

“By treating the sweeping passage of the Apocalypse as a psalm of praise, our intent was to demonstrate that the apocalypse is for every age and speaks to each generation anew,” said Charles Teel, Jr., associate professor of Christian ethics at Loma Linda University and writer. “It is an affirmation that the persecuting beast and dragon will be conquered by faithful remnants.”

The sanctuary of the church was dominated by seven golden candlesticks sculpted by Alan Collins, associate professor of art, and his students. The candlesticks, standing five to seven feet in height, were carved in different shapes to reflect the characteristics each of the seven churches of Asia Minor mentioned in the book of Revelation.

As readers and congregation read responsively from the text of the Apocalypse, slides were projected on the walls of the church which depicted contemporary manifestation of the cosmic struggle between Babylonian evil and remnant good.

Evil was depicted through slides of such recent horrors as the Holocaust, Hiroshima, Vietnam, and victims of modern weaponry.

Goodness was also presented. A series of children's drawings was projected which revealed innocence and hope for a world in crisis.

The Sabbath School period preceding the worship service featured stories of contemporary individuals and communities who have had to face corrupt and persecuting beasts. Jonathan Butler, associate professor of church history, told the story of Vladimir Shelkov, the former leader of the True and Free Adventists in the U.S.S.R., who was imprisoned 26 years for his uncompromising stand. Alesky Kvchor-ski, a survivor of Auschwitz now living in California, provided an eyewitness account of how Alexander Kolbe, a Catholic priest who was recently canonized as a saint, stepped forward to offer his life in exchange for that of a fellow prisoner. Nancy Bailey, a representative of Amnesty International,

described the work of that organization on behalf of prisoners of conscience, including Vladimir Shelkov. One concrete result of the worship service was the gathering one week later of approximately 30 students, faculty, and community persons to lay the groundwork for forming a chapter of Amnesty International on the La Sierra Campus. Students from Argentina, Ghana, and Uganda expressed a desire to improve conditions for prisoners of conscience in their countries.

The combination of worship and action reflects the outlook of Charles Teel, associate professor of Christian social ethics at Loma Linda University, who wrote and planned the liturgy based on Revelation. “The Apocalypse is for every age. It is not just a message to the past or to the future somewhere. In the face of false Babylonian powers (by whatever name they appear today) which coerce, manipulate, and persecute, the slain Lamb calls believers to form remnant communities which heal, nurture, and build.”

Church Sex Discrimination Cases Enter Second Decade

by George Colvin

After more than ten years of litigation, Pacific Press Publishing Association decided the early part of this year not to appeal the Lorna Tobler case to the United States Supreme Court. Consistent with that decision, the press in February 1983 paid Lorna Tobler \$77,000, finally concluding the case. The Equal Employment Opportunity Commission (EEOC) filed against the press on her behalf in 1972. This development still leaves unresolved the class action suit brought by EEOC against Pacific Press for

alleged sex discrimination against some 140 women employees in the payment of wages and benefits during the period 1970–1973.

The agreed-upon sum for Tobler represents the additional money that she would have received if the press had not discriminated illegally against women, compensation for money she would have earned had she not been illegally fired, and interest on both amounts.

Merikay Silver and Lorna Tobler were fired by the press in 1975, at the request of the General Conference Committee, for invoking legal processes against the church, including the filing of complaints with the Equal Employment Opportunity Commission. Silver's part of this litigation was settled several years ago (reported in SPECTRUM Vol. 10, No. 2, p. 5).

In the Tobler case, the Pacific Press based its position primarily—both in the U.S. District Court and on appeal to the U.S. Court of Appeals for the Ninth Circuit—on the argument that the First Amendment of the U.S. Constitution exempts the church from the necessity to obey the Civil Rights Act of 1964. The Pacific Press lost in both courts and will not attempt to appeal to the U.S. Supreme Court.

The resolution of the remaining EEOC class action case against Pacific Press is much less certain. This case, now at the District Court level, involves about \$700,000 in back pay and interest due the 140 other women at the press affected by the

discrimination in pay. (Had the press simply paid the class-action claim in 1973, the cost would have been approximately \$140,000.)

In February 1983, the EEOC received an offer from the Pacific Press' attorney. According to the offer, the Pacific Press would give the District Court magistrate the amount the EEOC says is due the 140 women who were employed at the Pacific Press. Although the press could continue to dispute the EEOC in court, the amount the press might have to pay if it appealed and lost the case would be given immediately to the magistrate. In return, no further interest would be charged to the press on this money. Since interest is now accumulating at considerably higher rates—16 percent compounded annually—the press would obviously not benefit from interest presently accumulating.

The press' offer would give it the opportunity of being able to appeal to the U.S. Court of Appeals for the Ninth Circuit—even to the U.S. Supreme Court—*without* continuing to pay a high interest rate on the amount the lower courts have already said it must pay. Therefore, the EEOC is unlikely to accept the offer. If it does not, the Pacific Press would then have two choices. The press could appeal in spite of previously losing the Tobler case, with essentially the same facts. Or, the Pacific Press could conclude the litigation by paying the money that the courts have determined it owes the women.