, mental, and spiritual needs in assessing overall health.

During a meeting with WHO officials in the organization's Executive Board Room, the Adventist Church's Health Ministries director, Dr. Allan Handysides, stressed that the essential, fundamental value of healthcare is the appreciation of human life.

"The delivery of care must be inclusive of all, regardless of gender, religion, or race," he said.

Other speakers and workshop presenters included David Williams, professor of public heath at Harvard University; Sir Michael Marmot, director of the International Institute for Society and Health; and Alex Ross, WHO director for the Programme on Partnerships and United Nations Reform. ■

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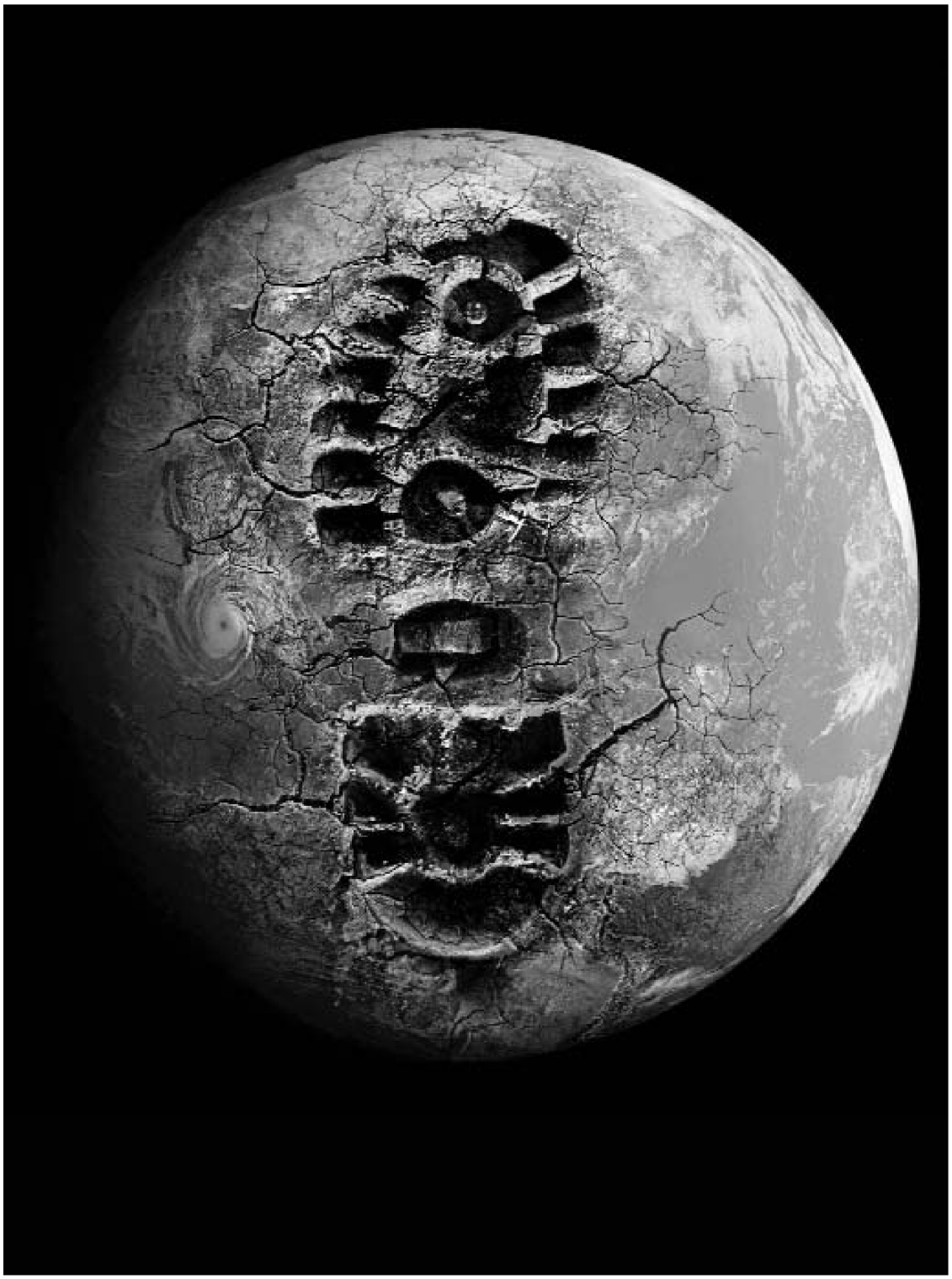
BIBLE & ECOLOGY



"Proclaim Liberty" or "Submit to Authority"? *The Biblical Basis for Civic and Ecological Activism among Adventist Christians*

BY DAVID J. B. TRIM

As Christians, we all enjoy dual citizenship, and this can pose dilemmas. As disciples of Christ, we have joined a community that has a terrestrial existence and has Christ-enjoined earthly duties but that looks to heaven. As our Lord declared: "My kingdom is not of this world" (John 18:36). Indeed, we look forward to that future moment revealed to John the Revelator, when, as proclaimed by the seventh trumpet, "The kingdoms of this world have become the kingdoms of our Lord and His Christ, and He shall reign forever and ever!" (Rev. 11:15).

In consequence, there have always been Christians who have recognized that, in the words of the early Fourth-Century Church Father, Lactantius, what to us may be vital national interests may be merely "the inconveniences of another state or nation," so that believers cannot put "the interests of our country in the first place."[1]

As Puritan controversialist William Bradshaw put it, "all members of the Church, in what Country so ever they be, are not to be accounted Foreigners one to another, because they are all Citizens of heaven, and we make all one family or body." Simply put, as "Peter and the other apostles" told the Sanhedrin, "'We must obey God rather than men.'"[2]

Seventh-day Adventists have, for much of our history, taken this to heart. We have been one of the most global and transnational of denominations, truly embracing the Petrine and Pauline vision that "God does not show favoritism but accepts people from every nation who fear Him and do what is right" (Acts 10:35–36), so that there is "neither Jew nor Greek…in Christ Jesus" (Gal. 3:28)—that, indeed, celestial citizenship is more important than terrestrial. We also believe that earthly allegiances are eroded by our membership in the Church.

We *do* "make all one family or body," with brother- and sisterhood in Christ more important than secular nationality. But perhaps as a natural concomitant, we have often been suspicious of the political process.

Ellen White said strong words on this issue, drawing precisely on the biblical texts already quoted:

> *The Lord has been greatly dishonored by His people's catching up the issues that arise in this time of test and trial. His people are to keep free from politics. They are to stand as a separate, peculiar people; the name of God our Ruler is to be in their foreheads, showing to all that He is their sovereign.*[3]

> *God's people have been called out of the world, that they may be separated from the world. It is not safe for them to take sides in politics, whatever preference they may have. They are ever to remember that they are one in Christ. God calls upon them to enter their names as under His theocracy. He cannot approve of those who link up with worldlings. Let us not forget that we are citizens of the kingdom of heaven. We are soldiers of the cross of Christ, and our work is to advance the interests of His kingdom.*[4]

> *Neither you nor any of your brethren had any work to do in arguing or writing or taking any part whatever in politics. God was dishonored by all who acted any part in politics. God has chosen a people who are to proclaim the third angel's message to the world. They are to be a separate and peculiar people in this world of [transgressors of] His commandments.*[5]

We have taken such counsels to heart and, even while active in campaigning for the separation of church and state and religious liberty, have been disproportionately politically inactive in comparison to our total numbers. Our slightly alarming tendency to fawn over Adventists who become city mayors or U.S. congressmen, or successful politicians or even heads of state in the developing world, does not change the fact that the Seventh-day Adventist

Church has not corporately spoken with the voice of the Church of Rome or the Church of England and the Anglican communion, whether for social or economic justice.

Nor have we, as a body of believers as opposed to individual believers, expressed ourselves strongly on the environment and the animal world. Dutch Seventh-day Adventists recently elected to their national parliament on an animal rights platform have made it clear that their political program is disconnected from the denomination.

In light of Scripture and the Spirit of Prophecy, might it not be that this is all right and proper? Larry Herr, the eminent Adventist archaeologist, has argued strongly that the Bible does not have a clear-cut teaching on ecology.[6] But this does not mean there are no relevant biblical principles, and several Christian theologians have sketched out a "green theology."[7]

Beynd Personal Involvement

However, accepting the possibility that Scripture points us toward **being good stewards of God's creation in our personal lives takes us only so far, since so many environmental issues can best be tackled at wider societal levels and this requires us to be active socially and politically.** It may require us, in fact, to be more focused on issues of "this world" than an eschatological movement, more focused on the Second Coming than Adventists have traditionally been.

After all, Gospel avowal that "my kingdom is not of this earth" might mean we need not be concerned for the world on which we live, but which will, after all, "be destroyed by fire, and…laid bare," stripped of its very soil and rocks, which "will melt in the heat" (2 Pet. 3:10, 10–13). This earth will "pass away" and replaced by "a new earth" (Rev. 21:1).

"Since," in the words of Peter, "everything will be destroyed in this way, what kind of people ought [we] to be?" His answer was that, "since [we] are looking forward to this," we therefore "ought to live holy and godly lives" as we look forward to this earth's last day and seek to "speed its coming." We ought to "make every effort to be found spotless, blameless and at peace" with the One whose return will bring about the cleansing of this world (2 Pet. 3:11–12, 14).

The destruction and replacement of the earth is, in a very real sense, the ultimate end of history and of the divine plan, so is the fate of this earth in the here and now of little consequence?

I will argue for the rest of this article that a proper reading of both the Bible and the writings of Ellen White should lead us to quite different conclusions.

All our actions ought to be founded on the Bible. Scripture teaches us as Christians to have a threefold level of responsibility: as members of this community; as citizens of our nations; and as members of the body of Christ—the church. But the third responsibility goes hand in glove with the first two.

First, let us consider the biblical view of our responsibilities as members of communities. The Old Testament's principles on citizenship are hard to apply because most are derived from the semi-theocratic nature of the Israelite polity, even after the inauguration of a monarchy. However, the Old Testament sets out very interesting principles about community, including the assertion that its members have responsibilities not only to God and to each other, but also to the natural world in which all of us live.

One major part of the rhythms of Israelite life, both social and religious, was the divinely ordained practice of Jubilee. Every fiftieth year was to be a year of special emancipation and restoration. In the Levitical code, Moses instructs the Israelites: "Then you shall cause the trumpet of the Jubilee to sound.... And you shall consecrate the fiftieth year, and proclaim liberty throughout all the land to all its inhabitants." Hebrew or alien, free, bond, or slave, all were to be made free and all debts cancelled, and there was to be special celebration (Lev. 25:9–10).

However, it must be noted that the land, too, was to enjoy a Jubilee. This developed a divine command: in "the land I am going to give you, the land itself must observe a sabbath to the Lord." Every seventh year, according to divine mandate, "the land is to have a sabbath of rest" (Lev. 25:1–7, at verses 2, 4).

Furthermore, every fiftieth year as well, God bade his people, "do not sow and do not reap what grows of itself or harvest the untended vines." If the Israelites were faithful to the concept, God promised, "I will send such a blessing in the sixth year that the land will yield enough for three years" (Lev. 25:11-12, 21–22).

With modern knowledge, we know that refraining from sowing crops every seventh year would help rejuvenate the soil and its nutrients, ensuring larger and more nutritious crops. Yet there are both moral and practical applications. The concept of Jubilee incorporated rest and redemption for humans, their society, and the natural world.

Moses's language, his instruction to "proclaim liberty throughout all the land," was taken by the prophet Isaiah, who applied it to the coming Messiah. "The Spirit of the Lord God is upon me"—and what happens when the Holy Spirit moves?

> *The Lord has anointed me to preach good news to the poor; he has sent me to proclaim liberty to the captives, and the opening of prison to those who are bound, to proclaim the acceptable year of the Lord and the day of our God's justices; to comfort all those who mourn. (Isa. 61:1–2)*

This is the text Jesus quoted when proclaiming himself the Messiah, which gives us some sense of his priorities (Luke 4:17–21). He refers to Jubilee again in his sermon at the Temple, where those who visit the prisoners as well as feed the hungry, clothe the naked, and care for strangers are told, "whatever you did to one of the least of these my brothers and sisters, you did it to me" (Matt. 25:37–39).

Surely the biblical concept of Jubilee tells us that we have responsibilities as members of a community. We know that the only answer to earth's problems is Christ's answer at the end of time. Yet if we are to follow Christ's example, as he wants, we must try to do what we can to ameliorate those problems here and now. Among those problems is an earth that is given no Sabbath rest, whose natural plenitude has in some places been plundered and its life-giving properties polluted.

Let us move from community to citizenship. Not only are we citizens of the kingdom of heaven, we are also citizens of earthly states—and that meets with divine approval. When Jesus declared, "My kingdom is not of this world," he did not mean that we no longer had responsibilities to the kingdoms and republics here on earth.

We all know the story of Christ's statement on paying tax to Rome, recorded in three of the four Gospels (Matt. 22:15–22; Mark 12:13–17; Luke 20:20–26). The leaders of the Pharisees came to Jesus and asked, "Is it lawful [in other words, is it acceptable to divine law] for us to pay taxes to Caesar or not?" Their hope, of course, was that Jesus would either be arrested by the Romans (if he said it was unlawful to pay the tax) or discredited among the Jews (if he declared it lawful).

Instead, he looked at a coin with them and asked: "Whose head and whose inscription are on it?" When they answered, "Cæsar's," Jesus famously replied: "Then give to Cæsar what belongs to Cæsar, and give to God what belongs to God."

This was not simply a one-off reply to a testing question. Remember that Jesus did more than give a mere nominal endorsement of tax paying and cooperation with the authorities. He actively participated in doing so: Jesus directed Peter to catch the fish that had a coin in its mouth, sufficient to pay not only Peter's tax, but also Christ's (Matt. 17:24–27).

Nor was this message applicable only to that situation: it was repeated outside Palestine. To the Christians at Rome the apostle Paul wrote: "Everyone must submit himself to the governing authorities"; and "Give therefore to all of them their legitimate due, whether it be toll, or taxes, or reverence, or honor" (Rom. 13:1–7 NIV/Phillips).

Paul wrote to Titus: "Remind the people to be subject to rulers and authorities, to be obedient, to be ready to do whatever is good, to slander no one, to be peaceable and considerate, and to show true humility toward all men" (Titus 3:1–2). Peter declares similarly: "You should have respect for all people. Love our brotherhood. Fear God and honor the emperor" (2 Pet. 2:17).

So we might say in Canada, the United Kingdom, or the Netherlands, "honor the queen"—or in the United States and many other countries, "honor the president." Here we have strong statements on the Christian's responsibility to the community, but also a definite picture of the Christian as citizen.

Human tyrants, including Hitler, have been so fond of quoting these texts that we tend to stress that God has our loyalty above and beyond earthly powers. Of course he does. But there is plenty of room for us to conform to human government and law. The fact that we ultimately have a higher allegiance should not blind us to the fact that our lord and savior enjoined his followers, in the words of Ellen White, to "render to [those who are in] power the support [they] claimed, so long as this did not conflict with a higher duty." In most Western countries at least, there is rarely any conflict.[8]

We also need to ask, "Why do the Scriptures enjoin obedience and loyal citizenship?" The answer becomes clear when we look more closely at what Peter and Paul wrote. Peter told Christian believers to

Obey every man-made authority for the Lord's sake—whether it is

the emperor, as the supreme ruler, or the governors whom he has appointed to punish those who do evil and reward those who do good service. For this is the will of God. (2 Pet. 2:12–15 Phillips/NKJV)

Paul likewise wrote to the Romans, "whoever resists the civil authorities is opposing God." Why? Because "the civil authorities are appointed by God for the constant maintenance of public order" (Rom. 13:2, 7 Phillips). In fact, as Paul also told the Romans,

[R]ulers are not a terror to keepers of law and order but to the dishonest.... The officer is God's servant for your protection. If you are leading a wicked life you have reason to be alarmed. He is, in fact, divinely appointed to inflict God's punishment upon evildoers. (Rom. 13:3–4 Phillips)

When we pray, as Paul enjoined Timothy to pray, "for kings and all those in authority, that we may live peaceful and quiet lives in all godliness," we are in effect praying that those in power will fulfill their divine purpose (1 Tim. 2:2).

Beyond Witness and Worship

The lesson of Christ's answer to the Pharisees on paying taxes, of Romans 13 and of 2 Peter 2, is that **being a good Christian means more than worshipping God and witnessing to Christ's life, death, and resurrection.** As Paul declares in Romans 13: "You must, therefore, obey the authorities, not simply because it is the safest, but because it is the right thing to do" (Rom. 13:5).

In other words, part of being a Christian is paying our taxes, keeping the laws, voting, being active in the community—of making a positive contribution to the system in which we live. This surely entails being concerned about the natural world around us, as well as the social world of humans.

When humans poison the water, the skies, the very earth itself, how can Christians be silent? If we are to live up to the New Testament model of being engaged, active members of our local and national communities, we must be concerned about our environment and be prepared to express our concerns.

If we consider the Petrine and Pauline vision—the Gospel vision indeed—of human unity, and of nationality and ethnicity, along with social and gender hierarchy all submerged within membership of the universal Church, then it must be right that Christians concern themselves not only with the problems of their neighborhood, or even their nation, but also with those of all humanity. There is no greater global challenge faced by the whole human race than human depredations to the natural world and all that is therein.

Such a concern for global, national, and local communities would be in the spirit of early Seventh-day Adventists. Led by Ellen White, they campaigned vigorously: against slavery, for the prohibition of alcohol and tobacco, and for freedom of conscience. They were conscious of their responsibility to their fellow humans on this world and of their responsibilities as citizens. They sought, not to create heaven on earth, but to be more Christ-like.

We honor their example if we seek to improve the health of those created in God's image by fighting against the poisoning of the soil, water, and air, and if we endeavor to make the earth more Edenic, even while recognizing that ultimately its only hope for renewed perfection is divine devastation and restoration at the End of Days.

This leads us to Ellen White's comments on politics. What did she actually mean? Should they lead Seventh-day Adventists to avoid environmental activism?

The context for Ellen White's writings on politics was one of over identification with partisan interests. Seventh-day Adventists, she wrote, "are entirely out of our place when we identify ourselves with party interests."[9] She was not, therefore, rejecting participation in the political process. Indeed, the campaigns for abolition of slavery, separation of church and state, and imposition of temperance via prohibition laws, all of which personally she enthusiastically supported and actively participated in, necessarily involved participation in the political process—but not necessarily in the framework of U.S. party politics.

It was active commitment to partisan politics that she opposed. Having witnessed in the last sixteen years how thoroughly the party system has polarized American society it is easy to see why. We are to be citizens of heaven first, not members of political parties. This is what concerned Ellen G. White, for there were in her time, as in ours, self-proclaimed Seventh-day Adventist Christians who in truth were Republicans or Democrats before they were subjects of the King of Heaven. They thereby gave (and give) a distorted witness to the savior whose kingdom "is not of this world."

In so partisan a nation as the United States, one might

reasonably query whether one can actively participate in politics at all without committing to one of the two main political parties. That question can be left for another occasion. In our context, the point is that ecological activism is both bipartisan and nonpartisan. That is true not only in the United States but also in all Western democracies.

Just as in Europe and Australia, there are self-styled "Green" parties that command the votes of significant proportions of the population and hence have seats in legislatures, there are also members of all major political parties who, at least in theory, espouse ecological activism. In the United Kingdom, for example, both the head of government and the leader of the opposition are very vocal and active about greater reduction of emission of greenhouse gases.

Beyond Party Politics

However, there are also members of all major parties who, in practice, and usually for commercial or economic reasons, oppose environmentally friendly legislation. To a great extent, then, environmentalism is not a matter of party politics. In other words, **Christians can be involved in the political process as ecological/environmental activists (and, I would venture to add, social activists as well) without, in Ellen White's words, "identify[ing] ourselves with party interests." There is no conflict here with God's prophetic guidance to his people.**

We can go further, though, and say that, had Ellen White lived, the "Green" movement would probably have been like abolition, temperance, and religious liberty: causes that she espoused as integral to Christian faith and practice. As I quoted her previously, we have no "work to do in arguing or writing or taking any part whatever in politics.... [The] proclaim[ers of] the third angel's message to the world...are to be a separate and peculiar people in this world of churches who are transgressing His commandments."

Note well her reference to us as witnesses to the Third Angel's message and the Ten Commandments. She concluded:

> *The Lord would have His people a separate and peculiar people, bearing the sign and seal of the Sabbath, in preserving the memorial, the seventh day, upon which the Lord rested after His work of Creation.*[10]

Thus, even while distancing herself (and trying to distance us) from partisan politics, Ellen White stressed that one reason we should do so is because we are primarily called to be witnesses to God as creator.

This has implications for our attitudes to the ecology of the world around us. Sabbath keeping is not only our most outwardly distinctive belief and practice, it is also literally constituent of Seventh-day Adventism. We were called into existence when, for the first time, human beings were authoritatively urged, and were widely beginning to believe, that the divine origin of the species and all else in the world, as recounted in Scripture, was false.

Our key, distinctive doctrines affirm that we believe differently. First, as Seventh-day Adventists, every week, in keeping the Sabbath, our actions proclaim that we still believe, "In the beginning God created the heavens and the earth."

Furthermore, we avow the overwhelming importance of the Three Angels of Revelation. While we emphasize the Third Angel's Message, this still points us to the context of the First and Second Angels. Thus, as part of our core beliefs, we affirm that we have an eschatological, divinely mandated duty to call every person "who live[s] on the earth [... to] Fear God and give him glory [... and to] Worship him who made the heavens the earth, the sea and the springs of water'" (Rev. 14:6–7).

Note, too, why, according to Ellen White, we "are to be a separate and peculiar people" (terms she regularly used when writing on politics)—because we live "in this world of churches who are transgressing His commandments."[11] Christian theologians have for centuries stressed that the Ten Commandments are positivist, not simply ruling out certain actions, but also pointing toward courses of action. As Calvin, for example, observed of the Decalogue, "natural common sense demands more than that we should abstain from wrong-doing."[12]

What, then, is implicit in the Ten Commandments about how we relate to the world around us? When God calls us "to have no other gods before me," he urges us to exalt God above all; but when he commanded us to "Remember the Sabbath day by keeping it holy," he did so explicitly because "in six days the Lord made the heavens and the earth, the sea, and all that is in them." The creative act is why "the Lord blessed the Sabbath day and made it holy" (Exod. 20:3, 8, 11).

Of course, this is the language referenced in the First Angel's message in Revelation 14. How can we desecrate the world he created if we are to exalt and honor God above all, and honor the Sabbath that itself exists to honor him as Creator? If we are, as Revelation bids us, properly to worship him, then how can we desecrate the world that he created?

There are Seventh-day Adventists who do not share my belief in a literal seven-day creation week, but all Adventists agree, I think, that God, in some fashion, is the originator of the universe and of all life. We can also agree that, whatever else Genesis tells us, it indicates that less than one-seventh of the creative process was concerned with humanity. The rest was given over to the natural world, and the other creatures that live in it.

The creation of human beings was, of course, the culmination of all the other creative acts. Still, to assume from the Genesis account that we can ignore the rest of the world is to arrogate unto ourselves an importance that is not divinely mandated. It literally is demonic, especially when we consider that imperfections in the environment are clearly associated with the results of the Fall (Gen. 3:17–18).

In Old Testament times, the sparrow and the swallow were allowed to make their nests near the Tabernacle altar that most Israelites were forbidden to approach. Jesus avowed that God was concerned for the birds of the air, that every sparrow—the most insignificant of birds—is known by God, which implies a degree of care (Ps. 84:3; Matt. 6:26; Luke 2:6—compare Matt. 10:29).

Thus, just as God has shown himself supremely concerned about humans, he is nevertheless concerned for all of his creatures. His ultimate sacrifice for us was, after all, because we betrayed our Creator. It is in our imperfection that humans delude ourselves, in the words of God's rebuke to Job, that we "can know the law of the heavens" and, by our actions, "set up dominion over the earth" (Job 38:33).

In sharp contrast is Isaiah's vision of restored balance, in which there will be "neither harm nor destruction on all my holy mountain, for the earth will be full of the knowledge of the Lord." This kingdom will derive from the "shoot… from the stump of Jesse," upon whom rests the Spirit of the Lord (Isa. 11:1–2; 9)—the same Spirit that in Isaiah 68 leads Messiah to proclaim Jubilee!

In Isaiah's eschatological vision, expressed as a pastoral metaphor, the fruitful branch from Jesse restores peace and equity, not only to human society, but also to relations between humans and animals. Biblical scholars point out that Paul draws on the concept of Jubilee in Romans 8:21, where he strikingly declares that at the final judgment "creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:21 Phillips).

In Scripture, then, concern for the whole created world is integral to eschatology; it is bound up with the Second Coming and Last Judgment. This brings us to one last point about the traditional Adventist emphasis on the Three Angels' Messages, which for Ellen White was a major reason for us not to be caught up in worldly politics.

In Revelation, the Three Angels warn of the end of time and the imminent judgment of God. Part of the judgment is aimed at those who have contaminated and tainted the world around them. Immediately after the sounding of the seventh trumpet in heaven and its attendant announcement that the kingdom of this world has become the kingdom "of Our Lord," so that heaven and earth will, in a sense, be united, the four-and-twenty elders proclaim God's worthiness and thank him for the judgment he is about to render on the earth:

> *The nations were angry; and your wrath has come. The time has come for judging the dead, and for rewarding your servants the prophets and your saints and those who reverence your name, both small and great*—and for destroying those who destroy the earth. *(Rev. 11:18, emphasis supplied)*

The Third Angel's message ends with words stressing that those who reject false religion are those who patiently and enduringly "keep the commandments of God" (Rev. 14:12 KJV). Taking Ellen White's writings, the implicit as well as explicit principles in the biblical concept of Jubilee and its late Scriptural developments, and a range of biblical visions of the end, it is clear that worshipping God and honoring his commands requires us to respect the world that he created perfect. However, we have so sullied and despoiled it as to require that final eschatological conflagration and creation of a new heaven and a new earth.

Environmental activism is very much in keeping with the Spirit of Prophecy and Scripture. By it, as with Sabbath-keeping and ministering to the sick and deprived, we point toward God as author of the world and all that is therein, and we exalt him for his creative acts.

As we reflect on our role as Christians in this world, let us also consider whether we have done all we might as ambassadors here on earth for the kingdom that is

Continued on page 64...

"Swine of the Times": *Ecumenism, Ecology, and Ethics in the Era of Factory Farming*

BY SIGVE K. TONSTAD

The pretentious aims that go along with my pretentious title are (1) to give a glimpse of the change taking place in the relationship between human and nonhuman creation; (2) to place this change in a biblical framework; and (3) to make some suggestions as to how the ecological and eco-theological crisis presents unique opportunities.

"Swine of the Times"

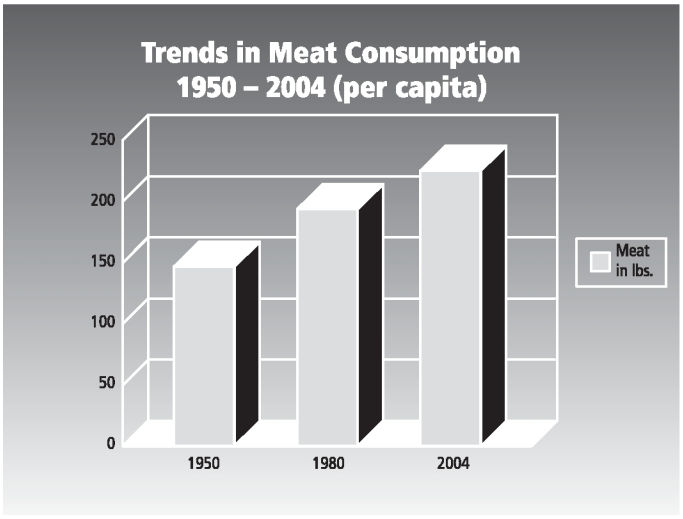
The message of my first illustration will not come as a surprise to anyone.[1] It shows that the consumption of meat in the United States has been steadily on the rise since 1950. Indeed, even though it is not shown here, it has been steadily on the rise going back to the turn of the previous century.

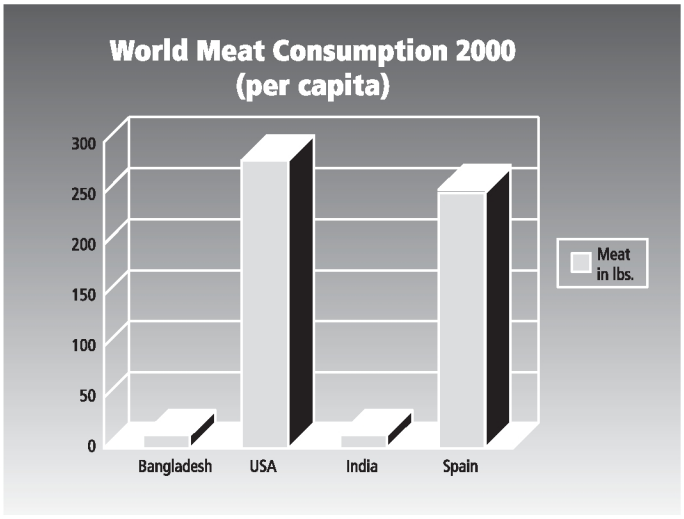
The message of my second illustration is still able to shock. It rattles me, at least. It shows that meat consumption in the Western, industrialized part of the world dwarfs by orders of magnitude the amount of meat consumed in less-developed countries or in countries with a different food tradition.

Per capita consumption of meat in Bangladesh was 6.8 pounds in the year 2000; in the United States, the highest per capita consumer in the world, it was 269 pounds. The people of India are still largely vegetarian, consuming only 10.0 pounds of meat per person, whereas Spain is not far behind the United States with a meat intake of 250.6 pounds per person per year.

If we postulate that the countries consuming the least meat do so at sustainable and ecologically affordable levels, we get an idea of the task of bringing Western food habits into line. It should be a subject of daily prayer that the low-meat consuming countries will never eat meat at the levels in the Western world.

My third illustration gets closer to the subject I wish to pursue. What may be called the "swine of the times" is indeed a sign of the times. I am here referring to the dramatic change that has taken place in the production of pork in the United States during the past twenty-five years. In 1979, there were 650,000 hog farms in the United States. By 2008, this number had shrunk to 65,000, a transformation so rapid and





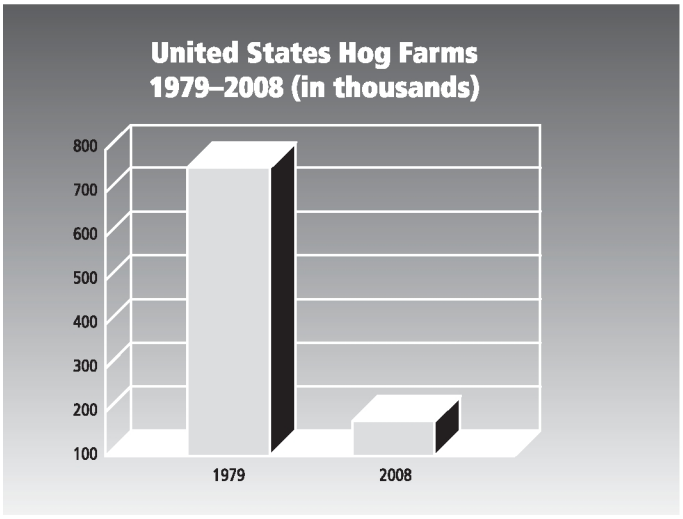
dizzying that it is hard to imagine.

During this period, the consumption of pork was steadily rising, though the transformation was not driven by a shrinking market or by altered eating habits. Moreover, with respect to pork, the era of the family farm is all but over because only four firms control 60 percent of pork production in the United States. We have quietly transitioned into the era of factory farming; we have, as Wendell Berry puts it, witnessed the *unsettling* of America.[2]

My fourth illustration is meant to suggest but not to convey fully the horror of this change. There is no adequate visual depiction of what factory farming means to the animals subjected to it. Access to factory farms is difficult to obtain; knowledge of factory farm realities scarce, too damaging to the predatory forces that operate them and too risky as to consumer reaction. Only a few investigators have been allowed inside these facilities. The report of these faithful spies is must reading.

Matthew Scully, a former speechwriter for George W. Bush, is one such investigator. This is what he says about the predatory ways of the pork industry:

> *About 80 million of the 95 million hogs slaughtered each year in America, according to the National Pork Producers Council, are intensively reared in mass-confinement farms, never once in their time on earth feeling soil or sunshine. Genetically designed by machines, inseminated by machines, fed by machines, monitored, herded, electrocuted, stabbed, cleaned, cut, and packaged by machines—themselves treated like machines "from birth to bacon"—these creatures, when eaten, have hardly ever been touched by human hands.*[3]



For the pig, the days of mud and sunshine are gone for good, at least in the United States. It does not hurt to follow along for a few steps Scully's guided tour of a factory farm.

> *We keep walking. Sores, tumors, cysts, bruises, torn ears, swollen legs everywhere. Roaring, groaning, tail biting . . . frenzied chewing on bars and chains. . . stereotypical rooting and nest building with imaginary straw.*[4]

Scully sees sentient beings, nonhuman beings, to be sure, but sentient beings nonetheless, occupying the crowded quarters of the factory farm.[5] He registers the absence of the most basic requirements for creaturely meaning. In the faces of the animals—and they have faces—he sees resignation.[6] Above all, he sees despair.

The despair has been orchestrated by the human predator, patrolling the quarters of the victims in white coats. "When they have conquered 'the stress gene,' maybe the Ph.D.s and the guys in white coats can find us a cure for the despair gene, too," says Scully.[7]

We have not here looked at the contribution of factory farming to atmospheric pollution and global warming, its impact on scarce resources, or the interdependence of human and nonhuman medicine in the area of antibiotic resistance, a daily and increasingly gloomy fact of life in a modern medical institution.[8]

My main concern has been to show that factory farming has introduced an unprecedented relationship between human and nonhuman creation. The animal is deprived of legitimacy except as an object of consumption. The novelty in the new scenario is not that the animal is slaughtered at the end of its life; the novelty is that the animal is slaughtered without having lived.[9]

Nonhuman Creation in a Biblical Framework

Here are two texts, one from the Old Testament and one from the New. The Old Testament text is taken from the creation story in Genesis.

> *Then God said, "Let the waters abound with an abundance of living creatures, and let birds fly above the earth across the face of the firmament of the heavens." So God created great sea creatures and every living thing that moves, with which the waters abounded, according to their kind, and every winged bird according to its kind. And God saw that it was good. (Gen. 1:20–21 NKJV)*

Then we hear God talking, pronouncing a blessing on nonhuman creation. "And God blessed them, saying, 'Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth'" (Gen. 1:22 NKJV).

There are two more blessings in Genesis, one on human creation and another on all creation, but they follow the pattern of the blessing on nonhuman creation almost word for word.

> *God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth." (Gen. 1:28 NRSV)*

> *Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made. (Gen. 2:3 NKJV)*

Translation dilutes the striking similarities in these verses, but the point will not be missed. Nonhuman creatures are first in line to receive God's blessing. The blessing subsequently bestowed on humans follows closely the pattern established by God with respect to the animal world.

In this way, Genesis announces that there is a purpose for nature and all its inhabitants. Nonhuman creation comes into possession of a God-ordained bill of rights, receiving the "word of empowerment" that is intrinsic to the blessing.[10] Nonhuman creation, too, is subject to the blessing that means, in the words of Claus Westermann, "a silent advance of the power of life in all realms."[11]

This discovery calls for a redirection of interpretation and a drastic reconfiguration of priorities. Of the three explicit blessings in the Genesis account of Creation, the human mandate on the sixth day and the blessing of the seventh day receive a fair measure of attention, whereas the equally weighty and identically worded blessing on nonhuman creation is rarely noted.

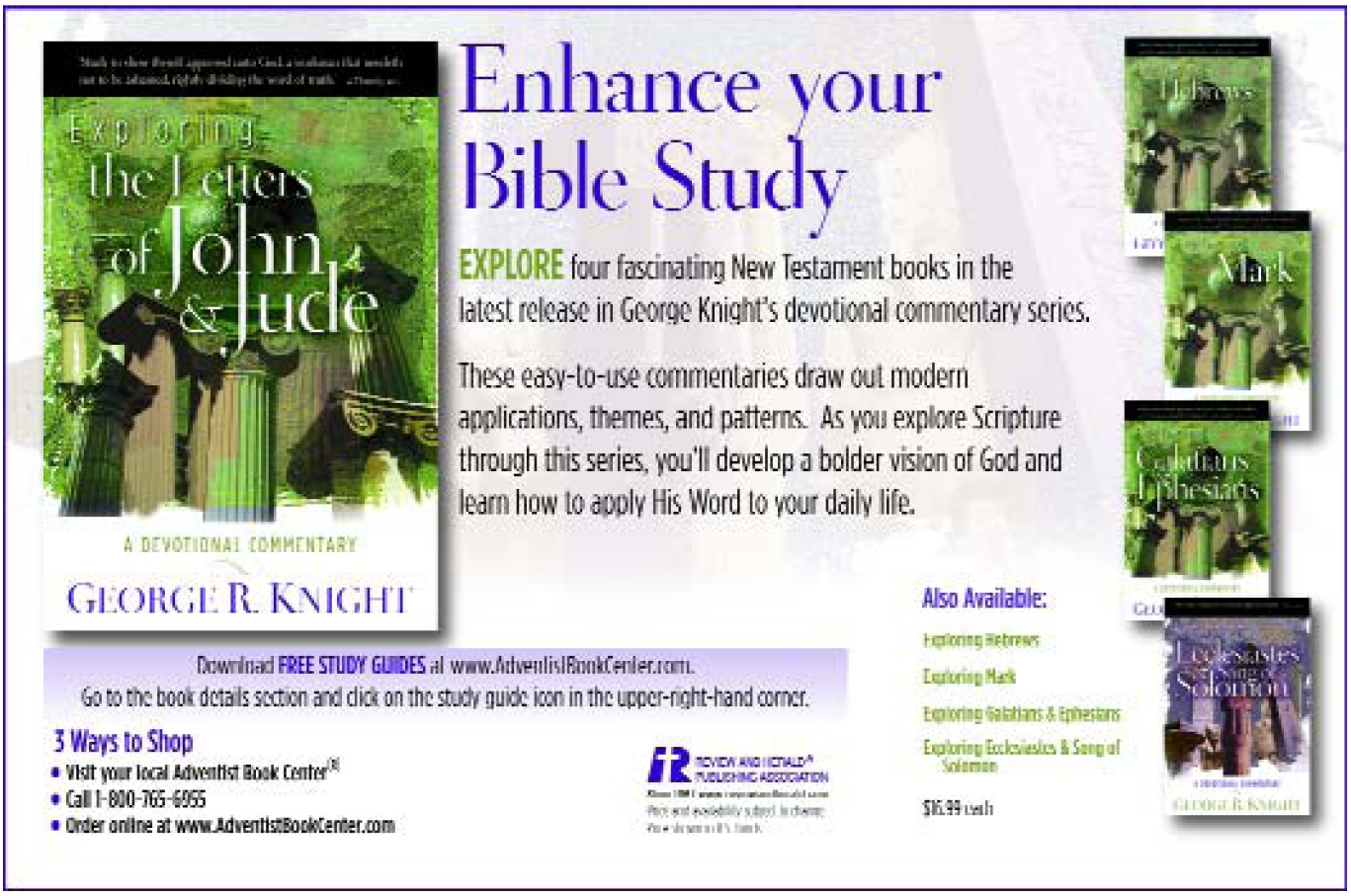
The relatedness of human beings and the earth is profoundly anchored in the wording that is used further downstream in the biblical account of Creation. According to the description in Genesis 2, "the Lord God formed man [*'ādām*] from the dust of the ground [*'ādāmâ*], and breathed into his nostrils the breath of life; and the man [*'ādām*] became a living being" (Gen. 2:7).

In this outlook, human beings are made of the same material as the earth; they share, in the most literal sense, *common ground*.[12] Carol Newsom writes, "there is no more telling indication of the intrinsic relatedness of things than the similarity of words."[13]

The Sabbath plays a unifying role in this story of wholeness and interconnections. In the cosmic sweep that is the prelude to its introduction, "the heavens and the earth were finished, *and all their multitude*" (Gen. 2:1). Nonhuman beings, the earth, and the entire created order are included in the bird's-eye appraisal that heralds the blessing of the seventh day.

We can fairly see the eyes of the narrator covering the full circle of created reality, high and low, east and west, north and south, in order to signify that "the completeness and interrelatedness of the whole of creation is again stressed and celebrated."[14]

When Paul in Romans turns the pulpit over to nonhuman creation, we see that the New Testament is not any less interested in the rights and the plight of nonhuman creation than what the Old Testament has led us to expect.[15] Paul writes that "the whole creation has been groaning as in the pains of childbirth right up to the present time" (Rom. 8:22).[16]



For the creation waits with eager longing for the revealing of the sons of God; for the creation was subjected to futility, not of its own will but by the will of him who subjected it in hope; because the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God. (Rom. 8:19–21)

The imagery is striking and evocative. Nonhuman creation is groaning in labor pains; it waits with eager longing; it is conscious of its own transitoriness and unworthy state. Paul resorts to the Greek word *mataiotēs*, translated "futility," a word that carries with it the distant drumbeat of the wisdom literature in the Old Testament, the "vanity of vanities" that the ancient wisdom seeker pronounced on his failed quest for meaning (Eccles. 1:2ff.).

In the context of Paul, this "futility" means that nature does not relish the burdensome role assigned to her. As the Good News Bible puts it, "creation was condemned to lose its purpose" (Rom. 8:20).

Memory and hope walk hand in hand in this passage; memory and hope are inseparable; there is no point in memory if there is no hope. Creation theology and New Testament apocalyptic are not opposing or mutually exclusive voices. The voice of apocalyptic finds its mandate in creation; its goal is not the disavowal and destruction of the earth but its restoration and redemption.[17]

"For the creation waits with eager longing for the revealing of the sons of God," Paul says, highlighting hope, of course, but also specifying that the hope is linked to "the revealing of the sons and daughters of God."

Ecumenism, Ecology, and Ethics

How shall we then live? Let me suggest that the ecological crisis presents unprecedented opportunities for a community built on the twin foundations of memory and hope, creation and the eschaton.

First, this is an opportunity to retrieve and revitalize the narratival foundation that sustains the Adventist witness and to reframe it as a resource for our time. The threat of global warming and imminent environmental collapse are surely compelling reasons to tend to the consequences of modern civilization, but from the point of view of the Bible an "environmental" concern does not constitute an adequate frame of reference for the rela-

tionship between human beings and the earth.

The ecological dimension of the biblical message resonates most powerfully within its native, narratival framework. As Kathryn Greene-McCreight argues perceptively,

> *The Christian cannot speak of the "environment" or "environmental issues," for creation cannot be reduced to the environment. If creation is loosed from the narrative framework of the Bible, we are left with absolutely no warrants to care for the created order. This is largely why we are in the "environmental" crisis in which we find ourselves. In public discourse, creation has in fact been loosed from its biblical narrative framework. The only warrant that the secular world gives us to care for the "environment" is a thinly veiled version of self-concern: our children will suffer unless we change our habits. Divorcing creation from redemption leaves us alone in the world with our own only companion. The message of ecologists is far more powerful when framed in terms of the biblical narrative: the waters we pollute and the land we poison were created by the One who made, reconciles, and redeems us.*[18]

To the extent that self-concern is the reason for increased interest in the "environment," it misses the mark. Nonhuman creatures and the earth have more to show for themselves than to point out that continued injury to nature also threatens human beings. Nature is under God's blessing "with the rights and privileges thereunto pertaining."

From the point of view of the Bible, interest in nonhuman creatures and the earth is not motivated by an ecological state of emergency but by recognition of the dignity and rights of the rest of the created order. The ecological paradigm is too narrow because, as Matthew Scully urges, this is a problem that "confronts us with questions of conscience."[19]

Second, this is an opportunity to retrieve the Creation framework of the message of the Bible.[20] Reducing Creation to a subsidiary concern was not an accident but an articulated emphasis of leading theological voices of the twentieth century. No less a person than Gerhard von Rad argued that Creation is only the prologue to the history of salvation that in his eyes is the controlling theme of Scripture.[21] It is, moreover, a prologue that was added once the rest of the story was in place and thus it is virtually an afterthought.[22]

Acceptance of this outlook leaves Christian theology bereft of the means to play a role in the care and protection of the earth, fulfilling the critique voiced by Claus Westermann,

> *Once theology has imperceptibly become detached from Creator-Creation, the necessary consequence is that it must gradually become an anthropology and begin to disintegrate from within and collapse around us.*[23]

Third, the unique Seventh-day Adventist understanding of the body and the earth is an underutilized remedy whose time has come in the context of the present crisis. Witness this statement by Wendell Berry:

> *This separation of the soul from the body and from the world is no disease of the fringe, no aberration, but a fracture that runs through the mentality of institutional religion like a geologic fault. And this rift in the mentality of religion continues to characterize the modern mind, no matter how secular or religious it becomes.*[24]

Fourth, while the claimed health benefits for a nonmeat diet are as valid as ever, they are to some extent a depleted resource within the Seventh-day Adventist context, and they were never the best argument in the first place. The greater resource and by far the more urgent looks to ecological, ethical, and eco-*theological* realities.

If, in the past, our outlook taught people to despise the pig and to abstain from eating pork, we must in the new framework teach each other to love the pig and to defend it as the most abused nonhuman creature in our time.

Fifth, the ecumenical forces that are now converging around the subject of consumption of meat and humane treatment of animals are staggering. Not eating meat or not eating pork, for so long a stigma within the legacy of the gospel of the Protestant Reformation, is now a beauty mark and a resource as we engage Muslims and Jews, who do not eat pork; Hindus, Jains, and Buddhists, who lean toward vegetarian and vegan commit-

ments; and secular people in the Western world who are often more aware and more concerned than mainline Christians.

The greatness of a nation and its moral progress can be measured by the way in which its animals are treated.

—Mohandas K. Gandhi

Nothing will benefit human health and increase chances for survival of life on Earth as much as the evolution to a vegetarian diet.

—Albert Einstein

If slaughterhouses had glass walls, everyone would be vegetarian. We feel better about ourselves and better about the animals, knowing we're not contributing to their pain.

—Paul and Linda McCartney

Indeed, it is still not well known that the clinching argument that led to Ellen G. White's commitment to a nonmeat diet had an ecumenical source, which, in turn, deployed the argument of mercy. We find this remarkable statement in a letter written in 1896 to Dr. and Mrs. Maxson.

But when the selfishness of taking the life of animals to gratify a perverted taste was presented to me by a Catholic woman, kneeling at my feet, I felt ashamed and distressed. I saw it in a new light, and I said, I will no longer patronize the butchers. I will no longer have the flesh of corpses on my table.[25]

Sixth and last, this is an opportunity for inter- and intra-institutional synergy. What I have in mind are awareness-raising courses on the subject that bring together people in the field of biblical studies, ethics, biology, nutrition, earth science, and agriculture. More than they are now, our students could become agents of awareness and agents of change in relation to the earth and the plight of nonhuman creation. They should be aware that nonhuman creatures, too, have been endowed with rights and with resources to escape death.

Isaac Bashevis Singer, the Jewish Nobel Laureate in literature in 1978, was an ardent advocate of a vegetarian diet and mercy toward animals. In an essay titled "The Slaughterer," he describes the mental agony of Yoineh Meir, who wanted to be a rabbi but who was commissioned to be a slaughterer by the members of the village because the community needed a slaughterer more than they needed a rabbi.

Barely three months had passed since Yoineh Meir had become a slaughterer, but the time seemed to stretch endlessly. He felt as though he were immersed in blood and lymph. His ears were beset by the squawking of hens; the crowing of roosters; the gobbling of geese; the mooing and bleating of calves and goats; wings fluttered; claws tapped on the floor. The bodies refused to know any justification or excuse—every body resisted in its own fashion, tried to escape, and seemed to argue with the Creator to its last breath.[26]

Matthew Scully is right to say of factory farming that it is "a complete denial of the animal as a living being with his or her own needs and nature. It is not the worst we can do, but it is the worst we can do to them."[27] In a biblical perspective, nonhuman creation, the God-given hope gene still prevailing over the despair gene, is waiting eagerly "for the revealing of the sons and daughters of God" (Rom. 8:19). ■

Notes and References

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HEROES & PIONEERS

DISCUSSED | slum children, *chai*, romance, shacks, schoolbooks, banquet, Dalai Lama, San Francisco, manta rays, Tibet, wheelchair, recycling, therapy

Unsung Heroes | BY RACHEL DAVIES

Vibrant characters are the stuff of good fairy-tales. Without them, our noblest plots are in danger of becoming sentimental, soft, and in the end, dull. But a story that is at once happy, quirky, touching, and *true*, is both a pleasure and a gift. I witnessed one such story last month, a saga worthy to be told.

Two years ago, while puttering around the ancient Indian city of Varanasi, I received an e-mail request from my friend, Karen Kotoske. Karen is an Adventist who lives in Palo Alto, California, where she founded and directs a nonprofit humanitarian organization called Amistad International. Her question was simple: Would I ride out to Sarnath and take pictures of a free school that serves local slum children? I hopped into an auto-rickshaw and made my way to Sarnath's Tibetan Institute.

Sarnath is one of the most significant heritage sites for Buddhist pilgrims. It is believed that after Siddhartha Gautama received enlightenment, he traveled to this Varanasi suburb and preached his first sermon as the Buddha. But for a region so filled with religious history, the many stigmas of class and poverty are still alive and well.

A short, plump Punjabi woman with popping eyes and a long braid called to me from across the street after I climbed from my rickshaw. "Welcome, Rachel Sister," she said. "I'm so glad you could come!" Rajan ushered me through a gate, past a network of tiny classrooms, and upstairs to the tiny home she shared with four other family members. Sitting together on the family bed, she offered me chai and showed me pictures of her schoolchildren before telling me the story that would define her forever in my imagination as the most worthy but unlikely of storybook heroines.

While studying as a privileged young woman in Kolkata (Calcutta), Rajan Kaur met and fell in love with Sukdev Saini, a humble worker who lived in a poor section of the city. She prepared and brought food to him in secret every day, and every day, unbeknownst to their parents, they grew in each other's love. Finally they decided to get married.

Being of a culture where arranged marriages are a matter

of strict propriety, Rajan's family was outraged. They forbid her to see her lover, so the two were forced to carry on their relationship in even greater and more careful secrecy. "We loved each other sooooo much. We sacrificed everything for our love," she told me, 110 degree sweat beading down her careworn face. The two were finally confronted with the prospect of having either to end their romance for good or else run away from home to pursue their love marriage. And that's how they ended up in Sarnath.

Sipping my chai, I looked around casually, taking stock of how their years together in this town had treated them. Upon arriving in Sarnath, Rajan had secured a job as a teacher in a local private school almost right away. Meanwhile, Sukdev began a little café for foreigners who studied at the Tibetan Institute across the street. Their love had produced two precious daughters, Daisy and Rosy. Rosy

was a serious six-year-old with deep, wise pools for eyes. Daisy, at eleven, was already a passionate environmentalist and an accomplished classical dancer.

As my afternoon in Sarnath wore on, it became apparent to me that Rajan and Sukdev had indeed nourished a deep and most extraordinary kind of love. Shortly after her private school teaching career began, Rajan began welcoming slum children into her home for evening lessons. Years later, a customer at Sukdev's café learned about her work and approached Amistad for funding. Today, with help from Amistad, Rajan and Sukdev support a school for 220 of Sarnath's poorest children. Rajan took me to meet them in homes made of tarp and sticks by roadsides, and in waterlogged slum shacks forgotten by the respectable class that love caused her to leave behind so long ago.

Buddha's Smile School (BSS) is religiously unaffiliated, but it takes its name from the historical significance of its location in Sarnath. It serves mainly Bangladeshi immigrants, the children of people with leprosy, and Dalits (the most marginalized of the caste system in India). Most of the children rise around half past three each morning to collect trash that can be sold to construction companies as wall filling. It is extremely degrading and dangerous work, but it usually pays enough for the day's meal of rice and runny lentils.

At eight o'clock, a fleet of rickshaws is sent though the city to pick up the exhausted children for delivery at BSS. According to Rajan, it took a long time to convince parents to let their children attend school. Education pays off later, they understood, but begging in the market pays off right away. One child at school would mean one less child bringing home money for food.

Some mothers would even burn the schoolbooks that BSS provided to their children. They were not doing it to be capricious; they just didn't understand the value of books. The dry paper pages started great fires for cooking dinner. With patience, Rajan entered the homes of the children and befriended these parents. The boys and girls beamed with pride when I met them. They greeted Rajan with reverence and profound affection.

I was deeply impressed by what I saw that day. One year later, I returned to Varanasi to spend more time with the Sainis and to gather information for Amistad about BSS. My admiration for the family only grew, so I was not at all surprised to learn from Karen at the end of my stay that Rajan had been nominated to receive Wisdom in Action's "Unsung Heroes of Compassion" award from the Dalai Lama.

I don't think Rajan understood the full impact of what the honor meant when she first caught wind of it. As radical as their love marriage had been, the Sainis were a modest couple whose four-hundred-mile escape from Kolkata to Varanasi had been the most daring adventure either had ever attempted. They had never dreamed of luxury or prestige. Indeed, they felt their highest aspirations accomplished every day they spent together serving the children of their humble school. Now we learned that Rajan and her family would be flown across the world, checked into San Francisco's Ritz-Carlton Hotel, and treated to a fancy banquet with the Dalai Lama and forty-eight other international awardees.

The next eight months were busy for Karen Kotoske, whose job it was to walk the Sainis step-by-step through the process of acquiring passports, visas, and transportation to Delhi for their trans-Pacific flight. On April 22, Karen and I waited anxiously to receive them at the arrival gate. Within moments of spotting us, Daisy's strong arms were around my neck and I found myself enveloped in kisses.

Over the years, I've learned to anticipate a certain level of culture shock whenever I travel to a developing country. But never before had I understood what culture shock might feel like to someone entering the developed world for the first time. Karen and I had one week with the Sainis and their other sponsors and friends before they were whisked away to the Ritz for Wisdom in Action's various festivities.

During that time, they clung to us for help understanding the ways of American life in the same way I had once

clung to them for help to understand the ways of India. In many ways, I felt like a parent guiding young children through a strange and wondrous new city. But these "children" were a thousand times my superiors in every virtue common to our cultures: selflessness, loyalty, compassion, humor, grace, and courage.

The Sainis spent their first week at the lavish home of Peter and Karen Lemieux. I wondered if the girls would be able to sleep well in their separate rooms or if everyone would end up crawling into the same bed together, as space demands that they do in their Sarnath home. The morning after their first night I arrived just in time for breakfast. Sukdev had spiced up a nice egg dish, and seeing no forks at the table, I shrugged and joined them in eating the traditional Indian way—with my fingers. Peter grinned and handed me a fork. I don't think the Sainis even noticed that the Americans at the table were using utensils.

Rosy took to her new surroundings with great ease. Indeed, she quickly made friends with the Lemieux family cat, May Day, and danced around the polished hardwood floors as if they were her very own. Daisy was too excited by the recycling bins to notice the high ceilings and immaculate house décor. But Rajan and Sukdev spent their first couple days in San Francisco walking around with their mouths wide open.

Sukdev had already been out early that first morning chatting it up with the keepers of the local corner store (though I don't think he understood why they didn't offer him chai). Rajan expressed concern almost right away that there were not enough lizards in the Lemieux house to keep away the insects. "I haven't seen any," she said. "Not even behind the glasses in the cupboard!"

On day two, we met Donna Peters, one of the major supporters of BSS. Donna was a passionate and colorful personality who burst into tears of admiration when she met Rajan. Daisy, now "almost thirteen," was deeply moved by the sight, and decided that Donna embodied sainthood. With conviction, Daisy told Karen and me that in her estimation, every well-to-do person should be like Donna in their concern for the less fortunate. "What an amazing, wonderful person!" she said.

Karen interrupted. "The reason she is so expressive is because she's Sicilian. Do you know what it means to be Sicilian?"

"Yes!" Replied Daisy. "It means she's MORE than a billion!"

On day three, we took a trip to the California Academy of Sciences, where we saw fine architecture, live animals, and top-notch exhibits on the environment. The latter were especially impressive to Daisy, who still couldn't believe that in San Francisco fines were imposed for littering and that energy efficient construction techniques were the city's new norm, rather than the exception.

For my part, I marveled more at Daisy than at anything else I saw at the Academy of Sciences that day. My highest moment came when she marched up to an environmental scientist who had just finished a presentation and requested to have *all* of her free booklets on sustainability made simple. "I need to take them back to my mom's students in India," she said. Then she added with gusto, "Keep it up. You're doing a great job!"

If anything overwhelmed Rajan that day, it was the sight of manta rays swimming under her feet and giant fish soaring behind glass over her head in the Academy's marine life section. But what she seemed to enjoy the most was watching the children. I have seen affection-starved kids pour out of slums like ants from an anthill just for a touch from Rajan. But when I turned to see her on her knees at the Academy ogling over a cute little toe-head with long curls, I chuckled in dismay.

"Can I kiss you?" asked Rajan, unaware that strangers did not ask such things in America. Of course, the child ran away to her mom. I couldn't help thinking how the children of Sarnath would have vied for Rajan's kiss. Too bad the little girl missed out.

One of the week's highlights, for all of us, was a tour of an impressive Palo Alto public elementary school loaded with hands-on learning aids, colorful charts, and more books than any child could ever read in a lifetime. I was slightly concerned that the sight of third graders typing away on their own personal laptops might discourage the Sainis, who would never be able to provide such resources to the children of BSS. But, once again, Rajan astonished me with her selfless optimism.

In a notebook, I saw her furiously scratching down ideas for ways she could improve methods at BSS based on what she saw in Palo Alto. For someone who has already done so much with so little, I can hardly wait to go back to Sarnath to see what state-of-the-art educational methods she has adapted and implemented into the BSS curriculum. "This place is filled with knowl-

edge," she said dreamily as we left the schoolyard.

I wasn't there when the Sainis checked into the Ritz, but I did note later that the room to which they were assigned was at least twice as big as their whole house in Sarnath. Fresh milk was brought in daily for coffee, and Rajan wanted to know where the staff kept the dairy cows. "Are they behind the hotel or under it?" she asked.

Sukdev, meanwhile, spent his time more quietly. Though he, indeed, marveled at the differences between Sarnath and San Francisco, he seemed more interested in observing Rajan. To see her honored and applauded for her selfless work made him feel proud of the wife he loved so much.

So the big day arrived. Luck had our party seated less than ten feet from the stage where the Dalai Lama was due to give his address. But first we enjoyed presentations from other notable Buddhist teachers, including Jack Kornfield and Grace Dammann. Before the meal started, Peter winked at me and said, "Use your knife and fork today."

"Knife and fork," I thought. "The Sainis have only ever used spoons. What will they do about the elaborate spread of course-specific utensils sitting in front of them?" I wondered. I am quite certain that many of the "unsung heroes" recognized that day came from parts of the globe where knives and forks were foreign objects. It was a struggle, but they survived.

Zen Buddhist master of ceremonies Peter Coyote welcomed us with a dramatic interlude about the Bodhisattva spirit present in our dining hall. In Tibetan Buddhism, *Bodhisattva* is a technical term that refers to a person who is believed to have achieved release from the cycle of rebirth through enlightenment but nevertheless has chosen to return again and live among us for the good of humanity.

Coyote used the term loosely, identifying the forty-nine honorees as Bodhisattvas in our midst. I looked over at Rajan, the humblest, best, and most unsophisticated of our guests, and smiled.

Coyote was touching and Kornfield convicting, but the Dalai Lama made us laugh. It's been said that the surest way to tell a saint is by his or her sense of humor. If that's true, then the Dalai Lama has certainly arrived. He entered the room quietly and walked past our table, greeting us and shaking our hands. Then he sat himself down by a dumbfounded Tibetan awardee two tables

from ours and started to eat his lunch.

I was so stunned that I turned in my chair and watched him, who was now relieving an itch on the back of his head. Without missing a beat he looked up at me as if to say simply, "What are you staring at?"

The Dalai Lama's talk was simple and unpretentious. He urged us to live compassionate lives and expressed both appreciation and admiration for the heroes being honored that day. "I appreciate you. What else should I say? I don't know," he said, and giggled. He had a most childlike disposition.

Later that day, one of the event coordinators told Karen and me that if we thought he was endearing at the banquet, we should see him sometime when he gets together with Desmond Tutu. "They're like two little mischievous school boys," she said. Indeed. I *would* like to see that.

With regard to the situation in Tibet, the Dalai Lama said little. Someone asked what could be done to help. "We need a person with some power of miracle. The Chinese say there is no problem in Tibet. Only a handful make problems—namely, this person," he said in choppy English, pointing at himself. "They think I am demon. Someone asked why the Chinese are so afraid of me. I said, 'because of my horns!'"

At that remark he put his fingers on his head to make pretend horns and then keeled over with laughter, ridiculously pleased with himself.

My favorite moment, however, came when Grace Dammann began to speak. Dammann was a 2005 Unsung Heroes awardee who had since suffered paralysis from a motor accident. From her wheelchair, she could not properly reach the microphone. So when she began speaking and no one could hear her, the Dalai Lama quickly got up, adjusted her stand, and instructed her to speak directly into the microphone. The people in charge of sound grew red with embarrassment, but the rest of us enjoyed a good belly roar.

The award ceremony was especially touching for those of us who knew Rajan. For her introduction, she had asked to be identified as the co-founder of BSS. Her husband, of

course, was the co-collaborator. The forty-nine were showered with words of affection, honor, and support, and then ushered to the side of the room to receive their certificates.

To my surprise, I noticed that Rajan was crying. An organizer was holding and rocking her. Later Rajan told us that she, our specialist in love-giving, was simply overwhelmed by all the love she was receiving. This was triumph. It was deeply satisfying to see someone affirmed who had fought so hard, so long, and against so many odds, for love.

The only one still conflicted at the end of the day was Daisy. In a vulnerable moment she confessed that she had not told her classmates in Sarnath the truth about why she was missing school for ten days. "If I told them that I was going to San Francisco, they would not have talked to me anymore or let me eat tiffin with them. If I go back and confess, they will tell me that I am different, that I must be rich to be able to travel to America."

But so many good and beautiful things had happened that needed sharing. She wanted to tell her friends about recycling. She wanted to inspire them with visions of accessible and quality public education and about the vast community of unsung heroes who live all around the world. "But I can't tell them these things or it will only cause pain for me. Maybe one day I will learn the courage it takes."

I looked at her mother and played her heroic story back in my mind. Then I looked at Daisy and saw the fire in her troubled eyes. She would find her path. She would speak one day, and her parents would be proud.

Each one of us lives in the midst of a similar story. The road to joy starts where hope conquers complacency, where strength trumps status quo, when love stares down fear. "Caring for others is cheaper than therapy," said our host before we left the banquet hall. "It makes sense, and you get to meet nice people. So please, get involved." ■

A member of *Spectrum*'s web team, **Rachel Davies** is the youth and children's pastor at the Toledo, Ohio, First Seventh-day Adventist Church.

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DISCUSSED | Mount Saint Helens, Sierra Huichol, soul, water systems, city dump, micro-financing, cycle of poverty, feeding the hungry, mission pilot

Something You Do | RACHEL DAVIES INTERVIEWS KAREN HANSON KOTSKE

Karen Kotske is founder and executive director of Amistad International, a nonprofit organization that provides funds to grassroots self-help and educational programs in developing countries around the world.

Davies: *How did Amistad begin? What inspired you to take up humanitarian work?*

Kotske: My work first arose from my desire to be useful to God. Religion is something you do. Talking about it is okay, but it is the *doing* that really puts the wind in my sails.

After I committed my life to God, I used to go to a big rock in the Sierra Nevada Mountains each summer and pray for a work to do. It seemed that my faith should be the beginning of something that would benefit more souls than my own.

In 1980, I traveled to Mexico to visit my brother, who was studying medicine in Guadalajara. Some of his medical school friends were enthusiastically flying medical care to the remote Sierra Mountains. Their volunteer pilot, Bill Baxter, was an Adventist pastor. Twice a week, he'd fly them out to a tribe of indigenous Huichol who had no other access to medical care.

There were about twenty-five rough airstrips where they landed, and the Huichol came by foot from all over the mountains to see the young medical students. On May 18, 1980, they invited me to go with them—the same day Mount Saint Helens blew up. Neither the mountain nor I emerged from that day the same.

When we touched down on the first terrifyingly short strip, the Huichol surrounded our plane. They weren't very interested in medical help that day because they were hungry. They were in the midst of a serious drought, and their farmers were suffering.

There wasn't a store within days of walking, and they didn't have money to buy food even if there *had* been a store. Bill Baxter flew away to look for food, leaving me in the village alone because he needed my seat space for the dried corn he would bring back.

As I waited, I wondered to myself whether this place of hunger and medical need was where God wanted me to roll up my sleeves. I had no idea what I could do for them since I was not a doctor myself.

Then it came to me: why not help the medical students with their flying clinic? They always needed a few extra dollars to keep it going. I could tell people I knew about the flying clinic and the needs of the Huichol people.

After returning home, I established what was then called Amistad Foundation. From that point on, it grew in ways and directions that I definitely had never planned. Eventually, we changed our name to Amistad International in order to reflect our expanded programs.

My family members were the first contributors to Amistad. Then friends started pitching in. I soon found that Adventists are the most generous people on the planet. If they hear of a need they will make enormous sacrifices to help, and many did.

I returned often to the Sierra Huichol, staying in villages with the people, living in their rock and thatched homes. I learned a lot about courage and resilience from the Huichol people, who treated me like family. One village made me an honorary Huichol and gave me the name *Kupulli*, which means "soul."

They are still my family. Now their children have children of their own and will be grandparents in the not-too-distant future. Staying with the Huichol allowed me to experience firsthand what their needs were. At the top of the list was clean water, so Amistad began to help build water systems. But that was only the beginning.

Q: *Tell me about some of the projects Amistad currently sponsors. How many nonprofit organizations do you assist, and in which countries do they operate?*

A: We help about twenty nonprofits throughout Mexico, India, Mongolia, Kenya, South Africa, Zimbabwe, Zambia, Malawi, and the Dominican Republic. We've also done ad hoc work in many other countries. We support six schools in four countries: India, Mongolia, Kenya, and Mexico.

In Zimbabwe, we support Paula Leen's Murwira Orphanage. In the past seven months, we've partnered with other organizations facilitating the delivery of about sixty tons of food for the hungry people whom Paula is serving.

In Mongolia, we provide humanitarian aid to remote regions, and in Ulan Bator we help sponsor Achlal School for nomadic communities and for children who live at the city dump. We've also provided equipment to Adventist missionaries Beaver and Rebecca Eller, who are soon to establish a pioneering mission aviation program in Mongolia.

In South Africa, we provide funds to the Lambano Sanctuary, which supports 25 HIV/AIDS infected children. And in Kitali, Kenya, we fund a micro-finance program with 622 participants, representing approximately 3,000 families.

We have provided sustainable organic agricultural training for Mexican and African farmers who can then turn around and teach the methods to others, and we also operate a mission aviation program in partnership with the Inter-American Division in Mexico.

I've long ago lost count how many water systems, clinics, school kitchens, classrooms, homes, and churches we have built, but there are many. In all, we provide at least four hundred thousand meals per year.

Q: *How do you decide which projects Amistad will help?*

A: There is no one way we find a program to help. Our ideal project is one operated by a grassroots organization started by someone who longs to help her or his own people. Some are social workers, teachers, or doctors.

Sometimes a North American will tell me about some project they discovered during their travels in another country. If the project is a good fit with Amistad's criteria and goals and the instigator is someone who can stay involved by contributing time or funds to the project, then we give consideration to a partnership.

For example, Dr. Vesna Wallace, an Adventist and professor of eastern religions told me about Rajan Kaur, who was struggling to maintain a school for poor children in Varanasi, India. That was about 5 years ago, when Rajan had 60 pupils. Now Rajan has 220 students, grades K–5 (see Rachel Davies, "Unsung Heroes," pages 23–27, above).

Q: *How do you find donors? What do you need financially in order to support all of your projects for one year?*

A: I always chuckle when I remember that in 1980 I told God that I'd be willing to do most anything except raise money. Naturally, that was one of the assignments he gave me to do, except that I don't so much "find" donors as donors find Amistad. All I do is tell people about our wonderful programs.

I am a dental hygienist. One of my patients is someone of financial means, and I knew he would be happy to help a good cause. So I told him about Pathfinder Academy in Kenya and its need for classrooms, adding "Wouldn't you like to give us some money for the building program?" So far he has donated forty thousand dollars!

Another dental patient told me he'd find money for me if I stopped reminding him to use dental floss. Of course I didn't agree to his request, but he did end up facilitating about eighty thousand dollars in donations from a foundation with which he was affiliated.

The majority of our donors, however, are people with only modest means who want to know that their ten or fifty dollars makes a difference in someone's life. Many people are fed up with large charities that have lots of staff, high overhead, and big salaries for their top executives.

Of course, United Way and the Red Cross are doing a great deal of good, but nowadays many donors would like a more direct link with those who receive their help.

Q: *The heads of two Amistad-sponsored nonprofits in India recently received Wisdom in Action's Unsung Heroes of Compassion award from the Dalai Lama in San Francisco. What was the experience like for you, as someone who has helped to make their work possible?*

A: I was filled with joy—no two individuals were ever more deserving. Yet Rajan and Urmi would be the first to say that they represent many other unsung heroes of compas-

A Huichol Indian woman in Mexico

sion who haven't received public recognition at all.

I know several. Some are directors of other Amistad programs; one saint is Paula Leen in Zimbabwe. There are millions of unsung heroes, and some are probably right in our own homes or families. Rajan and Urmi and the other forty-eight who were honored in April are symbolic of these others.

Q: *You are a Seventh-day Adventist, but Amistad does not discriminate on religious grounds when choosing which international projects to sponsor. What role does your Adventism have in your work with Amistad?*

A: At its best, Adventism teaches that Jesus saw the world through a prism of compassion. He told us that our lives should be about feeding the hungry, giving water to the thirsty. I don't believe there are any lines drawn between hungry Hindus or hungry Christians. I doubt that Christ asked anyone's religious affiliation before he provided them with fish and bread.

That said, being an Adventist has given me the chance to form some strategic partnerships with the Church in our efforts to serve the poor.

Q: *What have been the greatest personal challenges or setbacks during your work with Amistad?*

A: In 1991, our Huichol mission aviation plane crashed. Mission pilot Conroy Donesky and four others were killed, including two volunteer doctors. It seemed that the program would end. But Elder George Brown, then president of the Inter-American Division, listened when I told him that the Huichol needed us.

There were many donors who wanted to rebuild the Huichol mission aviation program, and the Huichol wanted us to return and help them. I'll bless that man forever. Because of his intervention, the division sent us another pilot and helped us buy another airplane.

Then in 1993, drug dealers stole our mission plane. Again the Inter-American Division helped us.

Q: *What future hopes do you have for Amistad?*

A: Our hope is always that the programs in each country will either become self-sustaining, or that they will become obsolete because people aren't hungry anymore and children are no longer living and working in city dumps. My best wish would be for there to be no need for Amistad. But until that day comes, we plan to keep going.

For almost thirty years, we've been transforming the lives of children and adults in impoverished communities—providing health, education, and sustainability.

We join the hands of the rich with the poor to break the cycle of poverty. Our hope is that we'll be able to continue until the needs no longer exist.

Q: *How can individuals, churches, or other organizations contribute to Amistad's mission?*

A: Anyone can pray for Amistad's work. Anyone who wants to have a close link with healing and educating children can help by donating funds to Amistad International at: <http://amistadinternational.org/pages/donations.html>.

In this tough economic climate, helping the needy both nationally and internationally has become a challenge for many faith groups and charities. Some of those who have been faithful donors now find themselves unable to give, whereas others have had to decrease their giving significantly.

The result bodes disaster for the poor. ■

Karen Hanson Kotoske, founder/executive director of Amistad International also works part-time as a dental hygienist in Palo Alto, California, where she lives with her husband Tom Kotoske. In 2007, Karen received the Adventist Woman of the Year award for Philanthropic Excellence.

"They Preach a Political Gospel": *The Prophetic Witness of Washington, D.C.'s Earliest Seventh-day Adventists*

BY DOUGLAS MORGAN

Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. (John 17:20–21)

It was June 1903. The leaders of the Seventh-day Adventist denomination had decided to move their General Conference headquarters away from Battle Creek, Michigan, but they had not yet made the final decision where they would go. Would it be New York or Washington, D.C.?

Judson S. Washburn

Judson S. Washburn, pastor of the Second Seventh-day Adventist Church in Washington, was in the midst of a twelve-page letter to Ellen White making the case for the nation's capital city. His discussion of the opportunities Washington offered for the advance of the Adventist movement led him to a related issue that needed to be faced: a fast-growing Adventist presence already existed in Washington, but unfortunately, he said, it was developing under the "wrong mold."

If something wasn't done soon, the cause would suffer enormous harm. In Washburn's thinking, a General Conference move to the Washington area would position the church leadership to lay strong hands on this matter and shape things in the correct mold.

The malformation over at the First Church, he reported to Sister White, was coming about because "they preach a political gospel."[1]

Who were these unruly Adventists in Washington around the turn of the twentieth century? And what was this "political gospel" they were said to be preaching?

Until about seven years ago, I knew next to nothing about them. Despite my training in church history and several years as the instructor for a college course in Adventist heritage, I had only the most hazy and superficial conception of the rich history of Adventism in Washington, D.C., before and beyond Takoma Park. That began to change as a result of a phone call that came out of the blue one spring day in 2001 from Mark McCleary, pastor of the First Seventh-day Adventist Church in Washington, urging that the history of his truly historic congregation be written.

In the years since, through the strangely enchanting media of faded microfilm images, old letters, newspapers, and periodicals, I have begun to make the acquaintance of some of these progenitors of Adventism in Washington. I have become eager to introduce them to others, with the thought that seeing how they grappled with what W. E. B. DuBois identified as "the problem of the twentieth century"—namely, "the color line"—could enrich our envisioning of an Adventism for the twenty-first century.

James and Isabella Howard were among the twenty-six charter members of the first Seventh-day Adventist congregation in Washington, organized in February 1889. She was a graduate of the progressive Oberlin College in Ohio. He was valedictorian of Howard University's class of 1879 and went on to earn a medical degree from the same university. James also took employment as a clerk in the federal government bureaucracy—not an unusual expedient for black physicians in that era.[2]

The Howards were idealistic young African American professionals, part of what DuBois would call the "talented tenth," living in the city that was the social and cultural capital of black America as well as its largest center of population. They were part of a generation whose outlook on race relations was shaped by that hopeful period of about fifteen years after the conclusion of the Civil War, during

which there was a greater degree of interracial cooperation and equality in Washington than there would be again until a century later.

It all began to give way in the 1880s to what historian Constance Green called a "withering of hope" and C. Vann Woodward described as a "national capitulation to racism."[3] To the horror of the Howards, before their very eyes, the wheels of history were turning backward as segregation became sanctioned by law in the South and racism became respectable throughout the nation.

As new Seventh-day Adventists, though, part of a congregation that was racially integrated from the outset, the Howards felt confident that this church was the one place where it could not happen. Seventh-day Adventists were all about ordering their lives according to "the commandments of God and the faith of Jesus" no matter what the world might say or do.

In November 1889, though, a report in the *Review and Herald* that defended separation of the races at a camp meeting in the South alerted Howard to the reality that not all Adventists were ready to extend that core commitment to race relations.[4] Rather than give up his recently embraced faith, he decided to lift his voice in protest, starting at the top with the General Conference president, O. A. Olsen. Notice how Howard invoked Adventism's apocalyptic hope, remembering that it had only been a year or two at the most since he had first heard the "third angels' message."

> *It seems to me that the more nationalities we can have in the church the more like the future state the church will be, and the more evidence will there be of the Holy Spirit which alone would harmonize all of these. This would be a strong evidence in favor of the truth.*[5]

Twelve years later, in 1902, as a crisis mounted over race relations in his own congregation, Dr. Howard spoke out again. To Ellen White, he wrote:

> *One of the strongest points of the Adventist cause in Washington among many white and colored people outside the church has been that with regard to the race question the Adventists were following the Christian course in that they did not separate their members on account of race.... In fact, attention is being directed to us, and there is increasing interest, outside the church and inside, to know just where the adventists will stand now on this question at the national capital and elsewhere.*[6]

One of those who had been drawn by the fact that Adventists followed "the Christian course" was a former classmate of Isabella at Oberlin, Rosetta Douglass Sprague, daughter of Frederick Douglass, the preeminent African American leader of the nineteenth century. Indeed, in his letter to Ellen White, Washburn referred to Sprague as "one of the most prominent colored members" of the church.

Rosetta D. Sprague

Though the race problem demands the spotlight due to its depth and centrality as *the problem* of twentieth-century America, it would be a mistake to see it as the be-all and end-all of the early Washington church. A summary of the church's activities published in the *Review and Herald* exactly ten years after the church was organized conveniently sketches a broader profile of congregational life. Pastor Sven F. Svensson wrote:

> *The meetings in the church are well attended during the week, and on Sabbath there is also good outside attendance. A good interest is manifested in the Bible studies held Thursday evenings.*
>
> *We are glad to report that the Spirit of God is at work among our members, and many have felt a burden to do something for the Lord. Besides the regular Sabbath-school, two mission Sabbath-schools are conducted in the afternoon; and on Wednesday evening another school is held for children. Two more are about to be organized in different parts of the city. There are ten branches of the Christian help band doing work for the poor and needy; and the Saviour, who said, "Go out into the highways and hedges," is blessing their efforts.*
>
> *The Lord has indeed been good to us; and we rejoice to see our numbers constantly increasing, four having been added to the church a few weeks ago, and last Sabbath seven were received—four by baptism, the other three having been previously baptized in other denominations.*

Svensson went on to describe the work of the Hope Mission, located on 4½ Street in Southwest, D.C., where the attendance at revival services on Sunday evenings usually surpassed the seating capacity of eighty. This ministry touched many who were struggling with addiction to alcohol. "Some of them," Svensson observed, "though highly educated, find that education cannot keep a man

from the power of Satan." During the colder months of the year the mission served soup and furnished lodging for those in need.[7]

Albion F. Ballenger, who also rendered ministerial help to the Washington church in 1899 and 1900, gave it this further tribute at the end of its first decade: "This church is a living miracle of the power of God composed as it is of the two races. The harmony which prevails is a great surprise to the members of other churches."[8]

Storm clouds were gathering, though. Among those being added to the church, black people were noticeably outnumbering white, and, in general, black believers seemed to be the more enthusiastic participants in church life. Andrew Kalstrom, the church elder for several years around the turn of the century, saw that the building momentum of "white flight" and attrition pointed inexorably to the demise of the congregation's witness to racial oneness in Christ.

That is, if nothing was done about it. But for Brother Kalstrom, a Swedish immigrant in whom high ideals were harnessed to an iron will, capitulation to worldly trends was not an option for the church of God. Kalstrom, Howard, and other members of both races believed that with a strong, biracial ministerial team dedicated to winning new members from both races and teaching them fellowship and equality across racial lines as a practice intrinsic to their new faith, the church could continue to move forward against the prevailing winds in American society.

In 1901, though, the new president of the General Conference, Arthur G. Daniells, had become convinced that Adventism's racial dilemma in Washington should be resolved in a quite different way: the congregation should be divided along racial lines. Adventism could never hope to gain favorable regard among influential white Washingtonians if the races mixed in its churches, he believed.[9]

For James Howard, Andrew Kalstrom, and their kindred spirits, though, racial discrimination was not simply a regrettable custom to be accommodated or not, depending on the degree of social and political pressure. For them, admitting race-based distinctions into the body of Christ was nothing less than a betrayal of Adventism's defining mission of preparing a people for God's new world that was fast approaching.

In 1901, Kalstrom told the General Conference president that his plan for dividing the church along racial lines went against the Washington church's bedrock conviction regarding "the absolute oneness of all who are in Christ" and its commitment that "this principle of equality must stand alike in all places.... The world day by day is widening the breach between the races by every possible way and this separation is wrong. If this same practice is followed by the S.D.A. it must still continue wrong."[10]

In a letter to A. G. Daniells sent in 1903 on behalf of the congregation's 122 colored and 46 white members, Kalstrom affirmed that

> *we are fully convinced that God's people should stand united before the world so as to show by actual facts and real lives that God has real power to convert men and women wherever they are born or to whatever position in society they have attained, from any wrong thing—yes, even race prejudices which are lodged deeper than some other evil habits.*[12]

Was it then a "political gospel" that they preached? No, just the gospel. Not encumbered by alliances with partisan interests in the American political arena. Not demeaned by grasping at the levers of power to take over the domination system. Just the gospel that refuses to stay safely confined in the compartment labeled "spiritual" by the powers of the present age.

This is the gospel that permeates and transforms every dimension of life, whether the world calls it "political" or not. The gospel that unites diverse people, makes them one by the sole commonality of grace, and makes them into a community of love and justice that sheds a very public light, so that the world may believe.

The "46 white members" Kalstrom mentioned were those who had stayed with the original congregation, which quickly took the name "First" Church after the congregation was, in fact, divided in September 1902. The ongoing witness of First Church was one reason why that division, devastating though it was, did not in itself shut down Adventism's moment of opportunity for creative leadership in applying Christianity to "the problem of the twentieth century" in the nation's capital.

Lewis C. Sheafe

Another reason was the presence on the scene of a remarkably gifted leader, Lewis C. Sheafe. As a young

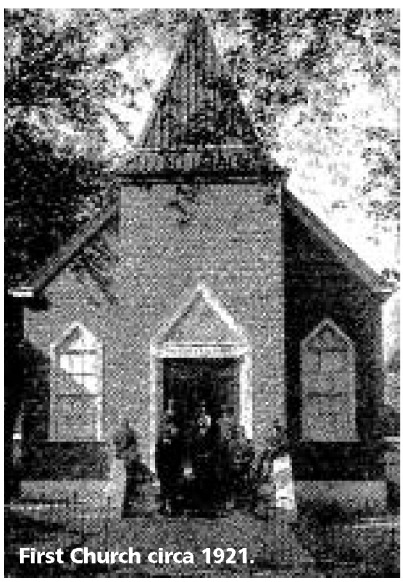
Baptist preacher in Minnesota and Ohio, Sheafe had, in the words of the *Columbus Dispatch*, "achieved quite a reputation…as a pulpit orator."[12] His orations were not always pleasing to the powerful, though.

At an Emancipation Day celebration in Springfield, Ohio, in 1895, with the Republican gubernatorial candidate on hand expecting to bask in the gratitude of colored voters to the party that had freed the slaves, Sheafe took the opportunity to lambaste the GOP for its betrayal of the Negro in the years since the end of Reconstruction in the 1870s. That reaped him denunciation in the Cincinnati press for slurring the memory of Lincoln and heaping scorn on the American flag.[13]

Less than a year later, the fiery preacher stunned his congregation with the announcement that he had embraced the Seventh-day Adventist message. He testified to the General Conference session in 1899 that his "heart's desire and prayer is that this message may go to my people all over the United States," for he had come to view it, with its holistic dimensions, as nothing less than the path to their liberation.[14]

Space prohibits us from dwelling long on Sheafe's exploits. Suffice it to say that his work in Washington beginning in 1902 meant that the world—the world of the nation's capital—would know about Adventism as never before and in some respects never since. Along with his widely noted evangelistic meetings, he was in frequent demand as a speaker at major public occasions and forums.

The *Washington Post* identified him as "the well-known evangelist" in its rundown of the dignitaries slated to speak at the celebration of the fortieth anniversary of the Emancipation Proclamation on January 1, 1903. In September 1903, the same paper reported that Sheafe was among the speakers at a voting rights rally who "inveigh[ed] against restriction of civil rights and urge[d] united and systematic resistance."


First Church circa 1921.

On several occasions, he addressed the Bethel Literary and Historical Society, the central forum of black intellectual life in the capital, taking turns with the likes of W. E. B. Du Bois and Booker T. Washington.[15]

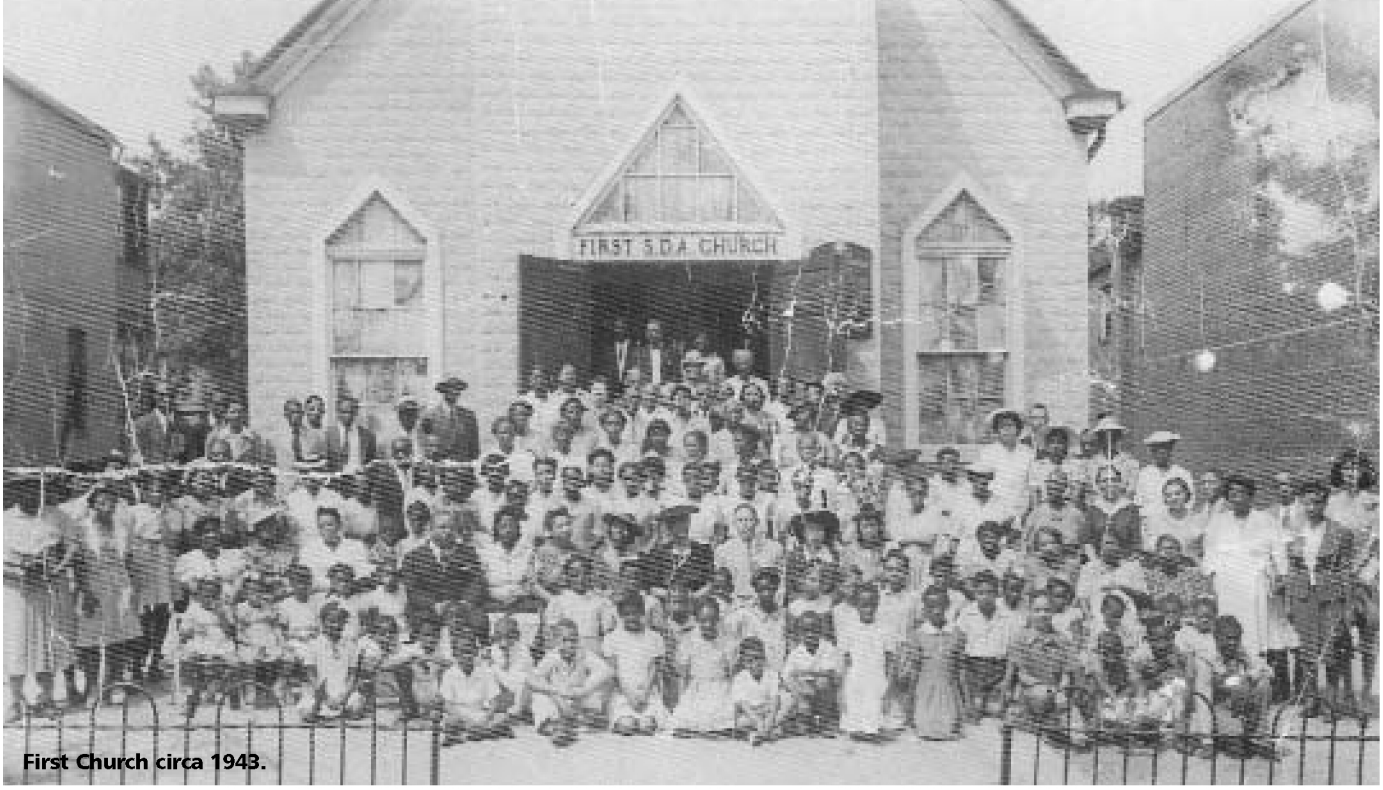
While serving as pastor of First Church, Sheafe also launched a new, predominantly black congregation called the People's Seventh-day Adventist Church in December 1903. For a time, the Adventist cause in Washington seemed to be moving forward in a relatively progressive and cooperative direction with three congregations—the mixed-race First Church, the white Second, re-christened the Memorial Church in 1904, and the People's Church—positioned as the base for black Adventist institutions in Washington analogous to those being developed in Takoma Park.[16]

The bitter divisions and crushing setbacks that lay ahead have almost wiped out the memory of a time when Adventists in Washington were at the head and not the tail when it came to racial justice and equality; when, on the basis of the gospel they resisted a national capitulation to racism. Their long-ignored place in the Adventist heritage needs to be restored, for without it we diminish the power and clarity of the light we draw from the past for the journey ahead.

I leave it for the reader, though, to weigh further the witness of these early Washington believers, to ponder if and just how it might help light the way forward. Instead, I close by going back, almost to where we began, to 1904. Less than a year after receiving Washburn's rather poisonous report about First Church, Ellen White was staying at the Carroll Manor house in Takoma Park on an extended visit to nurture the new and transplanted Adventist institutions there.

Toward the end of April, Sheafe paid her a visit. He invited her to speak at "the church here in which both white and colored people assemble," as she put it in a letter to one of her staff back at Elmshaven. She noted that "[s]ome little difficulty in regard to the color line exists here, but we hope by the grace of God things will be kept in peace." Regarding Sheafe, she commented that "many colored people in this city have accepted the truth" under his labors. "I was only too glad," she wrote, "to promise I would speak in the church next Sabbath."[17]

On the Sabbath of her visit to the First Church, Ellen White observed that the "house was filled" and the "singing



First Church circa 1943.

was good." Looking out on what was becoming an increasingly rare sight in America—black and white together for worship—she preached on John 17, "That they all may be one…that the world may believe."[18] ■

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Douglas Morgan is professor of history and political studies at Columbia Union College, Takoma Park, Maryland. This article is adapted from a worship talk given at the 2008 meeting of the Adventist Society for Religious Studies on the theme of "Envisioning the Future of Adventism." It draws on research for a biography of Lewis C. Sheafe to be published in the Review and Herald Publishing Association's Pioneer Series, and a forthcoming history of the First Seventh-day Adventist Church of Washington, D.C.

DISCUSSED | military service, government meat rationing, the Adventist market, Kaffree Tea, merger, analog products, stock investments, management team

Fifty Years Selling Choplets | ALITA BYRD INTERVIEWS ALLAN BULLER

Even New York's Waldorf Astoria hotel served Choplets during wartime rationing.

Allan Buller joined Worthington Foods as a young ex-soldier immediately after the Second World War and served as an executive at the legendary Adventist food company for more than fifty years, until he retired as president and chief executive officer in 1986.

Buller watched the company grow from a small Adventist-focused business to a nationally valuable brand with a sales volume of more than two hundred million dollars and meat substitute products on the shelves of supermarkets across America. He watched the world of business and marketing evolve, as well as the attitudes of people toward vegetarianism. *Spectrum* interviewed him about his years as an Adventist businessman.

Byrd: *You began your career at Worthington Foods just after the Second World War. How did you get the job? What challenges did the company face in the late 1940s?*

Buller: I began my career with Worthington Foods in 1945 immediately following my discharge from active service in the U.S. Army. James Hagle was the manager of Worthington Foods at that time.

Jim and I had known each other for a number of years prior to my four-plus years in military service. We both were alumni of Andrews University (then Emmanuel Missionary College), although he graduated some four years before I did.

Both of us were students from the community at Berrien Springs rather than dormitory students. He was president of the college senior class in 1935—the same year I was president of the academy senior class. We played ball together, as well as being involved in other activities of mutual interest.

While I was serving as supply sergeant for the fourteen-hundred-bed U.S. Army 102nd General Hospital and was stationed in England, Jim wrote to me suggesting that I visit him at Worthington Foods before accepting employment anywhere else after the war was over. I responded by telling him I was interested in going back to school to pursue graduate studies leading to an MBA.

Jim pointed out that Ohio State University was located in Columbus, and just a few miles from Worthington. He suggested I take a position at Worthington as assistant manager and at the same time enroll at Ohio State University.

When I got my army discharge, my wife and I visited Worthington and decided to accept Jim's offer. We moved there in December 1945, and I became an employee of Worthington Foods. I enrolled at Ohio State University shortly thereafter and received my MBA degree in 1952 after working full-time and attending classes part-time. In 1948, Jim accepted the position of manager at Harding Hospital in Worthington, and I was asked to replace him as manager of Worthington Foods.

The big challenge facing Worthington Foods at that time was an adjustment in the mission of the company. During the war years—under meat rationing—Worthington Foods had been busy trying to meet the public demand for a non-meat protein food that could serve as a replacement for meat. There was also a need to expand facilities and to raise capital for that purpose. The big question for the company was: Can we continue to pro-

duce and market a vegetarian protein food with no government meat rationing to support the business?

Q: *How many employees did Worthington have when you joined the company, and how many does it have now?*

A: We had fewer than thirty employees when I joined the company in 1945. When we merged with the Kellogg Company in 1999 we had more than five hundred.

Q: *The Morningstar Farms brand launched by Worthington in the 1970s has become very well-known in supermarkets across the United States. How did the marketing for the Morningstar brand differ from the marketing for brands targeted at the traditional Adventist market?*

A: Actually, the initial launch of the Morningstar Farms brand was done by Miles Laboratories, which had acquired the rights to market the meat analogs developed by Worthington, along with the technology of how to make them.

When Worthington reacquired those rights in 1982, the product line had already been introduced into the supermarket trade. Of course, Miles had to rely on advertising and sales promotion to get things started. It began by selecting the name *Morningstar Farms* to pique the interest of consumers. This introduction also involved persuading consumers there was a valid reason to use the products. Miles was aided in this by research that had established a link between the consumption of animal fats and the presence of cholesterol and plaque in the arteries of humans.

Adventist consumers were already aware of the benefits of protein from non-animal sources through the Church's health education programs. So advertising to the Adventist market could be directed toward taste, economy, and convenience.

About this same time, young people of high school and college age began to sense the social and economic—as well as possible moral issues—involved in raising and killing animals for human consumption.

By the end of the twentieth century, some two hundred colleges and university cafeterias were on Worthington's customer list, and moms around the country were asking: "What can I feed my child, newly converted to vegetarianism, when he or she comes home from school for the holidays?"

Mom, why not try a Morningstar Farm chicken or hot dog? They contain no animal fat, they taste good, they're good for you, and you can get them at your local supermarket!

Q: *Why did Worthington put so much effort into the Adventist market over the years? Didn't that restrict the company in some ways?*

A: In all the years we were in business, we saw the Adventist market as our prime target. In a sense it was our *raison d'être.*

We began our business with that market in mind and were committed to it from then on.

When we merged with Miles Laboratories in 1970 a provision was included in the working agreement contract

Allan R. and Mickey Buller 2008.

to ensure that the Adventist market would continue to be served by the company. After we reacquired the business in 1982, we continued to respect our commitment to the Adventist market. It was important to us, and we wanted our Adventist customers to know they could count on having our products available in the future even though we might merge with another company.

I'd like to point out that during our years with Miles we insisted on maintaining our policy of avoiding the use of meat products and meat derivatives as an ingredient in our product formulations. We insisted on this even though it was pointed out to us, and we agreed, that meat extractive flavors might make our

products more palatable to the public taste.

This policy did restrict us in some ways, but we felt that our Adventist and other customers who were vegetarian were counting on us to make sure Worthington brand products contained no meat or meat derivatives other than milk or eggs. In this respect, we felt we were adhering to the traditional lacto-ovo vegetarian diet preferred by Adventists and others.

Had we compromised our position in this matter, we might have increased our sales—but we might also have confused or alienated our customers.

Q: *How would you describe Worthington's connection to the Adventist Church?*

A: As a private company and as a chartered corporation, Worthington could have no direct connection with the Adventist Church. But individuals who were shareholders, employees, or members of the board of directors could be, and were, members of Adventist churches nearest their homes.

For example, George T. Harding III, MD, one of the principal founders of the company, was an Adventist, a graduate of Columbia Union College and the Loma Linda College of Medicine. Beginning in 1948 and continuing for several years, he took a leave of absence from Harding Hospital as its president and served as president of Loma Linda.

James L. Hagle joined Worthington Foods in 1941 as general manager. He, too, was an Adventist and a graduate of Andrews University, as well as of Northwestern University. He was serving as president of Worthington when it merged with Miles Laboratories in 1970. While president of Worthington Foods, Hagle also served as a member of the Ohio Conference of Seventh-day Adventist Executive Committee and the Columbia Union Conference Executive Committee. Later, he was elected to serve on the Kettering Hospital Board.

For my part, I was an Adventist graduate of Andrews University. During the fifty or more years I was employed at Worthington Foods, I not only filled every corporate office of the company at one time or another, but also served on the Ohio Conference of Seventh-day Adventists Executive Committee for twenty-three years and on the Columbia Union Conference of Seventh-day Adventists Executive Committee for more than fifteen years.

Most of our key employees at one time or another filled important offices in their local churches. There has clearly been a close working relationship with and support from the Adventist Church through people who were a key part of Worthington Foods throughout its history.

Q: *How did the market for meat analogs change over the years?*

A: I believe these were among the most important factors in change:

1. A growing public awareness of the possible link between high serum cholesterol levels and the consumption of animal fats.
2. A developing interest on the part of consumers, especially young people, in modifying their diets to eliminate, or at least minimize, the consumption of animal meats because of a perceived moral issue in the killing of animals for human food.
3. As the demand for meat analogs grew, so did competition. This led to a significant increase in the number of companies producing and marketing these analogs. Among the newcomers were Garden Burger, made by a company in Oregon, and Boca Burger, made by a firm in Florida. Although Worthington Foods continued to be the leader in the industry, newcomers meant the competition grew keener and larger companies began to see potential for these products.

Q: *Did Worthington begin to put emphasis on other healthy foods as time went on?*

A: Yes, I would say that became of interest to us. Other products that we added to our line included Kaffree Tea™—a caffeine-free tea that we imported and repackaged for retail sale. This tea, known as *rooibos* or red tea, had been grown and used in Africa as a beverage for decades. We also added a second beverage, Roma™, which was also imported (in this case from Europe), and repackaged it as a caffeine-free alternate to regular coffee.

At one time, we test-marketed canned mung (soy) bean sprouts and Kel-jel made without animal ingredients as an alternate to the popular gelatin products on the market. Lack of consumer response ended the tests and we continued to place primary emphasis on meat analogs.

Q: *In the early 1980s, you re-mortgaged your home, along with other Worthington executives, and took great personal risk to buy back Worthington Foods, which had been taken over by Miles Laboratories and Bayer AG, in turn. Did you make the right decision? Why did you and the other executives agree to be taken over in the first place?*

A: An adequate response to this question might require a rather extensive explanation of management philosophies, which could take more space than we have here. But I can say this much: I don't believe that any of us who were involved in the reacquisition of Worthington Foods had any doubts about what to do when the opportunity came—even though the cost and risks involved were high.

Former president James Hagle, George Harding IV, the son of co-founder George T. Harding III, and I were convinced we should proceed with the chance we had to reacquire the business. It was the only way the future of the company and its purposes could be met. We pooled our resources, such as they were, and moved ahead.

For me, the decision meant re-mortgaging my family's home and using my accumulated retirement funds. James Hagle had the foresight to make sure the name *Worthington Foods* had been legally safeguarded. George Harding was willing to use his family's identity and financial resources to support the move.

It proved to be a wise move. The company became even more successful than it had been before the merger with Miles Laboratories in 1970.

Our merger with Miles had come about because we knew of at least four nationally known companies that were seriously exploring the possibility of entering the market with their own brands of meat analogs. A friendly merger with Miles, which agreed to continue making the Worthington brand of foods even though it anticipated establishing its own brand, seemed more promising and more prudent than trying to compete with a company with more resources and more experience in marketing than we had.

James Hagle, George Harding, and I all felt we had a moral obligation to protect the interests of Adventists and other users of meat analogs.

Q: *Later, Worthington went public. What was the reason behind listing on the stock exchange? Did a new responsibility to shareholders hamper the company?*

A: When Worthington Foods merged with Miles Laboratories in 1970 both companies realized manufacturing capacity at Worthington would be inadequate to meet the needs of their expected sales volumes. Plans for a new plant at Worthington were initiated, and the new factory was completed in 1972.

As the planning and construction moved ahead it became clear that the ten acres of land owned in Worthington did not provide for any further expansion should it be needed. Miles decided to purchase a food manufacturing facility that had become available in Schaumburg, Illinois, near its own administrative offices located in Chicago. Miles decided to use the Schaumberg site for the production of the newly developed Morning Star Farms line of products.

About ten years later, Miles itself became a partner in a merger with Bayer AG, a German company that was looking for an American pharmaceutical company with whom it might jointly work in expanding its markets. This newly formed company did not want to continue in the food business, which, in turn, provided an opportunity for Worthington to acquire its own meat analog business back plus what had been launched by Miles.

Worthington Foods chose not to include the Schaumberg operation in its purchase, because it believed it could meet its projected sales for a number of years with production limited to Worthington.

Following our takeover of production and marketing of all analog products, we experienced a surge in sales that created the need for additional production capacity. We were able to find land in an industrial park in Zanesville, Ohio, about sixty miles from Worthington. Because no

For me, the decision meant re-mortgaging my family's home and using my accumulated retirement funds.

new manufacturing businesses had come to Zanesville for a number of years, the city offered us tax incentives and other benefits to build a new plant there.

However, this would have taken millions of dollars of capital, which we did not have at that time. After a review of investment potential among our Adventist acquaintances, we concluded we could not generate enough capital quickly from that resource. Accordingly, we decided to explore going public with a stock offering. This proved to be successful, but it also brought new problems.

We soon discovered that public interest in stock investment is more directed toward financial return than to better eating habits. Furthermore, publicly held companies must learn to live with financial analysts, who see their purpose as that of helping companies to maximize profitability for the benefit of investors in the company. This places pressure on company management to make decisions that don't always coincide with management's vision of what is best for their company's customers.

Under this constraint we were not always able to do what we felt was best for our customers. Expecting financial analysts to understand and share these ideals was not always practical or feasible.

Q: *When did Worthington Food experience the biggest growth?*

A: It all depends upon what you mean by growth and how it is defined. I'll respond in general terms. When we completed our new plant in 1972, we achieved a 250 percent increase in production capacity. When we completed our second plant construction at Zanesville, we more than doubled our 1972 capacity in the production of frozen foods.

Our production of frozen foods represented the major portion of total production and sales. The total number of employees peaked by 1990, when both the Worthington and Zanesville plants were in operation. As our technology and efficiency improved, production increased without an increase in the number of employees.

From 1960 to 1970, our total sales volume increased 1,000 percent, but in real dollars the increase between 1970 and 1980 was greater than it had been in the previous decade. This was also true for the decade 1980 to 1990 over the preceding decade. In capital investment, we never stopped growing.

In summary, I would say that our history of growth was geometrical in nature, rather than arithmetic. Profitability did not keep pace with production and sales increases, but we did continue to show increases in earnings as well. The year 1945 was the only year we did not show a profit, and that was due to a postwar adjustment. In 1945, when I joined the company, we had annual sales of less than two hundred thousand dollars. By 1999, our sales volume was approaching two hundred million dollars.

Q: *How did the challenges the company faced in the 1990s differ from those in the 1940s?*

A: Challenges in the 1990s differed from those in the 1940s because we had become committed to meeting the interests and needs of the public rather than a segment of it.

A second area of challenge had to do with the increase of competition or possible competition from large companies that were beginning to see potential in what we were doing.

A third area of challenge was in the field of finance. It had become necessary for us to expand in order to meet market demands. Raising capital was a real challenge. This is why we decided to go public with stock in our company. This, in turn, brought pressure from stockholders who were more interested in profit than in sound nutrition principles.

Q: *When were you the busiest? What did you enjoy most about your job?*

A: The most intense activity I experienced at Worthington Foods came during the time between August 15 and October 15, 1982. Those were the weeks we were preparing for the reacquisition of the company after twelve years affiliation with Miles Laboratories.

I was the Worthington representative in negotiations. It had already been decided that I would serve as the president and CEO of Worthington Foods after the company became ours again. The familiar phrase "the buck stops here" seemed to apply. I was busy trying to raise capital while adjusting to line authority after years in a staff position.

Putting together a management team for production, marketing, research, human resources, and finance took all the time and energy I could muster. There were development and communication plans to be shared with customers, vendors, employees, prospective shareholders, and so forth.

During this time, my attaché case containing details of plans was stolen from my locked car. My prayers were

answered in recovery of these valuable documents.

Life was a bit hectic but with God's leading and help we began business as Worthington Foods on Monday following the closing of business as a division of Miles the previous Friday.

A big factor in making this possible was a decision on the part of every employee to accept our invitation to continue working for the company as opposed to continuing with the former parent company. Regaining control of the company and helping it to become a private company once more and successful beyond our expectations was the biggest thrill I experienced while I was a part of Worthington Foods.

Q: *What has been Worthington Foods best-selling product of all time?*

A: I'm not sure I can specifically answer this question because different products were leading sellers at one time or another. I can say this much: Our reputation as a vegetarian food producer began with our early product, Choplets. This was a meatless steaklike product made from wheat gluten.

The name was adopted and registered as a trademark by company management after it was suggested as a name by George T. Harding IV, son of the company's cofounder and only ten years old at the time. George's family had just completed a meal at which Choplets were served and the question was asked, "What name shall we choose for this product when we're ready to begin marketing it?"

George suggested his choice of names and Choplets went on the market in health food stores, Adventist book centers, and campmeetings and rapidly became a favorite of many consumers—so much so that in time it began to be used as the generic term for any wheat gluten steak made and sold by any company.

Choplets thus became the best-selling vegetarian product made by Worthington. Even New York's Waldorf Astoria Hotel served Choplets during wartime rationing. Later when Veja-Links, a meatless "hot dog" were introduced, they took over the number one spot for a while. In time, frozen vegetarian foods came into their own, and because we were able to make them available to the public in supermarkets, they took the lead in sales.

Q: *What is your own favorite Worthington food?*

A: My favorite Worthington food when I first joined

the company was Choplets, but they are not now made the way we used to make them, so they no longer are my favorite. I guess my favorite among the products currently made would be Morning Star Farm Grillers.

Q: *When did you step down as Worthington's chief executive?*

A: I stepped down as president and CEO of Worthington Foods, Incorporated, on January 1, 1986. I was succeeded by Dale E. Twomley who had joined the company some three years earlier as the intended successor. Before that, he was serving as head of the business department at Andrews University.

Under Dale's leadership the company continued to grow at a rapid pace. He was instrumental in negotiating the acquisition of the Loma Linda Food Company and later the purchase of land in Zanesville, Ohio, and the subsequent construction of a new plant in that area. As president and CEO he also took a lead role in negotiations with the Kellogg Company when it acquired our business in 1999.

Q: *What kept you at the company for more than fifty years?*

A: I enjoyed my work. I felt the company was responding to a genuine need on the part of its customers. My employer wanted me to stay. I felt the company had a promising future. Our family liked the community in which we lived. All of these had an influence in my continuing with the company for so long.

Q: *What would you say is the secret of Worthington's success?*

A: I believe the secret of our success is not really a secret. Founders and owners, management, and key employees all believed in the mission of the company. The principles that guided these people were (1) honesty and fairness to employees, stockholders, and vendors, (2) a commitment to our mission, and (3) faith in God.

Q: *What do you see in the future for Worthington Foods? How can it remain competitive as so many other companies get into the meatless food market?*

Continued on page 63...

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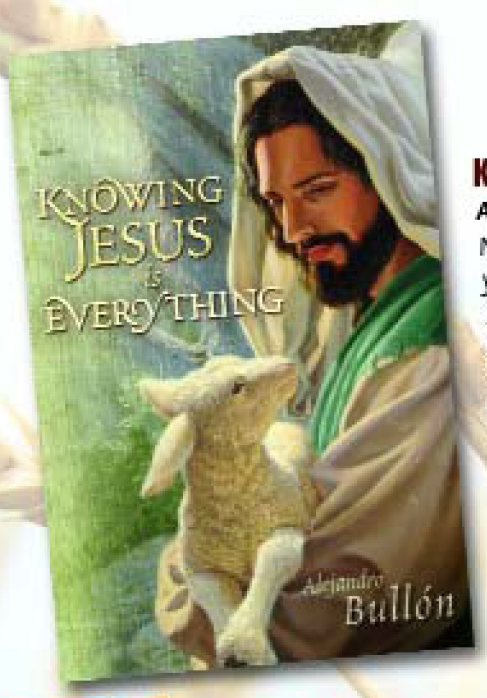

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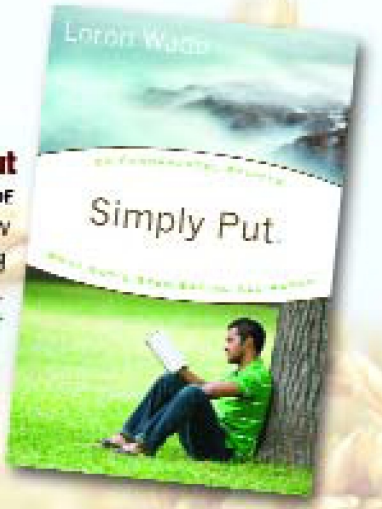

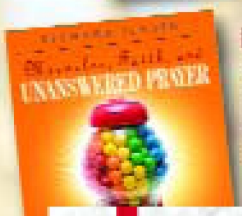

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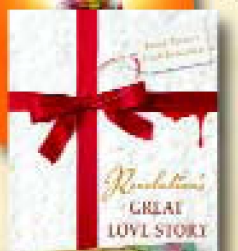

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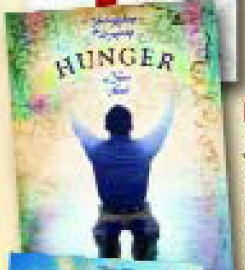

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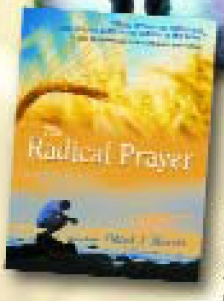

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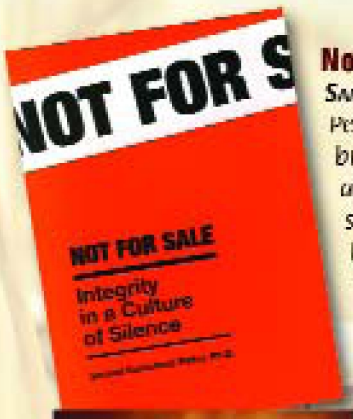

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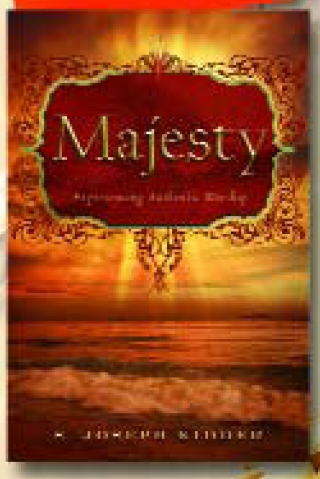

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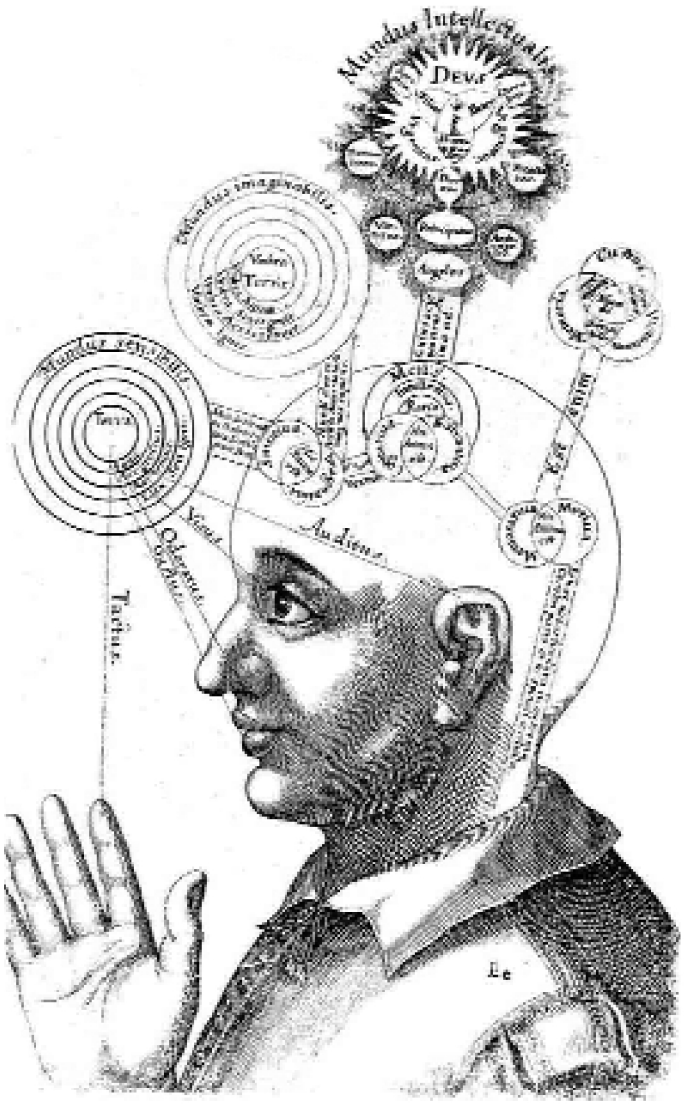
FAITH, SCIENCE, & CHANGE

Why Mathematics, Science, and Humanities (including Religion) Don't Have a Quarrel

BY SHANDELLE M. HENSON



As a mathematician and scientist who engages in cross-disciplinary research, I have had to spend a lot of time thinking about how various disciplines differ and how they fit together. My interest in this subject first began, however, in college and graduate school, where I was regularly exposed to the quarrels and prejudices between academic disciplines and subdisciplines.

Distaste often develops along the lines of "pure vs. applied." For example, some pure mathematicians disdain applications and consider the methods of physics to be "hand-waving." I vividly remember my own shock and outrage as a young math major when a physics professor, with a cavalier flourish, canceled π with 3, as in $\frac{n\pi}{3} = n$.

Some physicists roll their eyes at mathematicians' fanatical precision and devotion to proof. Many biologists take an even dimmer view of mathematicians. Mathematicians, they note, have no interest in the "real world"; as long as their theorems follow from their axioms, they are happy in their little playhouse. Similar disdains arise between the "hard and soft sciences," between the sciences and humanities, and between science and religion or theology.

At this point, let me assure nonacademic readers that most academics get along wonderfully well and are patrons of the liberal arts. Indeed, the scientist who swoons over Mozart and the historian who takes a keen interest in quantum physics are the heart and soul of the intellectual enterprise. The prejudices appear mostly in good-natured jokes or the occasional raised eyebrow, and the academy would be an insipid place without these colorful rivalries. When prejudices do become rancorous, it is usually because funding or other resources are scarce.

Interdisciplinary rancor also can occur when one discipline feels that its intellectual domain is being threatened by another. Witness, for example, the struggle between Mormon theologians and archaeologists as continuing research by non-Mormon and Mormon scholars alike turns up no evidence for the historicity of the Book of Mormon.

When disciplines become antagonistic, the academy becomes dysfunctional. Often it becomes clear during

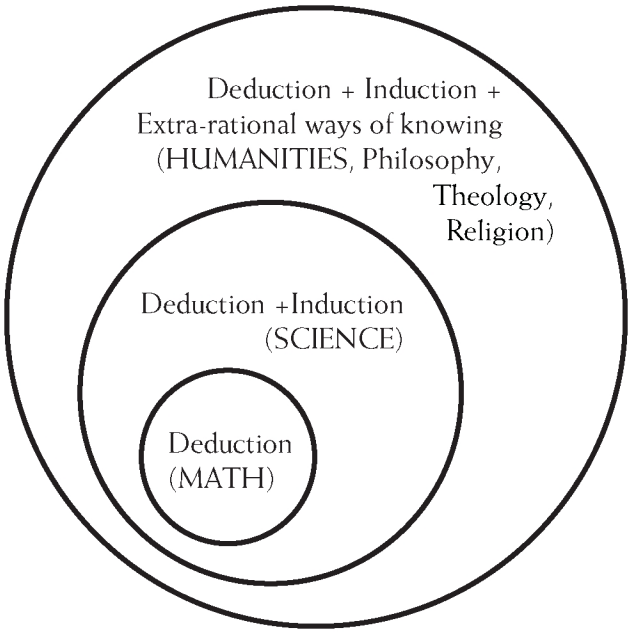


Figure 1. A model of nested epistemologies. The circles represent groupings of epistemologies, not divisions of facts or layers of reality.

debate that practitioners of one discipline do not understand the epistemological methods or scope of the other discipline. Such misunderstandings can prevent mutual respect, especially in the context of science and religion.

Although some have promoted conflict by exerting the primacy of one discipline over the other (Richard Dawkins comes to mind), many others have promoted dialogue. The late Stephen J. Gould famously suggested that science and religion are "non-overlapping magisterial." This model suggests that science has authority in the realm of "what is," and religion has authority in the realm of "what it means."

I am humbled by Gould's great scientific stature, and I appreciate his influential efforts to defuse conflict; however, I do disagree in a sense. I think all disciplines are concerned with "what is." I also think that the truth about reality, although many-faceted and multilayered, is of one piece. I think all disciplines are searching for that truth, but with different ways of knowing (epistemologies), different standards of "proof," and different scopes of questions that can be addressed.

In contrast to the model of nonoverlapping magisteria, let us consider a model of nested epistemologies (Fig. 1), using only three circles for the sake of simplicity. The inner circle represents mathematics, the middle circle science, and the outer circle the humanities, including religion, philosophy, and theology. The circles represent groupings of epistemologies, not divisions of facts or layers of reality, and they are nested to indicate regions of overlap, as in a Venn diagram.

Mathematics

The inner circle is mathematics. Most people do not realize that mathematics is pure deduction, codified into symbols for the purpose of efficiency and precision. Deduction is reasoning from the general to the specific. The following syllogism is a "cartoon" that illustrates deduction:

All Andrews University students own cars.
Ben is an Andrews University student.
Therefore, Ben owns a car.

Mathematics begins with unproven axioms and deductively draws conclusions. The conclusions are called "theorems," and the finite list of deductive steps that lead from a collection of axioms and/or theorems to another theorem is called a "proof." Mathematics is the only discipline in which arguments are 100 percent conclusive; theorems are always true if the axioms are true. And here lies the limitation of the deductive method: at some point, one must begin with unproven axioms.

Mathematicians care only that their axioms are logically consistent; they do not concern themselves with the truth of the axioms in the real world. Thus, although mathematical arguments are 100 percent conclusive, pure mathematics does not in itself produce new knowledge about reality except in the sense that it teases out information already contained (but hidden) in the axioms.[1]

Science

Scientists appreciate and utilize the power of the deductive method, but unlike mathematicians they care whether the axioms are true in the real world. They call axioms "hypotheses" and test them rigorously with data. To do this, the scientific method requires another type of reasoning in addition to deduction.

Induction is reasoning from the specific to the general. A cartoon example is:

All of the Andrews University students I've taught this year own cars.
Therefore, all Andrews University students own cars.

Clearly, induction is not 100 percent conclusive unless all data points are observed. However, induction is the crucial connection between logic and the real world.

The scientific method is an alternating cycle of induction and deduction (Fig. 2). Patterns in data are inductively generalized into hypotheses, from which conclusions (predictions) are deductively drawn. The predictions are then tested against further data, and the hypotheses are inductively revised. This cycle continues until a high degree of correspondence between predictions and data is achieved (Fig. 3). Surprising predictions borne out by new data lend the most weight in this process.

The addition of induction to deduction, which takes us from the inner circle to the middle circle, is both a strength and a weakness. It is a strength because science, unlike pure mathematics, can address many types of questions about reality. It is a weakness because this broadening of scope comes at the cost of loss of certainty; scientific arguments, unlike mathematical proofs, are never 100 percent conclusive.[2] Nevertheless, the scientific method works extremely well. If you have any doubts about this, consider your continual reliance upon modern technology and medicine (Fig. 3).

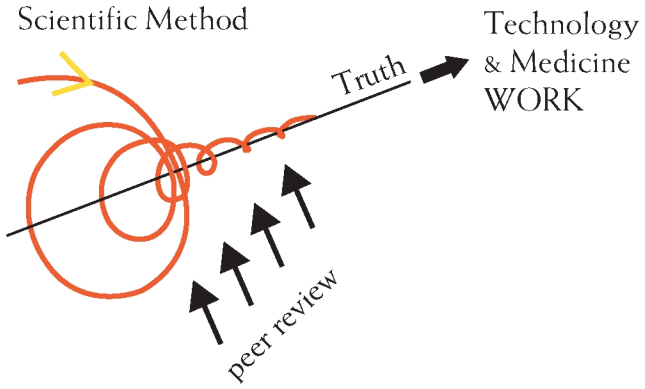


Figure 3. The success of the scientific method is demonstrated by technological and medical advances.

Humanities

Although science can address some questions about reality, it cannot address many of the most important ones, including questions of meaning. This leads us to the largest circle. Humanities utilize both deduction and induction, as well as extra-rational ways of knowing. By "extra-rational" I do not mean "irrational" or "a-rational," but rather "beyond rational." The inclusion of extra-rational epistemologies allows the humanities to address questions about reality that science cannot address. Necessarily this comes, however, at the cost of a further reduction in certainty.

At this point, I need to clarify what I mean by "certainty" because the introduction of extra-rational ways of knowing allows the term to be used legitimately in a more subjective way ("I am certain in my own heart that…"). But here I am using "certainty" to mean "conclusivity" in the same objective sense I was using for mathematics and science.

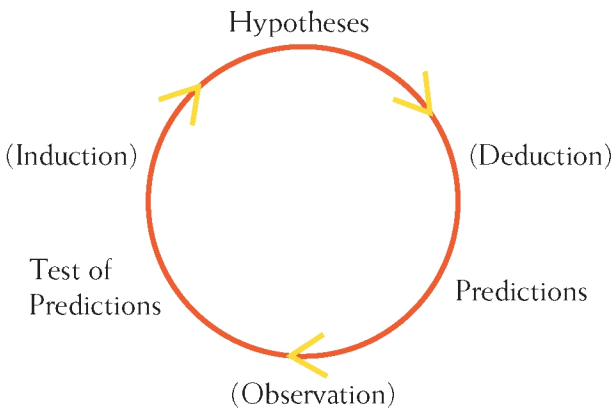


Figure 2. The scientific method, an alternating cycle of induction and deduction.

Trade-off between Conclusivity and Scope

By "conclusivity," I mean the property of an argument that convinces other people of what the arguer thinks or knows internally. By "scope," I mean the range of questions about reality that can be addressed by a type of argument. In the nested model, there is a trade-off between conclusivity and scope (Fig. 4).

Mathematical argument is 100 percent conclusive; scientific argument is fairly convincing; and arguments in the humanities have relatively little conclusivity. At the same time, pure mathematics can address essentially no questions about reality; science can address some questions about reality; and the humanities can address the most questions about reality, including questions of meaning.

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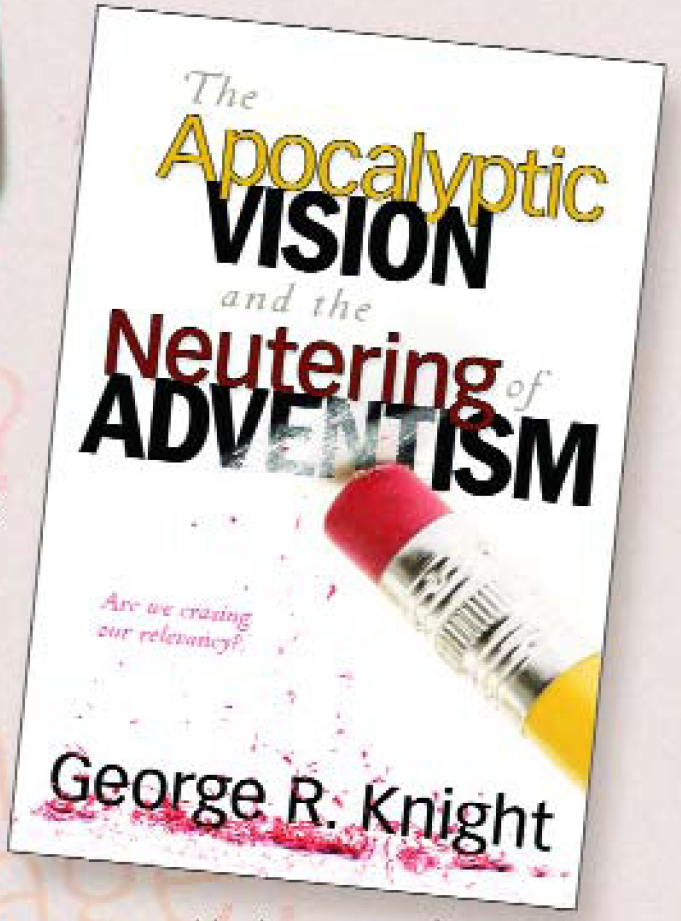

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Boundary Permeability

How permeable are the boundaries of the circles in Fig 1?[3] Are there legitimate boundary crossings?

The larger circles contain springs of creativity that nourish the smaller circles. For example, working mathematicians look for patterns and induce "conjectures" (candidates for theoremhood), much as scientists propose hypotheses through induction. The final mathematical research product, however, does not use these inductive steps, known to mathematicians as "scratch-work." The final product is purely deductive, containing only theorems and proofs.

Mathematical inspiration can come from the humanities as well. I find that the music of J. S. Bach helps me do mathematics. There have been several times of desperation in my career when I prayed for help in solving a mathematical problem. Many mathematicians have had the experience of solving problems in dreams, and occasionally the approaches actually work in the light of day. In no case, however, would music, prayers, or dreams be mentioned in the resulting research paper. Mathematics is pure deduction, and anything else, no matter how enlightening, helpful, or true, is something other than mathematics.

In the same way, creativity can flow across the boundary from the humanities into science. For example, a belief in the inspiration of the Adventist "health message" may lead a medical scientist to propose certain hypotheses that are then tested according to the scientific method. The final product, however, must contain only rigorous applications of data collection, induction, and deduction.

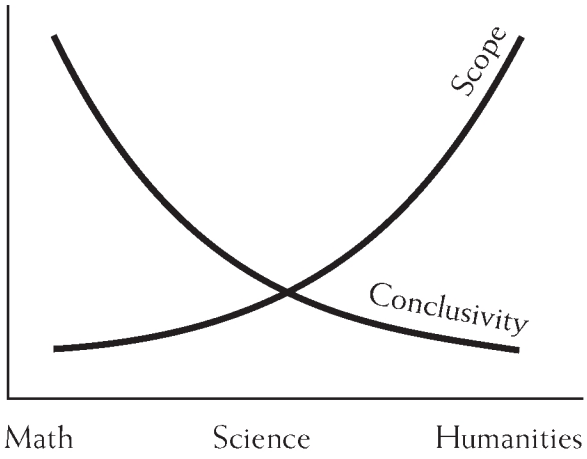

Figure 4. The trade-off between conclusivity and scope.

Good scientists and the process of good scientific peer review work as hard as possible to eliminate subjective bias. Science is a cycle of induction and deduction, and anything else, no matter how enlightening, helpful, or true, is something other than science.

Boundary Violations

Some boundary crossings are illegitimate. There have been attempts by some (for example, Richard Dawkins and Daniel Dennett) to impose scientific materialism on the humanities. There have been attempts by others to inject supernatural considerations into the methods of science.

Postmodern deconstruction of science is a boundary violation. Although it is true that all scientists have bias, it is also true that the methods of science are designed precisely in order to reduce bias as far as possible. The fact that all systems of thought have bias does not imply that they are equally valid. Astronomy works better than astrology. Chemistry works better than alchemy. Psychology works better than phrenology. Clearly the reduction of subjectivity is extremely effective.

One of the more bizarre examples of boundary violation by deconstructionism is the attempt by some feminist scholars in the 1980s to "feminize" mathematics. They thought mathematics should be warmer and fuzzier and that the notion of conclusive proof was inherently masculine. This was an insult to female mathematicians, and now that women are taking higher mathematics courses in equal numbers with men, it looks patently absurd.

A more recent controversial boundary crossing has been the attempt to present Intelligent Design (ID) as an alternate scientific hypothesis in public school classrooms. I think this is a boundary violation, certainly not because there is anything wrong with discussing ID, but simply because ID is not truly a testable hypothesis from a scientific point of view.

The hypothesis that there exist "irreducible complexities" is not a well-posed scientific hypothesis because it is extremely difficult, if not impossible, to "prove a negative." I hope the discussion of ID will live long and prosper in philosophy of science classes everywhere. I simply think that ID, along with many other important topics, belongs in the outer circle and should not be confused with science in the minds of students.

Indeed, trying to reduce any pursuit in the outer circle to the domain of science violates those very qualities that allow the pursuit to transcend science in the first place.

The last boundary violation I want to mention is what I call "religion masquerading as pure deduction." In this case, religious believers present their scriptures as the axioms in a purely deductive system. For example, a "True Blue Mormon" might say, "I don't care what archaeologists or DNA researchers find. I *know* there were advanced civilizations of Jewish descent in North America sixteen hundred years ago that had steel, glass, cattle, and horses, because the Book of Mormon says so."

The problem with this approach can be illuminated by recalling that in a purely deductive system, the truth or falsity of the axioms is irrelevant. Such a religious believer, however, is extremely invested in the truth of his or her axioms. If you ask why the axioms (scriptures) are true, he or she begins to cite evidence of one kind or another (induction) and it becomes clear that the system is not purely deductive after all.

If you push a bit further, you may find that the argument reduces completely to the person's "testimony"—the "burning in the bosom"—which means the argument is squarely in the outside circle and is in no-wise completely deductive. There is, in fact, no way to compress religion into the deductive circle without destroying the very aspects of religion that make it meaningful.

Conclusion

Today's canonical disciplines did not begin with well-defined epistemological boundaries. For example, early mathematicians often were scientists or philosophers or even religious leaders. Over time, the modern disciplines developed naturally into epistemological categories, which resulted in great advances. Today, interdisciplinary work is once again taking the lead, but this time its synergy is leveraged in a powerful way by the clear-eyed recognition of epistemological categories.

I think that all disciplines are searching for truth and reality, but with different ways of knowing (epistemologies), different standards of "proof," and different scopes of questions that can be addressed. The outer circles (Fig. 1) use more types of epistemologies and can address more types of questions. The inner circles provide more warranty to convince someone else of what one knows or thinks but can address fewer types of questions. Larger circles include all smaller circles, and hence cannot logically contradict them. There may be complex paradoxes, certainly, but not logical contradictions.

Outer circles nourish and inspire the inner circles but cannot be included in the final arguments or products of the inner circles. Inner circles provide an internal structural support for outer circles that allows them to grow and flourish.

The nested model in Figure 1 is exactly that—a model. A good model is an accessible mock-up that captures the main points of a system while remaining much simpler than the original. In this account, I have fought the urge to use jargon or refine ideas and terms to a fine-scale resolution. I have not tried to counter every possible objection or make every important point.

A model is useful whenever it provides a simple framework for organizing ideas and clarifying discussion. If the model presented here is helpful, then readers will refine it, revise it, and fill in the missing blanks. ■

Notes and References

1. There is another type of limitation in the mathematical method. Gödel's Incompleteness Theorem shows that no mathematical system at least as complicated as arithmetic can be finitely axiomatized. That is, the axiomatic method cannot completely generate all the truths that exist in such a system. This ended efforts to reduce the whole of philosophy to symbolic logic.

2. There is also a theoretical limitation to the scientific method that is akin to Gödel's Incompleteness Theorem. The incompleteness arises from problems of self-referentiality. Science cannot completely explain human consciousness because we are using the object of study (the mind) to explain itself.

3. The mathematician in me cringes at the phrase "boundaries of the circles." In fact, the circles are the boundaries of the disks. But I am using "circle" to mean the whole disk, following common parlance.

Shandelle M. Henson is professor of mathematics at Andrews University. Her master's research specialty was mathematical logic and her doctoral and current research specialty is mathematical ecology. She gave this paper as an invited oral presentation to the St. Albert the Great Forum on Theology and Science at the University of Arizona, the Berrien Springs, Michigan, chapter of Adventist Forum, and the Andrews University Seventh-day Adventist Theological Seminary.

Change, Scripture, and Science: *Good News for Adventist Thinking in the Twenty-first Century*

BY FRITZ GUY

"The world has changed," President Barack Obama observed in his inaugural address, "and we must change with it." For Adventists, too, the world has changed, and our thinking can change with it without becoming any less authentically Adventist.

The world is not what it was in 1844, 1888, 1901, 1957, or 1980; and Adventist thinking is not tied to the realities of the nineteenth or even the twentieth century. It can take full account of twenty-first-century realities—recognizing them for what they are and acknowledging their theological implications, avoiding denial and wishful thinking. Yesterday's thinking is not adequate today; and while we respect and value it, we do not merely repeat it. To do so would be to betray our Adventist heritage of theological growth. There are good reasons—intellectual, theological, and spiritual—for Adventist thinking to be currently informed and continually creative.

Of the various Adventist theological realities in the twenty-first century, this short essay considers only three—change, Scripture, and science.[1] There are, of course, many other things the Church will think about seriously as it moves on in the twenty-first century. (Here, by the way, "twenty-first century" is not merely a chronological identification; it also designates a cultural and conceptual world as different from the nineteenth-century world as the nineteenth-century world was different from the first-century world.) The issues generated by these three realities don't need to be everybody's issues, but they are important, and more and more Adventists are taking them seriously.

So the good news comes in at least these three forms.

Adventist Thinking Changes

The first good news is the simple fact that Adventist thinking is, and has always been, open to change. Change is not only required (as President Obama indicated) and inevitable (as history demonstrates), it is also exciting as an opportunity for improving our understanding. "There is no excuse for anyone in taking the position that there is no more truth to be revealed," our prophet wrote in 1892, "and that all our expositions of Scripture are without an error. The fact that certain doctrines have been held as truth for many years by our people is not a proof that our ideas are infallible. Age will not make error into truth, and truth can afford to be fair."[2]

Furthermore, "God never asks us to believe, without giving sufficient evidence upon which to base our faith."[3] In other words, authentically Adventist thinking, like all good thinking, is careful, reality-based, honest, and constructive. We don't try to keep on believing what is no longer believable.

One early Adventist watchword was "present truth," which was the name of the first Sabbatarian Adventist publication, beginning in July 1849.[4] The expression affirmed the reality of theological development, and Adventist history has been a continuing illustration of that development. In fact, Adventist thinking has changed so much that its present official theology would have scandalized its founders, who "would not be able to join the church today if they had to agree to the denomination's [present] Fundamental Beliefs."[5]

Our community of faith began with theological innovation—a radical reinterpretation of Daniel 8:14b, "and then shall the sanctuary be cleansed" (KJV). After that came a whole series of changes in Adventist thinking—including:

- Recognition of the significance of the seventh-day Sabbath
- Abandonment of the notion that salvation was limited to previous Adventist believers (the "shut door" doctrine)
- Incorporation of ideas of healthful living that had been previously rejected

- Shift in primary spiritual emphasis from obedience to God's law to "righteousness by faith"
- Adoption of more traditionally Christian views of the Trinity and the divine-human nature of Christ
- Recognition (in Europe and North America) of the essential role of women in professional ministry

A major and ongoing task of Adventists who think seriously about religion is to suggest better ways of understanding and expressing Adventist beliefs. For almost 120 years, we have known that "whenever the people of God are growing in grace, they will be constantly obtaining a clearer understanding of His Word," and that "this has been true in the history of the church in all ages, and thus it will continue to the end."[6] (Ellen White was obviously a "progressive" Adventist.) As each generation stands on the shoulders of its theological parents and grandparents, it sees things they did not see (and could not have seen). "Each generation must in some ways be a first generation all over again."[7]

A commitment to truth in theology is like a commitment to a person in marriage—a commitment not only to the reality one already knows, but also to a reality that one is coming to know. **To insist that theology be limited to past knowledge is spiritually shortsighted, intellectually unrealistic, and theologically self-defeating.** Since the eleventh century, theology has been famously defined as "faith seeking understanding," and the reality of "present truth" is a call to advance in understanding.[8]

We expect the science taught at Adventist colleges and universities to keep up with the world of scientific knowledge. If we learned that our students were being taught out-of-date science, we would be outraged, and properly so. Similarly, we expect the theology taught at Adventist colleges and universities to keep up with the world of knowledge in general—the world in which our students will live and work and serve. Out-of-date theology is no more appropriate than out-of-date science.

So one might wonder why there seems to be little (if any) outrage if students are taught an out-of-date, unrealistic kind of theology that is increasingly difficult for people to believe in the twenty-first century. Or why, on the contrary, when students are encouraged to take theological account of current knowledge some people get upset. One factor may be a general lack of awareness—of Scripture, of Adventist history, of current theological conversation. Another factor may be the existential importance of religious belief. Whereas science provides knowledge about *what the natural, physical world is like,* religious belief expresses an understanding of *what our personal existence ultimately means.*

If we discover that nobody knows what makes a protein fold into different three-dimensional shapes in different environments, it is no big deal, because most of us don't know (much less care) how a protein folds anyway.[9] But if we discover that the Bible doesn't in fact say what we have always "known" it said, or doesn't mean what we have always believed it meant, that *is* a big deal. The nature and value of our existence seem to be jeopardized, and that is something we care about very much indeed. So it is understandable (although not always healthy) that believers tend to resist theological change.

In relation to increasing knowledge of all kinds, the role of theology is not to deny the validity of either present secular knowledge or previous religious belief, but to explain how the two are related in a larger framework. *Of course* our present understanding of the physical world and of theological truth is different from previous understandings; this does not, however, make the previous understandings *wrong* but rather *preliminary*—just as our present understanding is preliminary to future (and more adequate) understandings.

But the new doesn't fall from the sky; it is always an outgrowth of the old. As Matthew recalled a saying of Jesus, "Every theologian who is educated for God's program will bring from his resources both the new and the old" (my translation of Matt. 13:52). Living truth is always developing; the old brings forth the new. This is the dynamic of "present truth." And new truth is always the product of the old. It does not suddenly appear *de novo* and *ex nihilo;* it is not a totally different *kind* of truth. Without new fruit, the theological tree dies; without roots, the tree is already dead. So the root should never be despised just because it is not fruit; without it there would be no fruit at all. To change the metaphor: theology is always *in via*, on the way. As the prophet said, "This has been true in the history of the church in all ages, and thus it will continue to the end."

This realization is not spiritually threatening unless we ignore cultural (and denominational) history and suppose that our present understanding is Ultimate Truth (which would be a distinctly un-Adventist notion). On the contrary, this realization is actually good news—reassuring and

energizing further theological exploration. The preamble to the current statement of Fundamental Beliefs ends with an extraordinary assertion: "Revision of these statements may be expected at a General Conference session when the church is led by the Holy Spirit to a fuller understanding of Bible truth or finds better language in which to express the teachings of God's Holy word."[10]

So when we realize that we're not where we once were (or where the Church was), we don't feel guilty or embarrassed or apologetic or intimidated just because we don't believe "what the church has always believed." Neither do we feel superior; we know that we haven't "arrived," either. We know that God must smile at our theology, in something like the way we smile when we overhear four-year-olds talking about the meaning of sex. We smile but we don't ridicule, because we know they are doing the best they can at understanding something that is utterly beyond their ability to comprehend.

Besides the reality of advancing truth, we recognize other theologically significant realities, including the nature of biblical revelation and the development of scientific knowledge.

Scripture Is not "Perfect"

The Bible is what it is, not what we suppose it to be, wish it were, or claim that it is. The best way to understand it and the processes that produced it is to observe carefully the actual phenomena of Scripture—that is, to form our understanding inductively in the light of the available evidence.[11] This is more good news. When we respect the Bible enough to take it seriously *as it is*, we discover that the so-called "problems of Scripture" arise not from what the text actually is, but from imposing on the text our suppositions of what it ought to be.

When we truly *read* the Bible and really *listen* to it, one of the first things we discover is that its contents are extremely varied—including political history, erotic poetry, spiritual parables, pastoral advice, and fantastic apocalypses. The unity of the Bible is real, centered in the figure of Jesus, for whom the Hebrew Scriptures provide an indispensable context and the Apostolic writings provide the first interpretations. But this unity is by no means a uniformity; it is instead a unity enriched by a flourishing and sometimes puzzling diversity in both describing events and explaining their meanings.

The Bible begins, for example, with two quite different scenarios of creation: the first (Gen. 1:1–2:4a) describes the transcendent power of the Creator's word, and the second (2:4b–25) pictures the Creator's immanent involvement in the formation of living creatures. Furthermore, in Genesis 1 the vegetation is created on the third day, fish and birds on the fifth day, and land animals and male and female humans on the sixth day. But in Genesis 2, God creates the human male; then the Garden of Delight ("Eden"), including fruit trees, the Tree of Life, and the Tree of the Knowledge of Good and Evil; then wild animals, domestic animals, and birds; and finally the human female. Usually, we unconsciously assimilate the order of creation in Genesis 2 to the more explicitly chronological order of Genesis 1; but this is not what the text of Genesis 2 actually says.

The book of Deuteronomy promises that obedience to God will bring blessings, and disobedience will bring curses; but the story of Job insists that his miserable condition is not the result of his sins. The book of Proverbs asserts that acting wisely and justly will bring good results, but Ecclesiastes observes that bad things will happen anyway. Regarding the Israelites' settlement in the Promised Land, Joshua pictures a relatively smooth operation; but Judges describes a prolonged, bloody process. Chronicles is a theological reevaluation of the history in Samuel–Kings. Ezra-Nehemiah strictly prohibits intermarriage between Israelites and Moabites, although the story of Ruth celebrates, and Matthew affirms, just such a marriage as part of the ancestry of King David.

The well-known differences among the Gospel pictures of Jesus include the accounts of his last meal with his disciples, Peter's multiple denials of his association with Jesus, and the events after the resurrection. Theologically, the New Testament exhibits a tension between a sense of eschatological imminence and an awareness of ongoing history. The Pauline view of the meaning of the life and death of Jesus is somewhat different from the view evident in the fourth Gospel. And Matthew's remembrance of Jesus includes him distancing himself from the explicit Torah principle of "eye for eye and tooth for tooth."[12]

The reality of this diversity reflects several other realities that are also good news.

First, the actual language of Scripture is not "perfect," as Ellen White insisted more than once: "The Bible must be given in the language of men. Everything that is human

is imperfect." The Bible "is not God's mode of thought and expression. It is that of humanity. God, as a writer, is not represented.... God has not put Himself in words, in logic, in rhetoric, on trial in the Bible."[13] So we aren't embarrassed by the diversity, tensions, and even discrepancies of Scripture; they are to be expected, recognized, and appreciated—and we don't have to "explain" them.

Second, spiritual and theological authority resides in the "underlying harmony" of Scripture as a whole.[14] Each narrative or instruction makes its own contribution to the whole, and is in turn to be understood in light of the whole. Understanding the theological significance of a particular biblical statement requires considering not only the immediate literary context but also the entire canonical context, of which the figure of Jesus is for Christians the spiritual and theological center. Attention to this hermeneutical principle helps us relate more graciously and usefully to racial differences, the role of women in the church, and the practice of polygamy in Africa.

Third, the Bible is a collection of narratives and instructions from particular times and places very different from ours, and sometimes different from one another. Hence Jesus' litany in the Sermon on the Mount, "You have heard that it was said,... but I'm telling you...."[15] Biblical revelation, however, was never intended to be the textual equivalent of a videorecording. Scripture does not adhere to the Enlightenment ideal of reporting the past exactly as it happened.[16]

Instead, Scripture is a story of salvation, of God's continual coming to humanity—in creation, in the Garden of Eden, in the call of Abraham, in the divine figure who struggled with Jacob, in the voice from the burning bush, in the Exodus, at Mount Sinai, in the tent-sanctuary of the Israelites, in the inspiration of the prophets, in the incarnation in Jesus of Nazareth, in the Spirit on the Day of Pentecost.[17] The narratives in Scripture are, of course, essential to its purpose and are its principal content; but what is absolutely crucial is their *meaning* rather than their specific *details*.

Fourth, even in regard to meanings, the revelatory process is always a *mediated* process in which its human participants "bring their assumptions, their finitude, their fallibility, and their sin to the task of apprehending what God seeks to communicate, reflecting on it, and conveying it to others."[18] Thus the scriptural revelation involves a series of vulnerabilities in the process between what God originally intended and what readers of Scripture now understand:

- How the initial human recipient perceives the meaning
- How the recipient expresses that meaning, often orally
- How the meaning gets written down
- How the text is preserved and transmitted
- How it is interpreted by translators
- How the translation is interpreted by the reader

All these steps entail human limitations; and besides general human finitude and fallibility, some of the steps are culturally conditioned and some depend on individual intelligence, knowledge, and diligence.[19] None of this negates the assistance of the Holy Spirit at every step; it merely recognizes the multiplicity of human factors involved in the process.

Finally, we distinguish between Scripture itself and its traditional interpretations. The Bible has often been misread, misunderstood, or misapplied. Adventist thinking has historically emphasized this distinction in regard to the Sabbath and life after death; more recently, it has become apparent that the same distinction needs to be made in regard to atonement and salvation.

Protestant understanding has been largely dominated by Luther's reading of Paul, including his assumptions that the apostle's spiritual struggles were similar to his own and that first-century Judaism was analogous to medieval Roman Catholicism.[20] Luther's interpretation of divine atonement was facilitated by the (mis)translation of the Greek *dikaiosis* by the Latin *justificatio*, turning a personal relationship into a legal status.[21] This linguistic development, combined with the influence of Luther's personal spiritual struggle against legalism, resulted in the widely held notions of "forensic justification" and "penal substitution." These notions are complicated by theological questions regarding the nature of sin and the character of God.

A particular Adventist irony is the widespread disregard of our prophet's own clear-eyed perspective on the nature of Scripture.[22] Taken seriously, the realities of biblical revelation will enable us to hear its message more clearly, think better theologically, and live more creatively and effectively as part of God's human family. Surely this is good news.

Science and Theology Are Complementary

A reality of the modern world is the mind-boggling increase of scientific knowledge and the accompanying transformation of our understanding of the physical universe and how it works. A couple of aspects of

this piece of good news deserve our attention.

First, "our view of the nature of the universe and of the place of humans within it has changed completely within the past century from anything that could have been imagined in the past." Although it is true that scientific knowledge is "always revisable" and "will almost certainly need to be revised in the light of further research," the fact remains that scientific knowledge is "the best information we have" about the physical world. As a consequence, **"religious beliefs cannot remain what they were before the rise of modern science."**[23]

This knowledge about natural phenomena and their interrelationships is part of our everyday existence. We understand the weather meteorologically, not theologically (although we may give thanks for sunshine or rain, depending on our needs). We address problems of infertility not only by prayer but also by reproductive technology. We shape our evangelistic outreach according to demographic data and modern communication theory. Scientific knowledge is a blessing, not a problem.

Second, Adventist thinking for more than one hundred years has included perspective on the relation of Scripture and science that is at the same time both clear and sophisticated:

> *Since the book of nature and the book of revelation bear the impress of the same master mind, they cannot but speak in harmony. By different methods, and in different languages, they witness to the same great truths. Science is ever discovering new wonders; but she brings from her research nothing that, rightly understood, conflicts with divine revelation. The book of nature and the written word shed light upon each other. They make us acquainted with God by teaching us something of the laws through which he works.*[24]

To be sure, this relationship of "the book of nature and the written word" was initially formulated to encourage the interpretation of natural phenomena in harmony with a literal reading of Scripture references to creation; but it also works in the other direction. In fact, this formulation itself seems to require just such reciprocity. "By different methods, and in different languages" the "book of nature and the written word" actually "shed light upon each other" and "make us acquainted with God by teaching us something of the laws through which He works."

In other words, although science and theology have fundamentally different contents, functions, and modes of discourse, they intersect and thus can "shed light upon each other." In principle, they are not enemies or even strangers, but conversation partners. The hostility that too often exists between them is unnecessary and avoidable. This is surely more good news.

Both Scripture and science, however, need to be "rightly understood," and this involves some effort. Science is our interpretation and best understanding of the interconnections of physical phenomena, which we encounter through everyday experience, precise observation, and careful experimentation. Theology is our interpretation and best understanding of our experience of God, whom we encounter through Scripture, prayer, hymns, preaching, meditation, and so forth.

Yet the relationship between Scripture and science is not completely reciprocal. For whereas science as such does not entail religion (there is no "Christian chemistry" or "Adventist astrophysics"), good theology is never scientifically illiterate, because theology is concerned not only with God but also with the relations between God and *everything* else, including the physical universe (as in the doctrines of creation and providence).

One of the main contributions to constructive dialogue between theology and science is the recognition of both the differences and the relationships between theological and scientific explanations. A scientific explanation addresses questions of natural process (involving "how" and "when"); a theological explanation addresses questions of ultimate meaning (involving "who" and "why"). These two kinds of explanation are in fact complementary and mutually beneficial—essentially different in content but related inasmuch as they deal with essential aspects of the same phenomena.[25]

The occurrence of more than one kind of explanation for a process or event is not at all unusual. If, for example, we inquire about the cause of the death of Abraham Lincoln, a physiologist and a psychologist will give different explanations. The physiologist will talk about a bullet from a small pistol (a derringer) entering Lincoln's head behind the left ear and tearing through the left side of his brain.

A psychologist, in contrast, will talk about the mind of John Wilkes Booth, a stage actor who sympathized with the Confederacy and wanted to avenge its recent military defeats and inspire it to keep on fighting, and also wanted to win fame and glory for himself. The differing and com-

plementary functions of these two accounts are so obvious that it is difficult to imagine anyone seriously asking which of them is the "correct" one, or insisting that if one of them is "true" the other must be "false."

When it comes to theological and scientific explanations, however, their differences and complementarities are often unrecognized. So, although the respective spokespersons for each kind of explanation are generally aware of the other kind, they sometimes assume that their own kind of explanation is exhaustive, and thus automatically invalidates the claims of the other. Fortunately, along with the thousands of practicing scientists who are also practicing Christians, we can accept both kinds of explanation without any contradiction and with great benefit. Accepting one does not mean rejecting the other. We don't have to choose between them. We can maintain intellectual wholeness, which is good for our theological and spiritual health. This, too, is surely good news.

Whether the subject is theological change, biblical revelation, or scientific knowledge, authentically Adventist thinking has a lot going for it in the twenty-first century. Its future looks good. ■

Notes and References

1. Earlier (and more tedious) versions of this essay were included in presentations to the annual meeting of Adventist Society for Religious Studies in Boston in Nov. 2008 and to the School of Religion faculty and others at Loma Linda University in Feb. and Mar. 2009.

2. Ellen G. White, "Christ Our Hope," *Advent Review and Sabbath Herald*, Dec. 20, 1892, 785; reprinted in *Counsels to Writers and Editors* (Nashville: Southern Publishing, 1946), 35.

3. Ellen G. White, *Steps to Christ* (1891; reprint, Mountain View, Calif.: Pacific Press, 1956), 105.

4. Published semimonthly by James White in Middletown, Connecticut.

5. George R. Knight, *A Search for Identity: The Development of Seventh-day Adventist Beliefs* (Hagerstown, Md.: Review and Herald, 2000), 17.

6. Ellen G. White, "The Mysteries of the Bible a Proof of Its Inspiration," *Testimonies for the Church*, 9 vols. (1889; Mountain View, Calif.: Pacific Press, 1948), 5:706.

7. Jack Provonsha, *A Remnant in Crisis* (Hagerstown, Md.: Review and Herald, 1993), 13.

8. Anselm of Canterbury, *Proslogion (An Address)*, preface (ca.1078): *fides quaerens intellectum.*

9. For a brief but clear explanation (with illustration), see "Protein folding," in *Wikipedia* <en.wikipedia.org/wiki/Protein_folding>. Accessed Mar. 27, 2009. I am indebted to Jennifer Helbley for this example and reference.

10. Accessible online at <www.adventist.org/beliefs/fundamental/index.html>.

11. Everett F. Harrison, "The Phenomena of Scripture," in *Revelation and the Bible*, ed. Carl F. H. Henry (Grand Rapids, Mich.: Baker, 1957), 237–50.

12. Compare Matt. 5:38–42 with Exod. 21:23–24; Lev. 24:19–20; Deut. 19:21. Unless otherwise noted, Scripture quotations are translated from the original languages.

13. Ellen G. White, mss. 24, 1886, in *Selected Messages from the Writings of Ellen G. White*, Book1 (Washington, D.C.: Review and Herald, 1958), 20, 21. See also idem, letter 121, 1901, in *Selected Messages*, 1:22.

14. Ellen G. White, *The Great Controversy between Christ and Satan* (Mountain View, Calif.: Pacific Press, 1911), vi.

15. Matt. 5:21–22, 27–28, 31–32, 33–34, 38–39, 43–44.

16. In German, *wie es eigentlich gewesen war.*

17. In German, *Heilsgeschichte.*

18. Gary Chartier, *The Analogy of Love: Divine and Human Love at the Center of Christian Theology* (Charlottesville, Va.: Imprint Academic, 2007), 22.

19. See White, *The Great Controversy*, vi; idem, *Selected Messages*, 1:22.

20. See James D. G. Dunn and Alan M. Suggate, *The Justice of God: A Fresh Look at the Old Doctrine of Justification by Faith* (Grand Rapids, Mich.: Eerdmans, 1994), 5–42.

21. See Dale Moody, *The Word of Truth: A Summary of Christian Doctrine Based on Biblical Revelation* (Grand Rapids, Mich.: Eerdmans, 1981), 326; Desmond Lee, trans., in *Plato: The Republic*, 2d ed. (New York: Penguin, 1987), 383, n. 4; R. D. Cross and A. D. Woozley, *Plato's Republic: A Philosophical Commentary* (New York: St. Martin's, 1964), vi.

22. See White, *Selected Messages* 1:15–23; idem, *The Great Controversy*, v–xii.

23. Keith Ward, *The Big Questions in Science and Religion* (West Conschohocken, Pa.: Templeton Foundation Press, 2008), 3.

24. Ellen G. White, *Education* (Mountain View, Calif.: Pacific Press, 1903), 128.

25. See Francis S. Collins, *The Language of God: A Scientist Presents Evidence for Belief* (New York: Free Press, 2006), 3; Alan G. Padgett, "Developing a Collegial Metaphor: The Mutuality of Theology and Science," in *Science and the Study of God: A Mutuality Model for Theology and Science* (Grand Rapids, Mich.: Eerdmans, 2003), 1–21.

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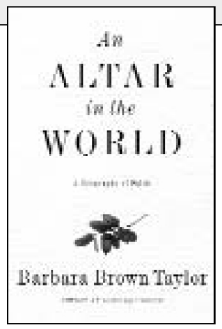
Mapping the Christian Experience | A REVIEW BY KEN CURTIS

Barbara Brown Taylor, **An Altar in the World: A Geography of Faith** (New York: HarperCollins, 2009).



Resonance is the word I use to describe my response to Barbara Taylor's book, **An Altar in the World: A Geography of Faith.** Whether in the realm of physics or relationships, *resonance* happens when something moves in such a way that it awakens a corresponding response in something or someone who is "tuned" into the same frequency (whether or not they realized it before).

This is what I experienced reading each section of this book. The freshness of Taylor's conversational style made tuning into the richness of her insights almost effortless. But more than simply describing my experience while reading this book, *resonance* is also a word that I believe captures the heart of the author's message. She begins by describing this in terms of a longing that people share,

> *...for more meaning, more feeling, more connection, more life.... They know there is more to life than what meets the eye. They have drawn close to this—More in nature, in love, in art, in grief. They would be happy for someone to teach them how to spend more time in the presence of this deeper reality.... (xiv)*

Taylor sets out to help us do this. As Marcus Borg so aptly comments on the book's back cover: "Elegant, wise, and insightful, this book is also sacramental; it mediates the life it describes."

Starting with the practices of the patriarchs, who built altars to mark places in their journeys where God showed up in significant ways, Barbara Taylor reflects on her own experiences and those of others. What unfolds are not only fresh *resonate* glimpses of those often unnoticed places, but also an invitation to consider what it might look like if we were more intentional about building and returning to the "altars" we raise up to mark similar places in our own experiences.

Taylor maps these places of resonance masterfully, less in terms of doctrinal coordinates than in spiritual practices, and she provides readers with an intriguing and challenging collection of altar sites. Her geographical survey includes the practices of waking up to God, of paying attention, of wearing skin, of walking on the earth, of getting lost, of encountering others, of living with purpose, of saying No, of carrying water, of feeling pain, of being present to God, and of pronouncing blessings.

It is difficult to resist the temptation to begin unpacking the rich insights that Taylor weaves into each chapter, and indeed almost every page. I would like to reflect instead on the significance of the contribution she makes on another level, looking especially into the implications of her book for those of us in the Adventist community. Here are a few areas of particular resonance.

THE FIRST, TO WHICH I have already alluded, is the deep sense of spiritual hunger that Taylor addresses. Although articulation of this is certainly not new, unique to Adventism, or unknown to myriads of other books on spirituality, the author offers a fresh perspective in the way she frames the conversation and grounds it in our daily experience.

> *People...will spend hours launching prayers into the heavens. They will travel halfway around the world to visit a monastery*

in India or to take part in a mission trip to Belize. The last place most people look is right under their feet, in the everyday activities, accidents, and encounters of their lives. What possible spiritual significance could a trip to the grocery store have? How could something as common as a toothache be a door to greater life?... [T]he accumulated insight of those wise about the spiritual life suggests that the reason so many of us cannot see the red X that marks the spot is because we are standing on it (xiv–xv).

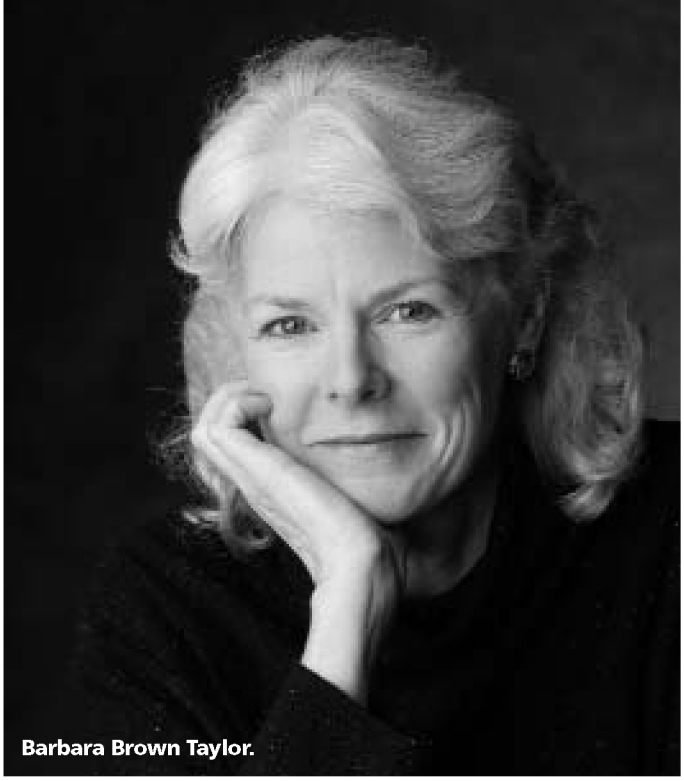
Far from straining credulity by dragging trite spiritual lessons out of routine daily events, Taylor invites her readers to engage what might otherwise seem ordinary and unremarkable, and by probing just a little more deeply, to notice how God is in their midst. In doing so, she describes a kind of spirituality not so much about trying to schedule more "sacred" moments into our "regular" lives as about recognizing the sacredness of the moments we regularly live.

This spirituality is grounded in "regular stuff" that turns out to be not quite so regular after all. As a result, we begin to approach our lives differently—not only more aware of what already is, but also heeding and perhaps even altering our patterns of living in ways that help us tune in more fully to that "something more" we are becoming more aware of.

THIS BRINGS US to what I believe is a second particularly resonate point. Taylor describes what lies at the heart of living a life of heightened awareness, less in terms of carefully articulated statements of belief than in how we actually engage what we believe in the way we live.

Taylor parallels and builds upon the writings of Craig Dykstra, Dorothy Bass, and others, who over the course of the past decade have enriched our understanding of Christian practices as central to what defines the life of faith.[1] Wading deeply into the same stream, she offers fresh perspectives surprisingly accessible to the experienced and inexperienced alike.

Adventists would do well to follow Taylor. In fact, it is urgent that we do so. Too many of our conversations have been driven by religious anxiety and framed in terms of tension between faith and works, law and grace, and sinful or sinless natures. Attempting to pinpoint precise locations on our doctrinal maps, we have struggled more than necessary. It's not that our conversations have not been foundational and influential in shaping the course of our own development. But we need to remember that they may also influence the wider theological landscape, which, in turn, will continue to affect us.



Barbara Brown Taylor.

For Adventists, the implicit challenge in Taylor's book is to consider what it might be like for us to define ourselves less with detailed doctrinal descriptions and to imagine instead the possibility of us immersing ourselves in the world around us. Instead of relying upon twenty-eight fundamental snapshots of doctrine, what might it be like for us to define ourselves by envisioning a series of fundamental video clips that demonstrate possible engagement with those around us? Could the way we relate to the world be at least as important as how carefully and uniformly we describe it within the context of theology?

Before such engagement, however, Adventists need to understand the nature of the resulting conversation. If not firmly rooted in a clear understanding of the centrality of grace, the conversation will go awry quickly.

The patterns of living described in Taylor's book arise from the transforming appreciation that we are saved by the graciousness of a loving God and that we live in ways that mirror that graciousness. This is not relationally packaged legalism; we do not reflect God's love in order to qualify for his graciousness. We seize the opportunity to embrace a way of life shaped by awareness of grace and the result is more naturally and intentionally gracious.

I wonder sometimes whether we have been hampered in exploring the richness of this conversation because we have not finished the conversation about law and grace. ADVENTISTS SHOULD BE particularly interested in the author's willingness to join many others in the Christian community in talking about the significance of two of our most important and treasures: the wholeness of people and the Sabbath.

In a chapter titled "The Practice of Wearing Skin," Taylor does a wonderful job probing the implications of what it actually means when "in our embodied life together, the words of our doctrines take on flesh" (45). In a chapter titled "The Practice of Saying No," she explores how taking Sabbath seriously might look, not only in terms of correct calendar reading, but also in the way it shapes how we live.

Taylor invites us to "[t]est the premise that you are worth more than what you can produce...and when you get anxious because you are convinced that this is not so, remember that your own conviction is not required. This is a commandment" (139). As others have done before, Taylor invites us to look at the things we hold closest to our hearts, not just in terms of how we might define them on paper, but how we might embody them and live them out.[2]

All of this is only to comment on what needs to be experienced and embraced. This applies not only to the book itself, which should be read slowly and thoughtfully with the goal of enjoying every page. It applies even more to the life it describes, which should be experienced in the same way, celebrating the richness of every day. ■

Notes and References

1. Although she does not directly reference the following works, she shares parallels with them. See Dorothy C. Bass, ed., *Practicing Our Faith: A Way of Life for a Searching People* (San Francisco: Jossey-Bass, 1997); Craig Dykstra, *Growing in the Life of Faith: Education and Christian Practices* (Louisville, Ky.: Geneva Press, 1999); Miroslav Volf and Dorothy C. Bass, eds., *Practicing Theology: Beliefs and Practices in Christian Life* (Grand Rapids, Mich.: Eerdmans, 2002).

2. For two representative works on the Sabbath and the wholeness of people, respectively, see Dorothy C. Bass, *Receiving the Day* (San Francisco: Jossey-Bass, 2000); and Stephanie Paulsell, *Honoring the Body: Meditations on a Christian Practice* (San Francisco: Jossey-Bass, 2002).

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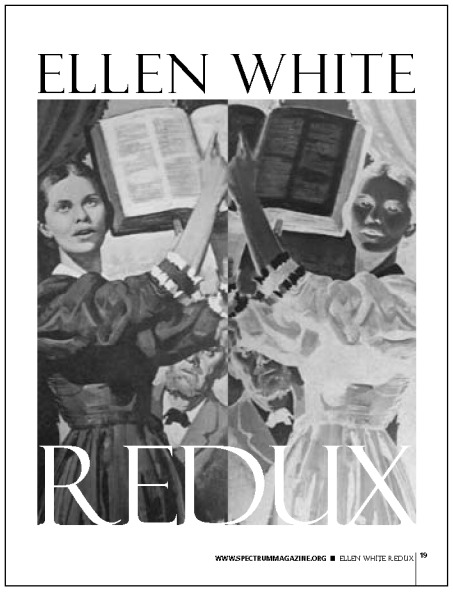
FEEDBACK ■ *Continued from page 5...*

soul-winning, and deeper understanding of the Word.

However the Ellen White classics were produced—by visions, by superintendence over secretaries, by research and reading, by careful word crafting, or all of these put together—the production of the Conflict series is an amazing accomplishment. To relate the spiritual history of humankind from pre-Creation to the final restoration of all things—in the process encompassing all the biblical story and the history of the Christian Church—is a grand design that would take an ordinary person a lifetime to complete.



Yet Ellen White produced a great corpus of material beyond the Conflict series—on health, education, missions, church, family, and beyond. But that was not all; she also inspired the establishment of medical, educational, and publishing institutions all over the world. It is thanks to her vision of a worldwide message and mission that the Seventh-day Adventist Church has become one of the fastest growing movements in the world.

We Adventists need to appreciate the treasure God has entrusted to this church in the life and writings of Ellen G. White.

BEATRICE S. NEALL
Ooltewah, Tenn.

DISCUSSED | Shiite, global strategies, international diplomacy, foreign policy malpractice, camel, Aramaic, Achilles' heel, CNN, worldview, friendships

Peace in the Middle East: *Will It Ever Be Achieved?* | A REVIEW BY

DAVID A. PENDLETON

Ranya Idliby, Suzanne Oliver, and Priscilla Warner. *The Faith Club: A Muslim, a Christian, a Jew-Three Women Search for Understanding.* New York: Free Press, 2007.

'Abd Allah Ahmad Na'im. *Islam and the Secular State: Negotiating the Future of Shari'a.* Cambridge, Mass.: Harvard University Press, 2008.

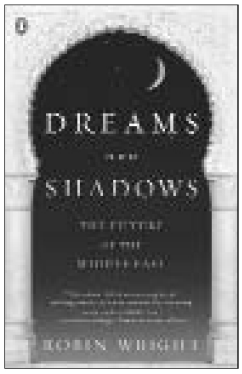
Jim Sciutto. *Against Us: The New Face of America's Enemies in the Muslim World.* New York: Harmony Books, 2008.

Mark Siljander. *A Deadly Misunderstanding: A Congressman's Quest to Bridge the Muslim-Christian Divide.* New York: HarperOne, 2008.

Robin Wright. *Dreams and Shadows: The Future of the Middle East.* New York: Penguin Press, 2008.

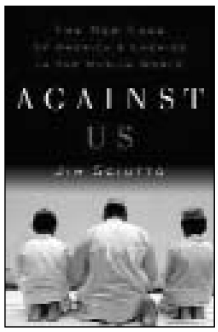
Since that fateful day on September 11, 2001, significant news reporting has been dedicated to the Middle East and Islam. Such media attention is to be expected, for "if it bleeds, it leads," still rules news cycles. President Barack Obama's recent speech in Cairo is a case in point; it had to compete for coverage with a contemporaneous suicide bombing in rural Pakistan—as if those two events were of equally historic significance.

Mercifully, the West's exposure to Islam has not been limited to eye-catching headlines and superficial sound bites. Indeed, there has been an increase in more sober examinations (ironically many by journalists) of an otherwise exotic and far-flung locale and its ardent worshippers.



Robin Wright's **Dreams and Shadows: The Future of the Middle East**, for example, brings readers up to date, country by Middle Eastern country, with its latest political, social, and religious developments. Drawing from thirty-five years of living and working in Muslim countries, she reminds us that democracy is never an easy achievement, even, or perhaps especially, in the Middle East.

Although some Arab states are increasingly democratic and open, grave tensions between the West and the Middle East persist, reflecting the longstanding and occasionally deadly conflicts within Islam. The diversity in the region is manifest not only in the tensions between the Shiite and Sunni but also in the intense political rivalry among countries of the region and in the very clothing donned by its women practitioners—from burkas in rural backwaters to petite skirts in Beirut.

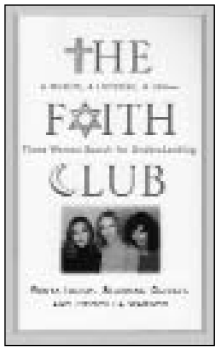


Despite its gratuitously provocative title, Jim Sciutto's **Against Us: The New Face of America's Enemies in the Muslim World** is a perceptive policy prescription. The work of a senior foreign correspondent for ABC News, *Against Us* urges leaders of the West to forswear the us-versus-them mentality and instead to embrace global strategies that strengthen ties with the Middle East.

Sciutto examines the varied situations in Jordan, Lebanon, Iraq, Iran, and a host of other countries, cautioning would-be do-gooders that the Middle East is anything but homogeneous. State Department officials must discard

one-size-fits-all approaches. Nimble and delicate engagement is required, given each country's unique history and inimitable culture.

Iran, Sciutto reminds us, is not Arabic but Persian—a difference in culture much wider than, say, the English versus Australian cultural distinction. Sciutto even has a chapter on the United Kingdom. Given recent immigration, not surprisingly the mindset of many in Birmingham is not far from that found in Baghdad. International relations, therefore, begins on the West's own shores.



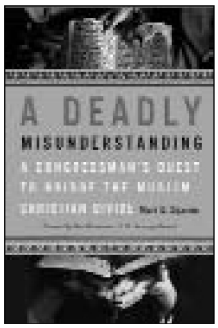
The trio of Ranya Idliby, Suzanne Oliver, and Priscilla Warner sing a peace-seeking example in **The Faith Club: A Muslim, A Christian, A Jew-Three Women Search for Understanding**. This story is a contrapuntal harmony that recounts their collaboration and growing friendship as three cosmopolitan women jointly write a children's book about interfaith relations. In the process, they move from mere tolerance to celebration of their religious differences.

The frequent give-and-take, the occasional heated conversations, and the intense soul-searching presented in this book are instructive—and inspiring! For Westernized readers, the portions of the book written by Ranya (the Muslim of the threesome) are particularly illuminating, since female Muslim voices are so rarely heard.

Although traditionalists may condemn her progressivism as a "deviant" Islam, this reviewer is persuaded that living faiths are necessarily faiths in transition and that with time Islam will be increasingly tolerant of its own authentic diversity, as evident in its older religious siblings—Christianity (with its Orthodox, Catholic, and Protestant manifestations) and Judaism (with its Orthodox, Conservative, Reform, and Reconstructionist branches).

Perhaps the most useful aspects of this book are the reading group guide and the closing section on how to start a faith club. No doubt enduring harmony among the peoples of the world will require genuine friendships.

If the foregoing books can be improved, it would be with supplementary discussion of the increased role played by non-Arabic Muslims, such as those in growing numbers in Indonesia and the southern Philippines. Such changing demographics will inevitably alter the evolutionary trajectory of Islam.



Permit me to make more than a cursory comment about a couple other books. The first is Mark Siljander's **A Deadly Misunderstanding: A Congressman's Quest to Bridge the Muslim-Christian Divide.** An erstwhile Republican congressman and former deputy envoy of the United States to the United Nations, he was at one time a fundamentalist Christian who was convinced that salvation of non-Christians depended on their conversion to Christianity.

He is now the poster child for Muslim-Christian dialogue, which is the new leitmotif for his life. This did not happen overnight; it took years for him to appreciate the universality of God's love and the ubiquity of God's self-revelation. Our theological differences cannot thwart God's salvific will.

The born-again Christian, conversant in Hebrew and Arabic, became a student of (though not a convert to) Islam. In discussing Islam's five pillars, he submits (no pun intended) that Islam is essentially a religion of peace that has been wrongly practiced by certain of its misguided adherents. In fairness, we in the West have similarly allowed our own cultural "prejudices, assumptions, and prevailing habits of thought" to so mount up and accumulate that in our own time the various faith traditions of the world have become "viewed as irreconcilable."

In an exposé of how too many diplomats have committed foreign policy malpractice, Siljander writes that the sincere though ill-advised machinations

> *of international diplomacy didn't seem much different from the principles of religious conversion:* adopt our ways, come over to our way of thinking and serve our interests… or else. *If this really was the foundation of how the different peoples of the world were going about relating to each other, we were in serious trouble.*

This one-way-street approach to religious dialogue (an ersatz evangelism) struck him as conceited and counterproductive. One key point of Siljander is that language can facilitate or impede understanding. This leads to his provocative proposal: Aramaic may have been the original language in which the New Testament circulated or was written. This is in contrast to the consensus of New Testament scholars, who hold that because the oldest

extant New Testament manuscripts are in Greek, therefore the now-lost autographs (originals) must also have been in Greek.

"Aramaic was the language Jesus and his contemporaries actually spoke," Siljander explains.

> *The words recorded in the New Testament, though they were written down in Greek, would have been spoken mostly in Aramaic. Indeed, while the vast majority of Christian scholarly thought insists that Greek was the original language of the New Testament, a small but growing group of contemporary scholars believe that the earliest Greek-language versions of the New Testament may well have been translations of Aramaic originals long since lost.*

The oft-quoted maxim of Jesus—"It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God" (Matt. 19:24 NKJV)—serves as only one of many examples of the potential utility of Aramaic analysis. As Siljander interprets the passage, the eye of a needle is something a camel cannot pass through—"it's not *difficult* or *unlikely*, but flat-out *impossible*."

However, a valuable insight is gained from consulting the very language Jesus employed to pronounce these words originally. The Aramaic word for *camel* is *gamla*—and *gamla* has a second meaning: rope. When buying thread, if a Middle Eastern woman comes upon a sample too thick for her purposes, in her bargaining she will decry it as "a rope!" She means it is too coarse.

"Can such a thread fit through the eye of a needle?" Siljander inquires. "It's a little more difficult, and takes some care in the doing, but it is certainly doable."

A second example of how consulting Aramaic may unlock some of the mysteries of our holiest texts is illustrated with a puzzling saying of Jesus: "If anyone comes to Me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be My disciple" (Luke 14:26 NKJV).

Like other Christians, Siljander has wrestled with how Jesus' instruction to "hate everyone dearest" dovetails with his directive elsewhere to "love our enemies." The word *hate* in Aramaic is similar to the word meaning "set aside." With that in mind, the passage as perhaps originally articulated in Aramaic (and only thereafter translated and set to writing in Greek) means commitment to God; it involves "*putting aside*, or holding as a lesser priority, one's family, friends, possessions, and even one's own life. Not 'hating' them—just keeping them in perspective."

Space limitations foreclose comprehensive discussion of the numerous other examples where recourse to Aramaic proves enlightening.

Suffice it to say that Siljander profoundly illustrates the perils of unduly freighting individual words when working between various languages over time—especially when we have no recourse to the autographs. God can surely employ a community to safeguard the essential meaning of sacred text. Yet God chose not to preserve the autographs or to produce verbatim transcripts.

However instructive recourse to Aramaic may be in reading Scripture, Siljander's summoning contribution is not so much his linguistic discussion but the clarion call to seek ways to bridge cultural divides. He points out that the three monotheistic faiths share not only an Abrahamic lineage but also a commitment to life and peace.

The three monotheistic faiths share not only an Abrahamic lineage but also a commitment to life and peace.

The conscientious diplomat in Siljander can be heard in his earnest plea:

> *[I]f we're going to find any viable common ground between our faiths, cultures, and nations, if we are going to build workable bridges across the Muslim-Christian divide,* it has to be personal.... *Negotiating with an enemy may be a professional act;* loving *one's enemy is personal.*

If this book has an Achilles' heal, it is that Siljander is not an Aramaic scholar and that none of the extant Aramaic (or *Peshitta*) versions of New Testament Scripture are as old as the extant Greek versions of New Testament Scripture. Although ancient languages are not this reviewer's métier, the Aramaic

origins of Scripture deserve further scholarly study.

By way of full disclosure, as this review goes to press, Siljander is in legal difficulty. His relationship with various Muslim leaders is under investigation. His bridge-building contacts allegedly include some with ties, however gossamer, to Muslim terrorists. Whatever may come of these charges, Siljander's theories apropos the Aramaic origins of Scripture and his plea for genuine friendship between Muslims and Christians ought to be evaluated on their own merits.

Whereas religious ideas serve as one bridge across the East-West divide, the law is another. Abdullah Ahmed An-Na'im's **Islam and the Secular State: Negotiating the Future of Shari`a** is a conversation on the place of Shari'a—Islamic religious law—in Muslim societies. A prominent human rights advocate and law professor, An-Na'im argues that a *progressive* Sharî`a is not an oxymoron. It is, in fact, not only possible but is absolutely necessary.

An-Na'im is not arguing for a diluted Sharî`a. His contention, rather, is that brutal implementation of Sharî`a by the government violates the Qur'an's own teaching of voluntary submission to Islam. Only the rubric of personal freedom will render a robust Sharî`a.

In a symmetry akin to Western religious freedom principles, An-Na'im offers a closely reasoned argument that the corridors of governmental power should be cordoned off from abusive religious authority, which in turn will ensure the equally desirable condition of Sharî`a being liberated from manipulative politicians (functionally akin to the Jeffersonian Wall of Separation between church and state).

An-Na'im proposes not secularism writ large but rather a "secular state that facilitates the possibility of religious piety out of honest conviction." In response to Jihadist critics, he points out that his

> *call for the state, and not society, to be secular is intended to enhance and promote genuine religious observance, to affirm, nurture, and regulate the role of Islam in the public life of the community.*

Briefly assaying the politico-legal evolution of Islam, An-Na'im demonstrates that the Islamic state is itself a fairly recent product of a Western mindset—introduced to Muslim society only since the onset of colonization. In fact, the first Islamic Republic in history (Iran) was founded on April 1, 1979! Since Islam antedates the Islamic state by 1,350 years, the Islamic state can hardly be said to be indispensable to Islam. Furthermore,

> *[T]he "Qur'an addresses Muslims as individuals and community, without even mentioning the idea of a state, let alone prescribing a particular form for it. It is also clear that the Qur'an does not prescribe a particular form of government.*

An-Na'im teaches law at Emory University, but *Islam and the Secular State* is not only for those interested in law. It is for anyone who wonders whether the rule of law, a free society, and a fervent—though not fervid!—faith are compatible. Faith and freedom have been substantially reconciled in secular Turkey. This reviewer joins An-Na'im in the conclusion that, properly conceived and carefully structured, Sharî`a can be compatible with the secular state.

In closing, the oeuvre fashioned by the foregoing authors is a significant contribution to the West's conversation on the Middle East and Islam. One need not be a German theologian to have a *weltanschauung* (worldview), and if the West's worldview and our impression of Islam are shaped exclusively by CNN, we are in big trouble.

These authors provide essential balance and nuance to the discussion, reminding the reader that, among other things, *jihad* need not entail violence; terrorists do not speak for Islam, there are varieties of legitimate expressions of Islam, continuity and change characterize all faiths (including Islam), and although Muslims agree on what the Qur'an says, as with the U.S. Constitution interpretation is required to discern what the Qur'an means.

Moreover, one senses throughout these works a steadfast, if cautious, optimism about Islam. Cynical prognosticators are wrong, and East-West détente is possible. The war on terror need not preclude a passionate pursuit of peace, whether through diplomacy, interfaith dialogue, faith clubs, or the formation of personal friendships. Of course, only time will tell. ■

David A. Pendleton, an administrative law judge, was for a number of years actively involved in ecumenical and interfaith activities in Honolulu, Hawaii.

A: From a legal point of view, the future for Worthington Foods now rests in the hands of the Kellogg Company, which now owns Worthington.

Our Worthington board members decided that the Kellogg Company is better prepared with greater resources to be competitive than we were at the time we sold the business to Kellogg.

I will be disappointed if Kellogg management does not aggressively protect its investment in what has been a promising vegetarian food business. The fact that Worthington Foods and Morning Star brand products continue to be made available in greater variety than years ago is some assurance of this.

Q: *Can you tell us an interesting story from your years with Worthington Foods?*

A: I'm sure I could identify a number of things that happened during my career that reflect human interest rather than business concern, but there is one that stands out as perhaps being a good example. I call it "The story of the forty-thousand dollar tree."

When I first joined Worthington Foods in 1945, a new factory building had just been completed. In front of it stood a tall and impressive white oak tree. At the time, I had no idea of its age, but it looked quite old. Obviously, the tree had not been moved or damaged by any recent construction activity. It remained undisturbed for the next twenty-seven years, generously providing squirrels with an annual supply of acorns.

By the time we merged with Miles Laboratories in 1970, it had become obvious that a new and larger factory was needed. The Miles Company hired an architect and assigned one of its engineers to supervise construction. I was asked to serve as chairman of the building committee.

The architectural firm had a set of building plans ready for us at the first official meeting of our committee. The first thing I noted was that no white oak tree appeared on the drawings. The architect's explanation was, "We feel it needs be removed so the main entrance to the building can be located in that spot."

When I suggested we keep the tree and change the entrance, the architect responded, "Because of the time already spent in preparing plans, it could cost as much as forty thousand dollars to change them."

The Miles engineer added this comment, "I think changing anything at this stage might require approval by a higher authority than this committee has."

We shortly adjourned the meeting, but I didn't feel satisfied. At that time, Walter Compton was president and CEO of Miles Laboratories. I had not known him before our merger with his company, but my impression of him was that he placed aesthetics above dollars.

I decided to write a letter to him explaining my concern about cutting down a tree that had as much size and history as the white oak standing on property that had just become a part of Miles Lab. I explained that I had arranged for a horticulturist from nearby Ohio State University to give us an estimate on the age of the tree.

His report stated that it in his opinion the tree was standing when George Washington and his troops were fighting the Revolutionary War. That would make it the oldest living thing in Worthington. Compton's immediate response was, "We must save it!"

The tree is still alive and well and stands in all its majesty where it sprang from an acorn. Lightning rods and a plaque have been installed. If the tree had a voice I'm sure it could tell us a great deal about how Worthington came to be settled and what life here was like when Indians lived here.

Who knows how many Indian children might have played under this very tree? ■

The tree was standing where George Washington and his troops were fighting the Revolutionary War. That would make it the oldest living thing in Worthington.

Allan Buller lives with his wife in Ohio. This interview was conducted via e-mail over a number of months in 2008 and 2009. Alita Byrd, a writer and member of *Spectrum*'s Editorial Board, lives in Dublin, Ireland.

SWINE ■ *Continued from page 21...*

Shirley Wurst (Sheffield, Eng.: Sheffield Academic Press, 2000), 60–72.

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17. Compare Sigve Tonstad, "The Role and Voice of the Earth in Revelation," paper presented at the Society of Biblical Literature Annual Meeting, Boston, Nov. 2008.

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20. The Ecojustice Principles articulated in the context of the Earth Bible Project have made a good beginning, also specifying the flaws that must be rectified.

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22. Norman, Habel, "Introducing the Earth Bible," in *Readings from the Perspective of the Earth*, ed., Norman Habel (Sheffield: Sheffield Academic Press, 2000), 27–28.

23. Claus Westermann, "Biblical Reflection on Creator-Creation," in *Creation in the Old Testament*, 92; see also in the same volume, H. H. Schmid, "Creation, Righteousness, and Salvation: 'Creation Theology' as the Broad Horizon of Biblical Theology," 102–17.

24. Berry, *Unsettling of America*, 108.

25. Ellen G. White, Letter 73A, Aug. 30, 1896, compare *Spalding and Magan Collection of Unpublished Testimonies* (Payson, Az.: Leaves-of-Autumn, 1985), 38. The incident described probably happened at the Brighton camp meeting in 1894.

26. Isaac Bashevis Singer, *The Collected Stories* (New York: Farrar, Straus, Giroux, 1996), 209.

27. Scully, *Dominion*, 289.

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ACTIVISM ■ *Continued from page 15...*

not of this world. If we truly want, like Peter and the apostles, "to obey God rather than men," there is much for us to do as we strive to preach the good news and proclaim liberty, rest, and the day of God's restoration and justice. This includes liberty and rest for the animals, plant life, and the remainder of the natural world, and as we point men and women around the world toward the One "who made the heavens the earth, the sea, and the springs of water."

May God give us all the courage to decide that, grateful for what we have been given, we ought to honor God's first gift, the gift of life, bestowed by his creative acts, and that we ought to act responsibly as stewards of this earth that he made and will one day make anew. ■

Notes and References

1. Unless otherwise indicated, all quotations from Scripture are taken from the New International Version. Lactantius, *Divine Institutes*, quoted in Richard Tuck, *The Rights of War and Peace: Political Thought and the International Order from Grotius to Kant* (Oxford and New York: Oxford University Press, 1999), 54.

2. William Bradshaw, *A myld and just defence of certeyne arguments* (London: 1606), 5; Acts 5:29.

3. *Manuscript Releases* [MR], 3:41 (manuscript from 1897).

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6. Paper at West Coast Religion Teachers' Conference, Pacific Union College, April 4, 2009.

7. For instances see Sigve K. Tonstad, "Swine of the Times," in this issue, pages 16–21; 64.

8. Ellen White, *Desire of Ages* (Mountain View, Calif.: Pacific Press, 1964), 602.

9. MR, 3:41 (MS from 1900) (italics supplied).

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11. White uses "separate," "separated," and "peculiar" in four manuscripts on politics, written 1897–1902, extracts from which are in MR, 3:40–42, citing: Letter 1897:11, 2; MS 1897:1, 7; MS 1900:67; MS 1902:145.

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POETRY SLAM

Do We Ever?

Brittney Mourer

As a child I would always ask "why?" And the normal reply of anyone around me was "because," "we'll talk about it later," or "we'll discuss it when you're older." Well, when I got older I still had some of the same questions, but by then I learned that it was impolite to ask. At twenty-three I definitely still didn't have the answers. But I learned that no one else does either. Many a day I would go to my mother, seeking advice, looking for answers, And she would say, "I don't know," "time will tell," or other such things. Still no answers, I think to myself. At twenty-three they could no longer say that I was too young, but still no answer came. At twenty-seven, with a child of my own, I dread the day when they say "why?" because like those before me I don't have the answer. And don't know what to say.

A State of Silence

Emily J. Hickerson

The words never seem to flow when they are supposed to. I can conjure up enough sentences to fill all of those empty miles laying around in Wyoming at inappropriate times. Like that time in the fourth grade that I spent twenty minutes describing to my new classmates a fictional bus that I had supposedly left in California. I told them that I had this bus all to myself when really the most impressive mode of transportation I had left behind was a bike with a pink banana-style seat and streamers growing out of its handlebars. Or that time that I drove my mom to an airport in Illinois. I was explaining to her with painstaking articulation that I would have no problem driving back home by myself because I was a fantastic driver—in the middle of the word "fantastic" I ran a red light. But when I sat in an interview in Indiana across from this shriveled fellow who was wearing a clip-on tie and asking me to provide for him a detailed description of my skills, my mind went as blank as the look on a vice-presidential candidate's face when she was asked about foreign policy. And I didn't even offer up any clever observations—like Alaska's proximity to Russia. I just sat with my weak smile and stared at his clip-on tie.

Goodwill, or How to Pretend You Never Followed that Fad

Katie Paul

Acid-wash and stirrup pants are out. Reindeer sweaters are out. No "I'll save it for later" pile; someone else can use those pregnancy pants. Sort out the old clothes in your favorite outfit: it keeps you from feeling bad for that Donald Duck t-shirt your mother-in-law gave you six years ago after she went to Disneyland. Pity clothes are like pity friends. No one wants them, and looking at them every day in your closet is either (A) annoying, or (B) creepy. Keep the baby dress your aunt made for you. The neck is too small for a human baby, but you can frame it later. Sentimental clothing decisions are perfectly justified. Just make sure there's room in the closet. Once the old, out-of-date, or ill-fitting clothes are gathered, place them in a black plastic trash bag. Do not reconsider your choices. Immediately drive to the nearest Goodwill. Drop off the love-children of your trendy mistakes, and begin stockpiling for next year's sorting.

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