

Health Systems' Billion Dollar Debt
Eyewitness in Beijing
Are Adventists Afraid of Bible Study?

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BABY FAE

Anatomy of a Decision

Fae vs. Schroeder

NIH Clears Loma Linda University

SPECTRUM

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About this Issue

In this issue we are publishing for the first time a key participant's full account of the way Loma Linda University arrived at its decision to approve the unprecedented Baby Fae surgery. Written by a central participant in that process, the essay will be of interest to anyone concerned that experimental surgery only take place after the morality of a procedure has been thoroughly considered. Also for the first time, the full text of the report by the National Institutes of Health evaluating Loma Linda's review of the ethics of the

Baby Fae operation appears in this issue. Reproduced from their report, where it first appeared, is the consent form signed by Baby Fae's parents (their names removed to protect their anonymity). Finally, in the special section, Robert Veatch, one of this country's leading authorities in medical ethics, gives his evaluation of the operation.

Elsewhere, we provide accounts of how other parts of the denomination are responding to dramatic change and growth: inside China, the General Conference insurance company, the Adventist Health System/U.S., and the association of Adventist religion teachers in North America.

—The Editors

From the Editor

'You Are My Witnesses'

By Roy Branson

Certain events largely define who we are. Those moments when we decide the destiny of others particularly establish our identity; they declare to the world and to ourselves just what sort of people we understand ourselves to be. Two seemingly disparate events are defining Adventism today: the infant heart transplants at Loma Linda University, and the deliberations at the 1985 Annual Council concerning the role of women pastors, particularly in North America.

Fundamental to Christianity is a special commitment to the vulnerable, not only responding to their needs but respecting their dignity as people as well. In the next few months, we will be permanently affected by how two groups of leaders within Adventism wield their power over those who have very little: physicians treating desperately sick infants and church officials deciding the role of women in the church.

Baby Fae

The Baby Fae transplant is the first time since 1844 that an Adventist event in America has also been a national event. It is much more than a medical innovation; it is also a moral statement, an embodiment by Adventist physicians of moral and religious values. What Adventist physicians did in Loma Linda attracted American—indeed, international—attention because the public sensed that to some extent their understanding of themselves as individuals and as a society lay in the hands of the physicians in Loma Linda. Reproduc-

tions of reports and editorials from all over the world (even when reduced to three-quarter size) fill 192 pages of a special edition of the *Loma Linda University Observer*. Editorials and essays in *The Christian Century*, *Chicago Tribune*, *Los Angeles Times*, *New York Times*, *Wall Street Journal*, *Washington Post*, *Time*, the Vatican's *L'Osservatore Romano*, among many others, regarded the Baby Fae operation as a moment for contemporary society to reflect on what it considers human life to be, how it respects the dignity of non-human life, and how it protects individual choice.

Leonard Bailey has announced his intention to continue performing baboon-to-human heart transplants in infants with hypoplastic left-heart defects. The Loma Linda University Medical School has added to its faculty a national authority in the blood- and tissue-typing necessary for organ transplants and is establishing a center for immunological studies. Loma Linda clearly plans to remain prominent in the field of infant heart transplants. That means the university—and therefore, Adventists—will inevitably be at the center of public debates about medicine, ethics, and public policy.

Already, since the operation, the system for obtaining human infant hearts for transplants has been improved. But if such human hearts are actually to be transplanted into future Baby Faes, national and state regulations regarding the care of terminally ill infants may have to be revised. Undoubtedly this will be one of the topics studied by a blue-ribbon commission just appointed by Ronald Reagan to investigate the nation's programs for organ transplants. Other pub-

lic bodies are likely to conduct hearings to review national policies governing the treatment of animals used in experiments. Loma Linda may well be asked to provide testimony. The emergence of the Adventist Health Systems/U.S. as possibly the largest non-profit health-care system in the country will no doubt mean Adventists will have frequent occasions to address the increasingly pressing moral dilemma of how to allocate scarce medical resources.

Adventists should welcome these opportunities to participate in discussions of how society defines itself. Happily, at this time when it has been thrust into prominence, the Adventist community has encouraged not only the physicians who are advancing medical knowledge, but also a widening circle of theologians and ethicists who are already contributing to the public discussions raised by the Baby Fae operation. The most visible evidence is the recently established Loma Linda University Center for Christian Bioethics.

But if Adventists expect society to listen to their discussions of ethics, society will have to see Adventists act ethically. Much now lies in the hands of physicians at Loma Linda, and whether their attempts to save the lives of infants through innovative heart transplants are perceived as using power to strengthen, not manipulate, the weak and vulnerable. Physicians at Loma Linda have to provide adequate assurance to the public that enough information has been given to parents before they consent to their babies receiving experimental surgery. Just as important is establishing clear and convincing evidence from animal research and the clinical experience with Baby Fae that a baboon-to-human heart transplant can actually be offered to desperate parents as a therapy with as good a chance for success as any therapeutic alternative. If a better procedure exists, it must be tried first or persuasive reasons given why it could not be used in a specific case. (See the special section on Baby Fae in this issue.)

If Adventist physicians at Loma Linda

become as widely known for their embodiment of the highest ethical ideals in carrying out medical experiments as they have for performing the first baboon-to-human infant heart transplant, they may catapult the Adventist community to a new level of involvement in society. Baby Fae may come to be known as a turning point in not only American medicine but also in the Adventist Church.

Women in Ministry

While the identity of the Seventh-day Adventist community is being stamped by how Adventist physicians use their medical expertise to treat infants, their most vulnerable patients, we are also being shaped by those in our church with ecclesiastical authority. How they decide to treat those women who have prepared themselves to serve the church as ministers will epitomize their attitude toward women in general. And how Adventists regard women expresses how they respect the dignity of all people.

Over a decade after the topic was first studied by our church, officials of the denomination are again seriously considering ordination of women. Even before a church-wide policy on ordination of women to the pastoral ministry is decided, the 1985 Annual Council will be acting on recommendations from the North American Division as to whether women pastors in their field may conduct baptisms.

In 1974, a 23-person General Conference committee, led by the vice president who was chairperson of the Biblical Research Institute, and coordinated by that institute's director, declared that "we see no significant theological objection to the ordination of women to Church ministries," and recommended that "the ordination of women to the gospel ministry be considered, if possible, by the 1975 General Conference Session." In 1976, the General Council of the

Biblical Research Institute voted that "it sees no serious theological objection to the ordination of women to various offices, including the ministry" (see *Spectrum*, Vol. 15, No. 3). Since then, that conclusion has never been challenged by any official denominational group.

For some time, women in North America have received their requisite Master of Divinity degrees from the Seventh-day Adventist Theological Seminary at Andrews University and have successfully pastored. But while their male classmates have received ministerial licenses and have been ordained, these women, simply because they are women, have not (see articles on the 1984 Annual Council in the *Adventist Review* (Nov. 8, 1984) and *Spectrum* (Vol. 15, Nos. 2,3 and 4).

The 1985 Annual Council has the opportunity to demonstrate that Adventists are working to overcome discrimination based on race or sex. The Annual Council can authorize women pastors in North America to baptize wherever a conference feels that they would strengthen the work of the church. Such an action by the Annual Council would not require any other division, union or conference to do the same, but it would allow parts of Adventism to progress now toward full equality for women in the pastoral ministry (see the recent recommendation of the Andrews Society for Religious Studies discussed in this issue).

The Adventist Church tolerates diverse practices. For example, Eastern European members in good standing send their children to school on Sabbath, and teachers in African Adventist schools receive salaries from the government. Members in some parts of the world church would think it immoral if the world church forced them to tell their daughters that the Adventist Church—in principle—considered them unfit ever to be full-fledged ministers. Surely Adventists can accept some parts of the

world church affirming the equality of women by first approving their conducting of baptisms and eventually welcoming them as ordained ministers of the gospel.

People outside the Adventist community will certainly be watching to see whether we reject women who are as well-qualified and -educated as men from performing the same pastoral duties as male pastors, just because they are women. But more important than the effect on others is what such a decision would do to us. The pastoral ministry has always been open to ordination of persons of all nationalities and races. (Consider how offensive it would be if the Adventist Church excluded certain ministers from baptizing or receiving ordination simply because they were black or Oriental.) If we discriminate on the basis of sex, we will have betrayed our Adventist heritage of inclusiveness, which is based on the New Testament principle of oneness in Christ.

Adventists are not used to being regarded as powerful and therefore accountable for what they do. But the public, realizing with some surprise that Adventist health institutions are leading society into uncharted waters, is saying that it wants to know who Adventists are. In the next few months, church officials have the opportunity to reveal by their decisions that we are a people who respect the dignity of individuals, not only outside but inside the church; that we recognize equally the contributions of men and women at all levels of our church.

This may well prove to be the time when American society begins regarding the actions of Adventists and their institutions as making a genuine difference. This may also be that moment when Adventists sense that how they embody Christianity in society is truly significant, that the mission of Seventh-day Adventism is certainly to invite individuals to accept the gospel, but also to demonstrate how Christianity can shape a complex, technological world.

Loma Linda Says Yes: Anatomy of a Decision

Bruce Branson

The following essay is based on an address by Bruce Branson, M.D., chairperson of the department of surgery at Loma Linda University, to the Washington, D.C., chapter of the Association of Adventist Forums, held at Takoma Academy, and to the Kennedy Institute of Ethics at Georgetown University in November 1984. Also participating in the Takoma Park discussion was Richard Sheldon, M.D., chairperson of the Institutional Review Board, Loma Linda University.

—The Editors

On Friday morning, October 26, 1984, Baby Fae became the first infant to receive a primate heart transplant. She did not suffer an immediate rejection. In fact, Baby Fae survived 20 days—longer than the first human heart transplants in Cape Town and at Stanford University, and five times longer than any previous primate-to-human heart transplant.

Around the globe, radio, television and over 8,000 newspaper articles followed her progress, discussed the scientific validity of the research conducted by Leonard Bailey, M.D., and explored the ethical questions raised by the operation. Recognizing the public's valid interest when bold new therapy is introduced, Loma Linda University and its Medical Center carefully considered both the science and the ethics of the primate-to-human transplant. The extensive institutional preparation for Baby Fae's operation is the subject of this article.

The first pertinent fact was the extent of need. When babies are born with an aorta, aortic valve and left heart structures that fail to develop normally, most die during the first week of life; very few survive as long as one month and all die if surgery is not performed. In North America, this condition, hypoplastic left-heart syndrome (HLHS), is the cause of 25 percent of all deaths from heart disease during the first month of life.

Another factor is the outcome of alternative therapies for this condition. Over the years, several different types of surgical reconstructions have been attempted by various investigators, but only brief temporary benefit with isolated short-term success has been achieved.

In an editorial in the November 1, 1984, issue of *The American Journal of Cardiology*, William C. Roberts, M.D., summarized the situation by stating, "Operative therapy, thus far, has been unsuccessful. Cardiac transplantation is probably the only useful operative procedure." Attempts to transplant newborn human hearts into infants had been made twice in the United States prior to the Baby Fae operation—once in New York and once in Texas. In each case, the infants lived only a few hours.

Human newborn heart donors are rarely found. Most adult human heart donors come from individuals who have sustained brain death as a result of accidents. Since traumatic brain death rarely occurs in newborns, human infant heart donors are vir-

tually unobtainable. Bailey proposed to study the possibility of using animal donors as a source for heart replacement.

Bailey received his specialty training in general and cardiothoracic surgery at Loma Linda University. During further training in pediatric heart surgery at the Hospital for Sick Children in Toronto, Canada, he became deeply concerned with the inevitable deaths of infants born with HLHS. When he returned to Loma Linda University Medical Center from Canada, Bailey set up a special intensive care unit for infant heart surgery patients. Loma Linda University Medical Center became designated by the state as the referral center for high risk obstetrical patients and neonatal intensive care. Its current average census of over 50 neonatal infants in its intensive care unit makes it one of the largest in the western United States. Consequently, an exceptionally large number of infants with congenital heart disease have been referred to Loma Linda. Bailey, subsequently joined by John Jacobson, M.D., who also trained in Toronto in pediatric heart surgery, achieved survivals in progressively smaller newborns and even in infants born prematurely. Bailey's technical virtuosity and personal

attention to every detail of the postoperative management were key elements in the survival of these extremely small infants.

At the same time, Bailey pursued his research interest in the possibility of perfecting cross-species (xenograft) heart transplantation. Over a period of seven years, Bailey performed nearly 150 animal heart transplants, some between different breeds of goats, and others between sheep and goats. Normally, such transplants of foreign tissue are strongly rejected, but Bailey's hopes for overcoming this barrier were based on

(a) the relative immaturity of the newborn immune system,

(b) better control of rejection by newly-available Cyclosporine,

(c) supplementary doses of steroids and other immunosuppressants, and

(d) careful monitoring of Cyclosporine blood levels to minimize toxicity.

In transplants between different breeds of newborn goats, Bailey showed that the transplanted heart grows and matures in the recipient and that the circumference of a sutured vessel expands to meet the needs of a growing animal. Subsequently successful heart transplants were obtained between newborn sheep and newborn goats with sur-

Overview of Primate-to-Human Transplant

In the early 1960s, Keith Reemtsma, M.D., at Tulane University, transplanted chimpanzee kidneys into humans; one patient survived for more than six months with a functioning kidney. Thomas Starzl, M.D., at the University of Colorado, transplanted baboon kidneys into humans and obtained survivals of a few weeks. These early cross-species transplants led James Hardy, M.D., of the University of Minnesota, to perform the first primate-to-human transplant in a patient dying of end-stage cardiac disease; the small primate heart could not handle the circula-

tory load and ceased functioning in a few hours. In South Africa two subsequent primate-to-human heart transplants were attempted in 1977 by Christiaan Barnard, in an attempt to keep patients alive until a human donor could be found. Barnard reported that the primate hearts functioned adequately for two days in the first patient and three-and-a-half days in the second, but both patients died from multiple system failure. Neither Cyclosporine nor current advanced tissue typing techniques were available when these varied cross-species heart transplants were attempted.

vivals up to five-and-a-half months. These extended survival times in cross-species newborn heart transplants are unprecedented. Bailey gave periodic reports on his research to the department of surgery at Loma Linda University and to a series of national and international conferences on cardiac surgery.

1983

Bailey's increasing success in xenograft heart transplants led him in August of 1983 to submit a proposal to Loma Linda University's Institutional Review Board (IRB) that he transplant size-matched immature primate (baboon) hearts into infants born with fatal HLHS.

The IRB at Loma Linda University was organized in the early 1970s according to guidelines established by the National Institutes of Health. The task of the IRB is to ensure that research involving human subjects offers appropriate data in proportion to potential risks and that careful, legally effective informed consent is obtained from the subject or the subject's legally authorized representative. The board is made up of physicians, dentists, lawyers, nurses, dietitians, psychologists, administrators, ethicists, medical record librarians, chaplains, educators and sociologists. The IRB is made up of Adventists as well as non-Adventists, and includes individuals not connected with Loma Linda University as well as university employees.

Between August and November 1983, the IRB debated Bailey's proposal to begin clinical trials. They requested more data on his animal research and suggested improvements in the proposed consent form. Initial one-year approval was granted in early November 1983 by a majority vote of the IRB with the provision that any substantive changes or additions to the research protocol be resubmitted for review and approval. In that same month, Cyclosporine,

so important in preventing rejection, was released by the Food and Drug Administration for clinical use. Previously, Cyclosporine had been limited exclusively to research investigation.

On November 23, 1983, the first of a number of institutional, departmental and academic committee reviews took place. At an administrative meeting called by Harrison Evans, M.D., vice president for medical affairs at Loma Linda University, Bailey requested and received assurance from the administration of Loma Linda University Medical Center that it would fund five xenograft heart transplants for newborns dying of HLHS. At this meeting, a review of the protocol by external scientific consultants was advised. Subsequently, key executive members of the board of trustees of Loma Linda University Medical Center were informed by private and informal discussion of the proposed xenograft operation.

Over the next few months, the departments of surgery and pediatrics again reviewed the scientific merits of Bailey's clinical research proposal. John Mace, chairperson of the department of pediatrics, appointed an ad hoc committee to work with Bailey on criteria for the selection of a recipient of the proposed heart transplant and on details of nonsurgical pediatric care. The group included neonatologists, pediatric cardiologists, nephrologists, allergists, neurologists, and a specialist in pediatric infectious diseases. At the invitation of the pediatricians, Robert Ettinger, M.D., transplant immunologist from the University of California at Los Angeles, conducted an external review and made a number of recommendations.

Winter/Spring 1984

In early February 1984, as chairperson of the department of surgery, I asked Jack Provonsha, M.D. Ph.D., chairperson of the hospital ethics

committee, to consider several areas of ethical concerns, including the financial costs in relation to institutional resources, the future quality of life of the research subject and the potential difficulty of explaining scientific concepts to parents in an understandable manner so they would be able to provide an adequately informed consent. Hospitalization for four to six weeks was expected to cost approximately \$30,000 for each transplant, about the same as adult heart transplants at Stanford University. However, complications which might occur could significantly increase that figure. Long-term Cyclosporine medication to control cardiac rejection might also be complicated by kidney damage, which over a period of time might eventually require kidney transplantation.

We also wondered about the emotional impact on the parents. Would it be harder for the parents if their child were to die within six or nine months from graft rejection rather than a few days after birth, before they became strongly attached to the infant? Of course, the possibility of obtaining a human heart donor for an infant six months of age would be much greater than for a newborn; therefore, the primate-to-human heart transplant might serve as a bridging operation until a human heart donor might be found.

I also mentioned other questions that were being raised by some scientists who perceived the higher primates as being closer to humans and therefore in a different category from animals raised for food. Does a group steeped in the sacrificial system of the Judeo-Christian tradition have less sensitivity to the idea of sacrificing an animal for the benefit of a human than a scientific humanist or a follower of Eastern ideologies and philosophy?

The alternative, of course, to attempts at surgical repair of HLHS is certain death for the infant.

Provonsha has reported that as it considered these difficult questions, the ethics committee held paramount the concept that

the benefit from new clinical research must outweigh the potential risks. Ultimately it seemed to the committee that a primate xenograft offered at least as great and possibly greater therapeutic hope than previous rarely-successful surgical reconstructions (such as the Norwood procedure) or a human heart transplant for which newborn heart donors were virtually nonexistent. Most important was to insist that therapeutic goals be sought in addition to purely experimental ones.

Meanwhile, Bailey submitted an abstract of his xenograft heart transplant research to Jack G. Copeland, M.D., professor and chief of the section of cardiovascular and thoracic surgery at the University of Arizona and president of the International Society for Heart Transplantation. In a letter dated February 17, 1984, Copeland wrote that Bailey's paper on cardiac xenotransplantation had information of great merit and stated: "... I think infant heart transplants should be tried and see no reason that they should fail."

The transplant committee of Loma Linda University Medical Center met on February 21, 1984, to consider clinical details of Bailey's proposal for cardiac xenotransplantation. Theodore Mackett, M.D., chairperson of the transplant committee, submitted to the department of surgery a report of the committee's discussion, which included moral and ethical considerations, analysis of the animal research data, and a suggestion that either Norman Shumway, M.D., or Stuart Jamieson, M.D., from Stanford University conduct a site visit to review the project.

Six days later, on February 27, 1984, the department of surgery again reviewed the progress of Bailey's research. Bailey noted the xenograft efforts by other pioneers such as James Hardy, M.D., Keith Reemtsma, M.D., and Thomas Starzl, M.D., and reviewed recent advances in immunology, tissue matching, and newer methods of rejection control. During vigorous and challenging debate, members of the department of surgery made a number of sugges-

tions, including the possible benefit of irradiating the donor heart, the advisability of performing cardiac transplants between two different species of primates before moving to the human, and the possibility of testing human-primate transplant tolerance by transplanting a cadaver human newborn heart to a baboon.

Bailey noted that transplantation between the baboon and other species of primates was difficult since most other primates were considered endangered species and were thus not available for experimentation, with the possible exception of the chimpanzee. However, the chimpanzee breeds very poorly in captivity, and since one of the bases for Bailey's expectation for success included the relative immaturity of the newborn immune system, the likelihood of obtaining adequate numbers of immature chimpanzees for cross-species transplanta-

tion was remote. The suggestion for transplanting a cadaver newborn heart to a baboon would be difficult to carry out because of the great size disparity between the larger human newborn heart as compared to the newborn baboon heart, and successful transplantation from human to baboon would not necessarily ensure success of transplantation in the opposite direction. Bailey's surgical colleagues, who had contributed the bulk of the funding for his research, urged him to continue his program but not to proceed with clinical implementation until review by consultants from outside Loma Linda University.

On March 7, 1984, Stuart Jamieson from Stanford University made a site visit to Loma Linda. At Stanford, Jamieson has worked for many years with Shumway in the adult heart transplantation program. He has also done extensive laboratory research in

Research Reports by Leonard Bailey

Bailey, L.L., Takuchi, Y., Williams, W.B., Trusler, G.A., Mustard, W.T.: Surgical management of congenital cardiovascular anomalies using profound hypothermia and circulatory arrest. Analysis of 180 consecutive cases. *Journal of Thoracic and Cardiovascular Surgery* 71:485-492, April 1976.

Bailey, L.L., Freedom, R.M., Fowler, R.J., Trusler, G.A.: Non-operative management of late failure of a Glenn anastomosis. Transvenous Wafer Occlusion of patent superior vena cava-right atrial junction. *Journal of Thoracic and Cardiovascular Surgery* 71:691-694, May, 1976.

Bailey, L.L., Jacobson, J.G., Vyhmeister, E., Petry, E.: Interruptive aortic arch complex: Successful total correction in the neonate. *Annals of Thoracic Surgery* 25:66, January, 1978.

Bailey, L.L., Laughlin, L.L., McDonald, M., Petry, E.L.: Corrected transposition: An approach for repair of associated intracardiac malformations. *Journal of Thoracic and Cardiovascular Surgery* 75:815, June 1978.

Laughlin, L., Bailey, L., Willis, W., et al: Myocardial preservation: A comparison of local hypothermia with and without cold cardioplegia. *Journal of Thoracic and Cardiovascular Surgery* 80:289-292, August 1980.

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Bailey, L.L., Petry, E., Doroshov, R.W., Jacobson, J.G., Wareham, E.E.: Biologic reconstruction of the right ventricular outflow tract: Preliminary experimental analysis and clinical application in a neonate with Type I truncus arteriosus. *Journal of Thoracic and Cardiovascular Surgery* 82:779-784, November 1981.

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Bailey, L.L., et al: Orthotopic cardiac transplantation in the Cyclosporin-treated neonate. *Transplantation Proceedings* 15(4): 2956-2959, Suppl, 1, December 1983.

Bailey, L.L., Ze-Jin, L., Roost, H., Jolley, W.: Host maturation after orthotopic cardiac transplantation during neonatal life. *Heart Transplantation* (3):265-267, May 1984.

Bailey, L.L., Jang, J., Johnson, W., Jolley, W.: Orthotopic cardiac xenografting in the newborn goat. *Journal of Thoracic and Cardiovascular Surgery* 89:242-247, February 1985.

cardiac and heart-lung transplantation in primates. Jamieson reviewed Bailey's work in detail and in a written report to Bailey stated:

"I am . . . enthusiastic about your ambitious proposal which I do *not* believe is ill-conceived or irresponsible. Clearly at a time when we are facing a critical shortage of donors, and in particular donors in the pediatric group are almost impossible to obtain, it behooves us to investigate the possibility of once more turning to xenotransplantation."

Jamieson advised that it would be important to prevent a baby's immediate death as a result of rejection of the baboon heart by pre-formed antibodies in the baboon to the human model. In previous experiments in cross-species transplantation, immediate (hyperacute) rejection had sometimes been noted in which the transplanted organ was rejected violently within hours, or even before the operation could be completed.

Jamieson suggested that such a possible hyperacute rejection could be ruled out by perfusing an isolated baboon heart with oxygenated human blood using a heart-lung machine. If the baboon heart could be kept beating for 12 hours with perfusion by human blood without showing signs of immediate rejection or abnormal microscopic findings suggesting rejection, then there would be hope for legitimate clinical application. In a later interview with a reporter from the *New York Times*, Jamieson stated that he was impressed by the work that the team at Loma Linda University had done. He felt the problem had been approached systematically and conscientiously and he strongly supported the scientific procedures used by the Loma Linda doctors. Elsewhere Jamieson has stated that his suggestion for the isolated baboon perfusion was one of the few recommendations he made because Bailey's animal research had been so extensive.

Over the next few weeks, Bailey carried out the experiments proposed by Jamieson and, utilizing blood donated by various

members of the research team, demonstrated that the isolated baboon heart could be perfused with human blood without sign of the feared hyperacute rejection.

While Bailey was carrying out Jamieson's research recommendations, a medical meeting was being held in China in the spring of 1984, which was attended by Ralph Harris, M.D., a nephrologist on the ad hoc committee of the department of pediatrics. While attending the China medical meeting, Harris heard Sandra Nehlsen-Cannarella's discussions on complex problems in immunology. Nehlsen-Cannarella, Ph.D., had

"I'm enthusiastic about your ambitious proposal which I do not believe is illconceived or irresponsible. Clearly at a time when we are facing a critical shortage of donor, and in particular donors in the pediatric group are almost impossible to obtain, it behooves us to investigate the possibility of once more turning to xenotransplantation."

**—Stuart Jamieson, M.D.
Stanford University**

trained under Sir Peter B. Medawar, who received a Nobel prize in 1960 for his studies on modification of the rejection of skin grafts between species. During a private conversation, Harris sought Nehlsen-Cannarella's opinion on the immunological aspects of Bailey's research proposal. Upon her return to New York, Nehlsen-Cannarella sent a long letter to Loma Linda in which she supported Jamieson's proposal for isolated perfusion of the baboon heart with human blood and also suggested a number of additional specialized serum and cellular tissue matching studies.

In May 1984, Bailey presented his cardiac xenograft research to the Western Thoracic Surgical Association in Maui, Hawaii. Craig Miller, M.D., associate professor of cardiovascular surgery at Stanford University,

subsequently notified Bailey that his paper on sheep-to-goat heart transplantation had been accepted for publication in the *Journal of Thoracic and Cardiovascular Surgery*.

Summer/Autumn 1984

During the last week in August 1984, Nehlsen-Cannarella presented a seminar at Loma Linda University on the subject of transplantation immunology and agreed to participate in ongoing laboratory and clinical research. During the next three months, the results of the preliminary tissue typing studies suggested by Nehlsen-Cannarella proved to be most encouraging. The blood bank of San Bernardino participated by screening units of blood for anti-baboon antibodies and identifying units of human blood which could be safely used during the primate-to-human xenograft heart transplant. Bailey reviewed and completed treatment and procedure protocols with the cardiac surgery nursing staff, the operating room nurses, the department of anesthesiology, the public relations office and the infectious disease committee. He conferred with campus security regarding protection of the animal quarters housing the baboon colony. The updated research protocol and revised consent form were submitted to the IRB in late October 1984 and were approved.

During the third week in October, a baby with congenital heart disease was referred to the Loma Linda University Medical Center from Barstow. An echocardiogram confirmed the diagnosis of HLHS. The neonatologist, Douglas Deming, M.D., explained the lethal nature of this congenital heart deformity to the mother, along with the limited options available, including the rarely successful two-stage palliative Norwood procedure. Bailey was out of town at the time, but when he returned, the mother was contacted by phone. She was offered the

additional option of returning to Loma Linda to discuss with Bailey the possibility of primate-to-human heart transplantation.

On October 19, 1984, after consultation with the pediatric department and with concurrence of the School of Medicine and Loma Linda University Medical Center administration, the chairperson of the department of surgery authorized Bailey and his team to proceed with the necessary tissue typing in anticipation of performing the transplant. I consulted with the anesthesiologists and informed them and the operating room personnel that the operating room was cleared for Bailey's cardiac xenotransplant, and the detailed procedure protocols were set in motion.

Nehlsen-Cannarella flew out to Loma Linda from New York and supervised the meticulous week-long process of tissue typing and comparing Baby Fae's tissues with individual baboons in the primate pool, using human volunteers and the infant's parents as controls for comparison. During this same week, while Baby Fae was placed on life support systems, Bailey had a series of extended discussions with the baby's family regarding the operative and nonoperative options available. With the assistance of slides and drawings, Bailey explained the primate-to-human heart transplant proposal. He also offered the mother the option of the experimental Norwood procedure. In an interview given to the press at the time of the Baby Fae transplant, Norwood stated that he had done approximately 100 first-stage procedures for HLHS. While it is true that he obtained a 45 percent survival rate of the first stage, of those 45 survivors, only four had become candidates to undergo the second stage; and of those four, two had survived the second-stage procedure. At the time, therefore, only two percent of the original 100 had survived both stages. Aside from Boston, no other pediatric heart surgery center has been able to achieve significant numbers of survivals using the Norwood procedure. Baby Fae's mother indicated that she did not wish to

pursue that type of experimental option.

On October 23, Bailey again discussed with both biologic parents all the issues confronting the baby in the presence of four witnesses, including an attorney, a patient representative and two nurses. Both parents signed the IRB-approved consent form. The following day, the board of trustees of Loma Linda University Medical Center held a transcontinental telephone conference, during which they were told of the impending primate-to-human heart transplantation. At a special meeting of the executive committee of the medical staff of Loma Linda University Medical Center on October 25, Bailey and Nehlsen-Cannarella summarized the week-long blood and tissue typing and immunologic studies on Baby Fae. The tests indicated that one particular baboon out of the pool of available primate donors provided a remarkably close match. The infant's father was the only match better than "Goober," the baboon donor finally chosen. With this encouraging indication of significant therapeutic hope for this particular infant, the executive committee approved the transplant.

The actual operation on Baby Fae went very smoothly. She did not suffer immediate rejection. Bailey directed her postoperative care with the support of specialists from a variety of disciplines in surgery, pediatrics, hematology, immunology, and infant heart surgery nursing care. In keeping with the international outreach for which Loma Linda is known, the daily staff conference included 16 to 18 specialists from the United States, Mexico, South Africa, Vietnam and England. Although the majority were members of the Seventh-day Adventist Church, the team also included representatives of the Buddhist, Congregationalist, Jewish and Mormon faiths. Messages of support came from many of the major medical centers with the most experience in cardiac surgery and organ transplantation, including James Hardy at the University of Mississippi, Keith Reemtsma in New York, Johns Hopkins University, the Cleveland Clinic, the Hos-

pital for Sick Children in Toronto, Stanford University, and centers in Europe and other parts of the world. In an article for the *Cape Times* of South Africa for November 26, 1984, Christiaan Barnard concluded a discussion of Baby Fae's surgery by stating:

"The problem faced by Baby Fae's surgeons is that her situation was desperate. . . . It is lonely out there at the edge of human knowledge, and there are no prizes for losing. Baby Fae's doctors did their skillful best with the odds given them. For that reason, gentlemen, I salute you."

Since the Baby Fae surgery, referrals of potential infant and newborn donors have increased; essentially, a new potential donor population has been identified.

Shortly after Baby Fae's operation, there was a press report that an infant human heart had been available in Los Angeles the day of her surgery, but that Loma Linda University had not sought a human donor organ. Further investigation revealed that the Los Angeles donor heart was not available until 12 hours after the completion of Baby Fae's surgery, that the donor was two months of age, and that the heart was far too large to be used for Baby Fae.

Subsequently, Theodore Mackett, chairperson of the transplant committee, inquired whether a newborn human heart donor had been available during the 12 months preceding Baby Fae's operation. The Regional Organ Procurement Agency in Southern California stated that the availability of newborn hearts was so rare that no statistics had been maintained to date. However, since the Baby Fae surgery, referrals of potential infant and newborn donors have increased substantially; essentially, a new potential donor-recipient population has been identified since the Baby Fae operation. Anencephalic infants have not been

considered to date because of conflicting problems involving the "Baby Doe" legislation, but new criteria for legal salvage of organs from these anencephalic infants might provide a hitherto unused source of newborn human heart donors.

The department of surgery has requested and been granted approval from the IRB for an initial search for a possible human donor to be added to the transplant protocol for infants in the future who may require cardiac transplantation for HLHS.

Many poignant messages have come from parents of infants who have died because of HLHS. In letter after letter, these parents have written how much they would have

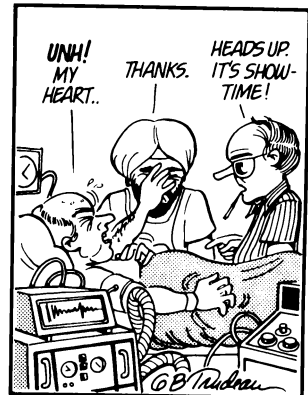
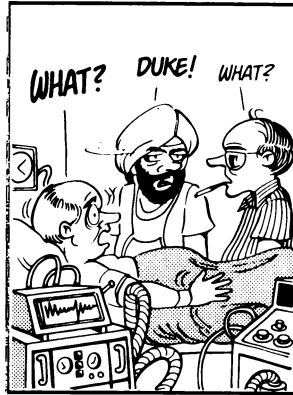
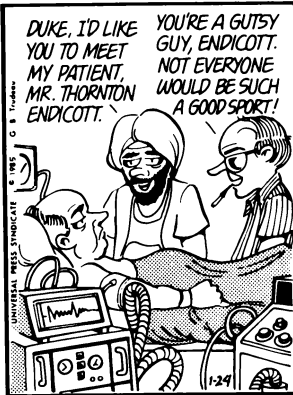
given to have had a little more time with their child and have urged Bailey to continue the important research.

The research program will go on. The large amount of information gained from the experience with Baby Fae's operation will be incorporated into updated therapeutic procedures to be reviewed by institutional review committees. As a result, infants born with hypoplastic left heart syndrome will have a better chance of living.

As Bailey said, "The Baby Faes and their parents are the real pioneers. The last thing her mom said to me was not to let this experience be wasted. We should honor that request."

Doonesbury

BY GARRY TRUDEAU



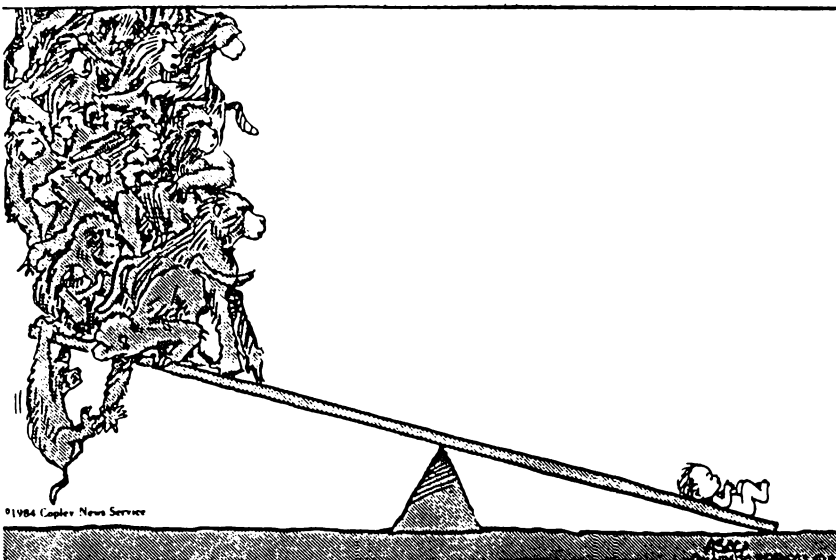
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Second Opinions



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"Of course, in certain quarters our work isn't being met with unqualified enthusiasm . . ."



From Fae to Schroeder: The Ethics of Allocating High Technology

by Robert M. Veatch

The implant of an artificial heart into the chest of William Schroeder came days after surgeons transplanted a baboon heart into Baby Fae. The juxtaposition cries out for an ethical comparison. Some may argue that both are immoral tampering with nature or the irresponsible use of resources. Others may affirm both as heroic but required efforts to preserve human life wherever possible. I am inclined to look for the differences and have tentatively concluded that, especially if one approaches the problem from the standpoint of Judeo-Christian ethics, one procedure is far more likely to be justified than the other.

In analyzing Baby Fae's surgery, four different arguments have been heard. Each might account for a difference between the two cases. First, Baby Fae's case involved a xenograft, an inter-species transplant. It is conceivable that intermixing two distinct species could be seen as violating some moral law of nature, making the Fae procedure morally worse. I am not inclined, however, to find the difference here.

Second, since Baby Fae's surgery involved

a xenograft, an animal had to be sacrificed. Some advocates of animal rights might find a critical difference here. Such a criticism, however, calls into question any use of animals for human purposes. If any sacrifice of an animal is ever justified, it would surely be one where an identifiable human being stands a chance to be saved from the sacrifice of only one animal. I am not inclined to find the difference here.

Third, some have argued that Baby Fae could not consent to the experiment attempted on her while William Schroeder could. The parental permission to operate has been questioned. There is some public doubt that the parents had adequate information about the alternatives. After a recent visit to Loma Linda, including conversations with people involved in the review process, I have no reason to suspect that consent was inadequate. In fact, I suspect it was of far higher quality than the consent for most surgical procedures, whether innovative or routine. We shall have to await the public release of the review of the Office for the Protection from Research Risks, which is part of the National Institutes of Health, before reaching any more firm conclusion. In any case, I assume that adequate consent based on the duty to communicate what the parents would reasonably want to know would be a minimal necessary condition for ethically acceptable surgery.

Robert M. Veatch is a professor of medical ethics at the Kennedy Institute of Ethics, Georgetown University, Washington, D.C. Among the books he has written are *A Theory of Medical Ethics* (Basic Books, 1981), *Case Studies in Medical Ethics* (Harvard University Press, 1977), and *Death, Dying and the Biological Revolution* (Yale University Press, 1976).

Some have gone on to argue that even if the parents did have adequate information, they did not have the right to volunteer their child for a procedure so experimental that it could be said that it was undertaken for the knowledge gained rather than for the benefit of the patient. I am inclined to reject this basis for a moral difference as well. We are increasingly coming to the conclusions that parents, in making medical decisions for their wards, must attempt to approximate the ward's interests. A parental decision that the xenograft best served their child's interests does not strike me as totally unreasonable. We are increasingly coming to the conclusion that society should not insist that the parents have made the most reasonable choice. Their choice should be tolerated according to this view, provided it is a choice within the realm of reason.¹ Although the most reasonable parental deci-

Even if the animal rights issues and consent problems are solved, is it unethical to spend hundreds of dollars on exotic, high technology care when others in our society are doing without the basics of medical care?

sion might have been against the surgery on the grounds it did not serve the baby's interests, I am not persuaded that the parental decision was so unreasonable that it should have been overridden. Thus three unconvincing arguments support Schroeder's implant over Fae's transplant.

That brings us to the fourth argument raised by the two transplant cases: the argument about the ethics of resource allocation. This I take to be the most critical moral problem. A number of people have suggested that even if the animal rights issues and consent problems are solved, it is unethical to spend hundreds of thousands of dollars on exotic, high technology care when others in our society are doing without the basics of preventive care, maternal and child health services and other basic medi-

cal needs. This argument is usually offered against experimental transplant surgery without regard to any differences between Fae and Schroeder. It is that argument that deserves further attention.

Such arguments rest fundamentally on a cost-benefit reasoning that is insensitive to basic questions of social justice and, therefore, incompatible with the Judeo-Christian tradition. The observation that appears to drive the critics of expensive, high technology medical interventions is that more good could be done if the resources currently invested in the Baby Faes and William Schroeders of the world were spent on primary care. Assuming that is true, however, it does not follow that care should be so diverted. The hidden moral premise is that net utility in aggregate should be maximized as a matter of social policy even when aggregating utility masks any consideration of the distribution of benefits and harms. While that may be good act utilitarianism, it violates the moral insights of the Judeo-Christian tradition.

I have just completed a book analyzing the meaning of justice within that tradition. The arguments cannot even be summarized here. My conclusion, however, is that tradition clearly and consistently favors an egalitarian principle of justice over a principle that attempts to maximize aggregate net utility. Although the application of this to health care is complex, a case can be made that the egalitarian principle of justice in the Judeo-Christian tradition requires that, whenever possible, an individual be given an opportunity for health equal to that of any other individual. That probably means that there are enough resources for both primary prevention and high technology. If a choice must be made, however, the resources should go to the least well off. According to egalitarian justice, primary care would get priority only if those who did not get it would be worse off than those needing, but not receiving, the high technology interventions. What would that mean for the the Fae and Schroeder cases?

It might be argued that both Baby Fae and William Schroeder were inevitably dying without surgery and that therefore they each stood in the highest possible priority for medical interventions under an egalitarian principle of justice. However, that argument is wrong on two grounds. First, I have argued that the Judeo-Christian egalitarian justice principle requires an equal opportunity for health, not equal health status. It is possible (although I do not have enough information to say for sure) that Schroeder (or at least some other adult potential artificial heart patients) has had considerably greater opportunity to avoid cardiac problems than Fae. This requires an examination of the beer drinking problem in the Schroeder case.

In comparing Fae and Schroeder, there is no question that Fae's well-being, viewed over a lifetime, is substantially lower than Schroeder's. As such, Baby Fae has a greater claim of egalitarian justice for the heart surgery.

It is well known that one of Schroeder's first requests, after his endotracheal tube was removed, was for a Coors beer. I see two fascinating ethical problems with that request. First, it is absolutely startling that a competent adult would feel obliged to ask another person for permission to have a beer. Had he asked about the medical consequences of drinking beer, it would have been a different matter. He did not do that, however; he asked for permission. It is testimony to the oppression of the typical patient that he not only asks someone for permission to drink a beer, but follows with blind obedience the orders of that person. I can never recommend consuming beer, but I am horrified that neither patient nor physician, nor anyone else, comprehended the offensiveness of that conversation.

While that is a more serious problem in medical ethics than it appears, it is not the

primary point of relevance to the principle of justice. It may be that Schroeder's peculiarly urgent desire for a beer has bearing on whether he has had an opportunity to be healthy in life. There were reports that Schroeder led a life that exacerbated his cardiac problems. If a patient needs medical care because he has voluntarily chosen to undergo health risks, then he has had an opportunity to be healthy. We do not have enough information to say whether this was the case with Schroeder. If it is the case, however, his squandering of the opportunity to be healthy surely affects his claim for scarce medical resources.²

There is a second way in which Schroeder has had opportunities for health beyond those of Baby Fae. On this point, I am much more sure of the facts. Schroeder was 52 years old at the time of the surgery. Most of that time he had reasonably good health. He suffers from diabetes, but until fairly recently it has not been debilitating. Baby Fae, on the other hand, lived only a few days before her surgery. From that standpoint, Schroeder had considerably greater opportunity for health than Baby Fae did.

The issue at stake is complex. Does the egalitarian principle of justice require equal opportunity for health at any given moment in time? If it does, Schroeder and Fae may have an equal claim, but then, so would a 100-year-old who is dying of heart failure. They are all equally sick. If, on the other hand, the egalitarian principle of justice requires opportunities for equal well-being over a lifetime, then Schroeder is considerably up on Fae. This form of the equality principle leads to the policy conclusion that priorities should be arranged in inverse proportion to age.³ Only this interpretation explains our intuition that if a 90-year-old and a 30-year-old could both gain five years of life from a hemodialysis machine, we would be inclined to give the machine to the 30-year-old.

I conclude that there are potentially two critical differences between Fae and Schroeder when it comes to the ethics of

resource allocation based on an egalitarian Judeo-Christian principle of justice. First, insofar as Schroeder's need for a heart is the result of voluntary lifestyle choices over which he had control, his priority is lower. It is not clear to me whether this is relevant in the present cases. If health risks are truly voluntary, however, they should be taken into account in allocating resources. Second, Schroeder has lived many good years while Fae has not. Each is presently among the

worst off medically in our society and deserves priority over those who could gain marginal benefits from primary health care interventions even if those interventions would yield greater net aggregate utility. In comparing Fae and Schroeder, however, there is no question that Fae's well-being, viewed over a lifetime, is substantially lower than Schroeder's. As such, Baby Fae has a greater claim of egalitarian justice for the heart surgery.

Endnotes

1. President's Commission for the Study of Ethical Problems in Medicine and Biomedical and Behavioral Research. *Deciding to Forego Life-Sustaining Treatment: Ethical, Medical, and Legal Issues in Treatment Decisions*. Washington, D.C.: U.S. Government Printing Office, 1983, p. 212; Veatch, Robert M. "Limits of Guardian Treatment Refusal: A Reasonableness Standard." *American Journal of Law and Medicine* 9 (4, Winter, 1984):427-468.

2. Veatch, Robert M. "Voluntary Risks to Health: The Ethical Issues." *Journal of the American Medical Association* 243 (Jan. 4, 1980):50-55.

3. Daniels, Norman. "Am I My Parents' Keeper?" *Midwest Studies in Philosophy* 7 (1982):517-540; Childress, James. "Ensuring Care, Respect, and Fairness for the Elderly." *Hastings Center Report* 14 (5, 1984):27-31.

Report of the National Institutes of Health

The report of the National Institutes of Health is reproduced in full. Certain elements of style, such as capitalization, have been modified according to our usual usage, and we have provided the title. Certain appendices—but not all—appear as boxes.

—The Editors

Background

On Oct. 26, 1984, Leonard Bailey, M.D., and the staff of the Loma Linda University Medical Center (LLU) performed a baboon-to-human infant cardiac transplant operation. The human infant recipient, known as Baby Fae, was born with hypoplastic left heart syndrome. At the time of the surgery, the infant was 14 days old. Baby Fae survived 20 days after surgery. Although the procedure was not funded by the National Institutes of Health (NIH), it was governed by policies set forth in the LLU Assurance of Compliance with Department of Health and Human Services (HHS) regulations for the protection of human research subjects (45 CFR 46). The Assurance document, approved by the Office for Protection from Research Risks (OPRR) on May 17, 1984, sets forth the LLU commitment to carry out all research involving human subjects, irrespective of the source of funding for the research, in accord with HHS regulations for the protection of human subjects. OPRR exercises responsibility on behalf of HHS for ensuring implementation and compliance with these regulations.

Shortly after the transplant operation, the director and assistant director, OPRR, had

several discussions with the chairperson of the LLU Institutional Review Board (IRB) and the LLU chairperson of the department of surgery. Following these discussions, Harrison S. Evans, vice president for medical affairs, LLU, invited OPRR to conduct a site visit at LLU for purposes of consultation and review of LLU Institutional Review Board (IRB) procedures in connection with the Baby Fae surgery and the cardiac xenograft transplantation program. In response to this invitation, several members of the OPRR staff, accompanied by the NIH legal advisor and two non-federal consultants, visited LLU on Dec. 10 and 11, 1984.

Objective of the Site Visit

The objective of the site visit was to review the baboon-to-human xenograft transplant protocol at LLU in order to determine whether it was reviewed, approved and conducted in accord with the HHS regulations for the protection of human research subjects (45 CFR 46). In order to make this determination, the site visit was designed to focus primarily on the review procedures of the LLU IRB and the informed consent process followed in the conduct of the transplant procedure. The regulations require that the IRB determine that risks to subjects are minimized, that the risks are reasonable in relation to anticipated benefits, that selection of subjects is equitable, and that informed consent will be sought and documented in accord with the regulations. (See 45 CFR 46.111, 46.116 and 46.117)

Therefore, the site visitors were to carefully evaluate the information reviewed by the LLU IRB and assess whether that information and the IRB's review of it were sufficient to enable the IRB to make the determinations which are a prerequisite to IRB approval. Further, the site visitors were to determine whether the research was conducted in accord with the requirements stipulated by the IRB.

Facts

Before permitting the baboon to human xenograft transplant research to proceed, the necessary review and approval of the research by the LLU IRB was obtained. In August 1983, Leonard Bailey submitted a research protocol entitled, "Orthotopic Cardiac Xenotransplantation in the Newborn with Diminutive Left Heart Syndrome," along with its attendant informed consent document to the LLU IRB. The protocol was initially reviewed by the IRB in September 1983, but action on it was tabled because Bailey was out of the country and, therefore, unable to answer questions raised by the IRB. In October 1983, the IRB reviewed the protocol and requested submission of additional data on the sheep-to-goat xenotransplants performed by Bailey. In November

1983, after receiving and reviewing the requested information, the IRB approved the protocol, subject to scientific and ethical review by the hospital ethics committee, the department of surgery, the department of pediatrics, the executive committee of the medical staff of LLUMC, and the advisory committee to the LLU vice president for medical affairs. These reviews were primarily scientific in nature, with the exception of the review by the hospital ethics committee.

In December 1983, the IRB reviewed the consent document and informed Bailey that changes would have to be made in order to obtain IRB approval. The IRB also requested and received information from officials of the LLU Medical Center regarding LLU's willingness to approve the project and provide for the costs associated with it. Later in December 1983, the IRB approved the revised consent document. The IRB stipulated that any changes in either the protocol or consent document would require approval by the IRB. Furthermore, the IRB required that Bailey submit a progress report at the end of one year (i.e., December 1984) at which time the protocol would undergo another IRB review, in accord with HHS regulations.

Richard Sheldon, M.D., the IRB chairperson, was in close communication with

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representatives of the other committees that reviewed the protocol. Through Sheldon, the IRB was informed of protocol changes required as a result of other committee reviews. Each of the committees reviewing the protocol was fully aware that all required protocol changes would need to be reviewed and approved by the IRB before the final protocol could be implemented.

The LLU hospital ethics committee does not have the authority to approve or disapprove research protocols, but serves to raise issues and provide advice. The ethics committee, and selected members of the LLU Center for Christian Bioethics, reviewed the xenotransplantation protocol in March 1984. At that meeting, the primary issues raised were the probability of survival and quality of the life of the recipient and whether further animal studies should precede a transplant to a human. Although the committee did not meet again on the topic, the chairperson of the committee, Jack Provonsha, M.D., Ph.D., participated in the subsequent review of the protocol by the executive committee of the medical staff of LLUMC. At the time of the site visit, Provonsha indicated that any reservations expressed by the hospital ethics committee had been sufficiently eased by information supplied by Bailey and Sheldon prior to the transplant and that he had so stated at the meeting of the executive committee.

The department of surgery instructed Bailey and his staff that the surgery facilities could not be used for the purposes of surgery under the protocol until the department of surgery approved the protocol. The department of pediatrics insisted on approval by the pediatrics ad hoc neonatal cardiac transplantation committee, as any infant to be involved in the project would be a patient under the care of the department of pediatrics. Additionally, each of these departments required that Bailey obtain scientific review of the protocol from medical experts at other institutions. Consequently Stuart Jamieson, M.D., a transplant surgeon from Stanford University, and

Sandra Nehlsen-Cannarella, Ph.D. a transplant immunologist from Montefiore Medical Center, were consulted.

Jamieson recommended that LLU perfuse several baboon hearts with human blood in order to rule out the possibility of hyperacute rejection. Nehlsen-Cannarella reviewed the protocol and the preliminary work and offered suggestions for studies prior to an actual transplant, as well as recommendations to assure cross-species compatibility. The results of laboratory studies suggested by Nehlsen-Cannarella and Jamieson were encouraging. (Subsequently, in August 1984, Nehlsen-Cannarella accepted an invitation from LLU to become an immunology consultant for the xenograft protocol.)

The site visitors were impressed with the candidness of the LLU administrators, researchers and staff, all of whom exhibited significant sensitivity to the ethical, social and scientific issues.

The department of pediatrics developed selection and exclusion criteria to be incorporated into the protocol and required changes in the consent document. The studies recommended by Jamieson and Nehlsen-Cannarella resulted in further changes to the protocol. The revised protocol and consent document, as approved by the department of surgery and by the department of pediatrics, were submitted to the IRB for review in October 1984.

As indicated above, the protocol was also reviewed by the executive committee of the medical staff of LLUMC, consisting of LLU and LLU Medical Center administrative officials. This committee examined the financial, academic, ethical and scientific aspects of the protocol. Final approval by the executive committee was granted several days prior to the transplant.

The infant Baby Fae was not born at LLU Medical Center, but was transferred there from Barstow Memorial Hospital soon after

birth. The infant was examined by several pediatric specialists from cardiology and neonatology and diagnosed as suffering from a severe case of hypoplastic left heart syndrome. The mother was informed of Baby Fae's severe heart abnormality and informed that hypoplastic left heart syndrome is usually fatal within the first week of life. LLU staff doctors explained treatment options to Baby Fae's mother, including the Norwood procedure, a palliative two-stage surgical procedure, available in Philadelphia or Boston. The possibility of a xenograft cardiac transplant was not mentioned to the mother at this time. After completion of the examination and the discussion of options, the baby's mother left the LLU hospital with the baby. Four days later a LLU pediatrician called the mother and informed her that Bailey was interested in exploring the possibility of a xenograft cardiac transplant. The mother, accompanied by the maternal grandmother, a friend of the mother and Baby Fae, returned to LLU Medical Center and met with Bailey for approximately seven hours.

The expected benefits of the procedure appeared to be overstated; specifically, the document stated that "long-term survival" is an expected possibility, with no further explanation.

Bailey explained his research to the mother, the grandmother and the friend, informing them that he could give no guarantee of success since this type of transplant had never before been attempted in a newborn. He provided an in-depth explanation of the xenograft protocol as well as information regarding his work with animal transplants. The explanation included a slide presentation as well as a description of the Norwood procedure. Bailey told them that it was unlikely that a human heart would be available for a transplant, since size-matched and histocompatible human infant hearts are rare. At the end of the session with

Bailey, the mother gave permission to begin preliminary blood tests on the infant to ascertain histocompatibility with the immature baboons then available at LLU and then left to discuss the xenograft transplant with the baby's father. The mother returned with the father the next day and Bailey repeated his in-depth explanation of the xenograft protocol. During the next few days, the parents met several times with Bailey to discuss his protocol.

On Oct. 23, 1984, the parents signed the consent document expressing their permission for Baby Fae to receive the xenograft transplant. Eighteen hours later the parents were again asked for their permission, and they again signed the consent document. The IRB was aware of the ongoing discussion between Bailey and the parents, as well as the condition of Baby Fae. The IRB was also informed of the results of the studies recommended by Jamieson and Nehlsen-Cannarella, including the immunological findings. (The tissue match between the infant and the baboon was described to the site visitors as extraordinarily close.) Final IRB approval of the revised protocol was granted on Oct. 24, 1984.

The parents were made aware that they could withdraw their permission anytime prior to the surgery. They were also informed of measures to be taken to protect the confidentiality of the family. The names of the parents have never been released by the hospital, and the hospital provided the mother with a nearby place to stay and a special entrance to the hospital so that she could avoid the large number of reporters as well as animal rights activists attracted to the hospital by the xenograft. The parents have stated in published accounts that they at no time felt they were coerced into participating in this research endeavor.

On the morning of Oct. 26, 1984, Bailey performed the xenograft transplant operation. Subsequent to the transplant, a clinical team, comprised of the approximately 20 individuals most directly involved in the care and treatment of Baby Fae, met daily to

Baby Fae Consent Form

Your new baby has been born with a very serious group of malformations involving the left side of his/her heart. Your baby's diagnosis is hypoplastic left heart syndrome. It is clear from past experience with many such babies that without surgical help, it is extremely unlikely that your baby will live beyond the first few days or weeks of life. Temporizing operations to extend the lives of babies like yours by a few months have generally been unsuccessful. We believe heart transplantation may offer hope of life for your baby. Laboratory research at Loma Linda University over the past seven years, including over 150 heart transplants in newborn animals, suggests that long term survival with appropriate growth and development may be possible following heart transplantation during the first week of life.

Drug treatment is used to reduce risk of rejection of the transplanted heart and minimize infection. A new drug known as Cyclosporin-A has, for the first time in history, made it possible to transplant hearts between very dissimilar animals with expectation for long term survival. This drug will be used to treat your baby. Other antirejection drugs will also be necessary during the early weeks and months following your baby's surgery. These other drugs increase risk of serious infection. It is hoped that use of these additional drugs can gradually be discontinued as your baby adjusts to its new heart. Steps to prevent infection will be used and any known infection will be treated vigorously.

Since size-matched human heart donors are not available we recommend use of an immature primate (baboon) donor heart. We believe we have sufficient positive experimental evidence and experience to justify this type of transplant.

You should understand that surgery of any kind for your baby is very uncertain and highly experimental. Results in humans are unknown.

This experimental heart surgery should not result in any additional expense to you as a family. Your baby will be cared for in much the same manner as any other infant undergoing open heart surgery, except that your baby will require 8-12 weeks of additional in-hospital observation. Routine laboratory studies including: chest x-rays, electrocardiograms, ultrasonic heart analysis (echocardiograms), heart biopsy, and certain blood tests will be done at periodic intervals to look for serious systemic infection or rejection of the new heart. Your baby will be treated with great care and empathy. Every effort will be made to minimize pain, discomfort, and anxiety associated with postoperative recovery following heart surgery.

Should you have any questions regarding the propriety of your participation in this research program, you may contact Hospital Patient Representative, Glenn Sharman at (714) 824-0800, extension 3122, for information. Your doctor to contact is Dr. Leonard Bailey at 714-824-4371 if you have any additional questions or concerns about your participation in this study. You will be given a copy of this consent form.

The information obtained in this study is confidential and your name and identity will not be disclosed without your consent in any published document.

This research is an effort to provide your baby with some hope for immediate and long term survival. We recommend that you consider this proposal for at least 6 hours before re-signing the consent for cardiac transplantation.

AUTHORIZATION: I have read and understand the consent form and agree to participate with my new baby in this research. The purpose, potential benefits, risks and discomforts have been explained to my satisfaction. I have had the opportunity to ask any questions concerning this study.

<u>Jessie</u> Mother and/or Father or Legal Guardian		Procedure
<u>Heard & Leela Marie A. Clark</u> Witness		<u>10-23-84 1 12:17 AM</u> Date Time
<u>James S. Daley</u> Primary Physician		<u>10-23-84 1 12:17 AM</u> Date Time
I have reviewed the contents of this form with the person signing above. I have explained potential risks and benefits of the study.		
<u>James S. Daley</u> Primary Physician		<u>10-23-84 1 12:18 AM</u> Date Time
<u>Jessie</u> Mother and/or Father or Legal Guardian		<u>10-23-84 1 6:02 pm</u> Date Time
<u>James S. Daley</u> Primary Physician		<u>10-23-84 1 6:02 pm</u> Date Time
<u>Heard & Leela Barbara Leve</u> Witness		<u>10-23-84 1 6:02 pm</u> Date Time

CONSENT FOR NEONATAL CARDIAC TRANSPLANTATION
LOMA LINDA UNIVERSITY MEDICAL CENTER

PATIENT IDENTIFICATION

F / 10 / 14 / 84 W

exchange information, discuss the baby's progress and determine any appropriate action. On Nov. 15, 1984, 20 days after surgery, the infant died.

At the time of the NIH visit, LLU advised the site visitors that the autopsy reports were incomplete, as a definitive cause of death had not as yet been established. Preliminary reports, however, have shown that Baby Fae's heart graft did not show the usual typical evidence of cellular graft rejection. The mandatory annual review and approval of the xenograft transplant protocol has been tabled by the IRB pending Bailey's planned submission of a revised protocol which will include information obtained from the first transplant. There is consensus at LLU that a second transplant should not be attempted until the Baby Fae operation has been thoroughly evaluated.

Determination

The site visitors were impressed with the candidness of the LLU administrators, researchers and staff, all of whom exhibited significant sensitivity to the ethical, social and scientific issues associated with the xenograft protocol. The internal reviews of the protocol by the ad hoc committee of the department of surgery, the pediatrics ad hoc neonatal cardiac transplantation committee, the hospital ethics committee, the executive committee of the medical staff of LLUMC, and the advisory committee to the LLU vice president for medical affairs, in addition to the required IRB review, demonstrated to the site visitors that the institution accepted responsibility for the xenograft procedure and allowed it to proceed only after appropriate issues and concerns had been explored, discussed and resolved.

The site visitors, as a result of discussions with the IRB chairman and members and an examination of the IRB file, concluded that

the IRB review of the xenograft protocol was appropriate and in accord with the regulatory requirements of 45 CFR 46. The IRB considered the expected quality of life of the infant recipient as well as the psychological impact that an implanted animal heart might have on the family and the recipient. The IRB determined that economic and staff resources were adequate to provide intensive and supportive long-term care if necessary. The IRB also carefully considered the potential toxicity of Cyclosporine (approved by the Food and Drug Administration for clinical use in November 1983) in infants.

The site visitors determined that the requirements of the IRB were followed by Bailey and others and that the IRB had sufficient information to make the determinations required by the regulations.

Although it was clear from discussions with IRB members that all of these issues received attention by the IRB, the site visitors found that the IRB minutes were lacking detail and specificity and a review of the minutes alone would not have revealed the extent and depth of the IRB review. The site visitors found that the IRB spent a great amount of time reviewing the informed consent document. There was a lack of evidence that the IRB devoted the same level of effort to evaluating the entire informed consent process.* Nevertheless the site visitors believe that the process was appropriate, i.e., the parents were given an appropriate and thorough explanation of the alternatives available, the risks and benefits of the procedure and the experimental nature of the

*The informed consent *document* alone should not be confused with the entire informed consent *process*. The document refers to the actual paper that the subject ((or guardian) signs, which explains all relevant information as required by 45 CFR 46.116. The process refers not only to the form but also to the actual interaction between subject (or guardian) and researcher, and the circumstances and manner in which the relevant information is conveyed.

transplant. The site visitors also believe that the explanation was presented in an atmosphere which allowed the parents an opportunity to carefully consider, without coercion or undue influence, whether to give their permission for the transplant.

The site visitors identified three shortcomings in the consent document as printed at the time the consent was made: (1) The document failed to include an explanation as to whether compensation and medical treatment was available if injury occurred, and, if so, what they consisted of, or where further information could be obtained [required by 45 CFR 46.116(a)(6) for all research that is considered to be greater than 'minimal risk']; (2) The expected benefits of the procedure appeared to be overstated; specifically, the document stated that "long-term survival" is an expected possibility with no further explanation; and (3) The document stated that "Since sizematched human hearts are not available we recommend the use of an immature primate donor heart." Although it is true that infant human hearts are generally not available, the protocol did not include the possibility of searching for a human heart, or of performing a human heart transplant at LLU hospital or elsewhere had one been available. The site visitors believe that the document should have clearly stated whether a search for a human heart suitable for transplant into the infant would be made and if there was to be such a search, the arrangements and chances of success for a human heart transplant. If a search would not be made, the reasons should be stated.

In spite of these criticisms, the site visitors believe that as a result of the consent process the parents of Baby Fae fully understood the alternatives available as well as the risks and reasonably expected benefits of the transplant. The informed consent document appropriately explained the experimental nature of the transplant, the extent to which confidentiality would be maintained, whom to contact for answers to questions about the research, and a description of what proce-

dures would be followed and what to expect. A copy of the consent document, with the signatures of the parents deleted, accompanies this report.

The site visitors determined that the requirements of the IRB were followed by Bailey and others and that the IRB had sufficient information to make the determinations required by the regulations.

"We have already corrected the procedure of searching for a human heart at the time of future surgery. We shall incorporate pertinent information in the consent document as suggested. Further, the IRB chairman is taking steps to be sure the consent process is appropriately monitored and documented to insure clarity of communication and avoidance of misunderstanding."

**—Harrison S. Evans
Vice-president for Medical Affairs
Loma Linda University**

However, not all of the information reviewed by the IRB is set forth in the protocol; much of the information is found in other files, documents, articles and unpublished papers. Consolidation of all of the information relating to all aspects of the protocol would greatly facilitate the establishment of a complete and thorough file on this procedure.

Recommendations

The administrators and clinical staff of LLU assured the site visitors that a second transplant will not be performed until all the information that can reasonably be learned from the first transplant has been collected and carefully considered. The site visitors strongly concur with this decision, believe that it is consistent with the way in which LLU approached the Baby Fae xenograft and note that it will

provide ample time for implementation of the recommendations set forth below.

1. All information associated with the Baby Fae xenograft should be carefully documented, including not only information reviewed by the IRB, but information associated with other reviews of the protocol as well.

2. If another xenograft is to be attempted, the informed consent document must be revised accordingly: (a) to include a statement regarding the availability of compensation and medical treatment in the event of injury, as required by 45 CFR 46.116(a)(6); (b) to more reasonably convey the expected benefits and risks, particularly the

possibility of survival; and (c) to clearly state whether a search will be made for an appropriate human donor heart and the risks and benefits associated with that decision.

These recommendations were conveyed to LLU administrators, staff and IRB members during an exit interview at the end of the site visit and were well received. The LLU staff thanked the site visitors for their input and welcomed the recommendations.

After reviewing a draft of this report, Harrison Evans, M.D., vice president for medical affairs at LLU, thanked NIH for its evaluation and recommendations, indicating that the recommendations expressed in this report will be adopted by LLU.

The Adventist Health System: Can It Carry A Billion Dollar Debt?

By Mike Scofield

The Adventist health care corporations continue their vigorous expansion and diversification into new, non-hospital activities. To provide capital funds for this diversification as well as the expansion of existing hospitals, the health care corporations (often with the assistance of government agencies) have incurred up to \$987 million in long-term debt. This burden of debt has raised concerns by General Conference officers and outspoken laypeople. Opinions differ as to how precarious the financial situation is.

Adventist Health Systems/United States (AHS/US) is slowly emerging as a 'parent' corporation for nearly all Adventist health care activities in the United States. What were once regional corporations are now classified as "divisions" AHS/Eastern and Middle American, AHS/Loma Linda, AHS/North, AHS/Sunbelt and AHS/West. Although each division, so far, has remained functionally autonomous, the most visible form of the national system is a new head-

quarters office being built near Dallas, Texas.

Over the past 10 years, some growth has come from the acquisition of new hospitals (several in financial difficulty under previous owners) and from bringing management expertise and economies of centralized services to those smaller, distant facilities. A new source of growth over the past few years has been vertical diversification—entering other types of health care activities, attempting to gain new sources of revenue in health care activities not necessarily requiring in-hospital care. Typical new areas include long-term care facilities, health care at home programs, free-standing emergency rooms, retirement communities, and institutional food-service. Additional growth results from the expansion of existing hospitals.

The 1983 consolidated financial statement for AHS/US shows that gross operating revenues increased 16.4 percent to \$1.81 billion. (Compare this with Humana's \$2.6 billion or Hospital Corporation of America's estimated \$4.2 billion.) Net operating revenues increased 13.4 percent and net income totalled \$59,014,000. But it is the consolidated long-term debt (cited as \$941 million at the 1984 Annual Council, but which has since grown another \$46 million) which elicits some concern. This debt is nearly \$94,000 for each acute care hospital bed.

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This story is based on interviews with board members, officers, and/or employees of each of the five regional corporations, in-house newsletters, financial statements, and industry journals. All those interviewed asked not to be identified.

Historically, the growth of denominationally owned hospitals and sanitariums was often funded through private donations, loans from other church entities, and mortgage-secured loans from banks. In the United States, when the total growth of the family of hospitals was, on the average, slow, the General Conference could assist with some loans. However, in financing major construction, some hospitals incurred bank debt which exceeded General Conference guidelines.

Because the health systems corporations and their subordinate hospitals are not-for-profit, they cannot issue stock—a common method of raising capital by rapidly-growing health care corporations (such as Humana and Hospital Corporation of America) listed on the public stock exchanges. The entire health-care industry has moved from labor-intensive to capital-intensive, and Adventist hospitals have had to borrow more money to finance their growth.

Nervousness about this debt of almost a billion dollars manifests itself at the General Conference and in the field. The cover letter of the final report of the President's Review Commission of the Davenport scandal expressed concern about the debt—a topic beyond the original scope of the commission. A special report expressing concern about this debt was issued by the General Conference treasury, and a response articulated at the 1984 Annual Council session by Donald W. Welch, President of AHS/US.

A less subtle expression of alarm can be seen in the banner headlines, "Adventist Hospital System Nears Bankruptcy" found on Vol. 2, No. 2 of the *SDA Press Release* published by the Adventist Laymen Council of Collegedale, Tennessee. This broadside distributed in November 1984 suggested there was "incomplete record keeping of debt service requirements" and "general tardiness in establishing internal audit reports." This was ultimately blamed upon "a very inept board made up of ninety (sic) percent ordained ministers," and indeed a significant theme of the paper was

that ministerial domination of boards leads to financial disaster (as in the Davenport scandal).

Yet many AHS board members feel that the alarm is unwarranted. "It depends upon the kind of debt" says one board member of AHS/North. If most of the debt were interest-rate sensitive, a rise in the cost of funds could wipe out profits. The financial statement of one health care corporation fails to specify how much of its long-term debt package has changeable rates, but it does show a variety of debt instruments—some loans secured by first trust deed, mortgages upon property, some by seconds. Some loans are from various denominational entities; others are from banks or public bond issues.

An increasingly popular debt mechanism is tax-exempt bonds issued in conjunction with government agencies. Most of these are revenue bonds, and therefore not secured by mortgages on hospital property. This provides the hospitals (and regional corporations) with considerable funding at very low interest rates. At least 15 governmental jurisdictions around the country are aiding Adventist hospitals with this type of bond issue. While waiting to spend such funds on construction, the AHS corporations can even reinvest these funds at higher market rates and make a tidy profit.

Here is where the Adventist health care corporations differ significantly in balance sheet policy from the rest of the denomination. This type of government-aided funding is generally unavailable to the rest of denominational institutions. Hospitals and their corporations not only have these low-interest funds available, they also have a generally stable flow of revenue to secure these loans. Because they can borrow the money easily, they do, and are inclined to use the leverage of long-term debt more than other denominational entities (such as conferences and unions) which lack the government-backed low-interest source of loans, and rely only on member donations (including tithe) for income.

The balance sheet strategies of conferences, by policy and tradition, are much more conservative in the use of debt, and denominational administrators at the General Conference who were groomed in such a climate may naturally be uncomfortable with debt asset ratios which are more common in the non-profit health care industry. "When you consider the assets and anticipated revenue," says one member of a regional board, "the debt is not the risk which the General Conference men perceive."

Ultimately, perhaps the best method of analysis is to compare those debt-critical financial ratios to the corresponding ratios of similar non-profit hospital chains. The Healthcare Financial Management Association provides aggregated and stratified ratios for "voluntary chains" of hospitals. The discussion below uses 1984 figures for 33 chains.

Perhaps the most significant ratio is that of long-term debt to equity. A high debt/equity ratio means a hospital is leveraged, and may be at greater risk if it cannot pay off the principal of the debt. The industry median for this ratio is 0.981. The AHS/US combined is 1.912—high in the upper quar-

tile of the range of voluntary chains. AHS/North has a long-term debt/equity ratio of 2.12 and Sunbelt has the worst, with a rather precarious 2.79.

A highly leveraged position is not necessarily bad if there is significant cash flow to cover servicing the debt and paying off the principal when required. The cash flow to total debt ratio measures this ability. The industry median is 0.175. All AHS regional corporations are significantly below this median, with AHS/North and Sunbelt placing well in the lower quartile (an unfavorable position).

AHS/US places significantly below the median on the times interest earned ratio. (The median for voluntary chains of hospitals is 3.19.) AHS/North places in the lowest (unfavorable) quartile here also.

These calculations are based on operating income. Many of the regional corporations generate significant non-operating income, but even if these are included in cash flow projections, the cash flow to total debt ratio is still below the industry median. Hence, there may indeed be grounds for concern regarding the debt ratios of parts of the Adventist hospital system.

Financial Report for Adventist Health Systems

	E&MA	LL	North	Sunbelt	West	AHS/US
Net Revenue ¹	392	180	202	314	368	1,457
Net Income ¹	18	9	1.5	14	16	59
Current Assets ²	125	78	73	71	86	432
Total Assets ²	554	137	272	432	383	1,777
Current Liability ²	50	31	38	62	80	260
Long-Term & Other Debt ²	345	59	159	271	153	987
Fund Balance ²	150	47	75	97	148	516
No. Hospitals ³	23	2	11	24	15	71
Selected Ratios: ² current	2.51	2.54	1.90	1.15	1.08	1.66
Debt to Total Assets (%)	71.3	65.7	72.5	77.0	60.8	70.2

Source: AHS/US 1983 Annual Report.

Dollars in millions. Most figures for FY'83 (fiscal year ends vary with regional corporations).

¹Income and revenue figures from 1983 Annual Report.

²Balance sheet figures and ratios from AHS combined financial statement for September 30, 1984.

³Hospitals owned, managed or leased as of year-end 1983.

Insuring the Church: The Unknown Giant At The General Conference

by Geri Ann Fuller

Occupying nearly four stories of the General Conference 10-story high-rise office building in Takoma Park is the largest mutual insurance company based in the state of Maryland: the International Insurance Company of Takoma Park, Maryland. The company is operated by what continues to be widely referred to as Gencon, although as of January 1985 its official title is Risk Management Services. Following a protracted debate as to whether it would become more independent (along the lines of the Adventist Health Systems/U.S.), it has instead become in 1985 officially integrated into the General Conference as one of its departments.

One of the Adventist organizations least known to church members, Gencon employs more people than any other department, service, or institute of the General Conference (90 employees as opposed to 70 in the treasury department, the next largest department). If you count the staff at the Riverside and European-based offices, there are more than 140 employees.

Writing as much as 75 percent of the church's property and casualty insurance, Gencon insures 50,000 church properties worldwide with a total estimated value of

\$4.5 billion. The investment portfolio of the International Insurance Company is \$86.9 million, roughly one-third the size of the General Conference's separate investment portfolio. To protect itself against possible claims arising from the Davenport fiasco, Gencon hired its own set of lawyers in addition to those on payroll at the General Conference. (Gencon refuses to say what it paid for these legal services.) At the 1984 Annual Council, it was announced that the total amount in damages paid by Gencon to that date was approximately \$4 million.

Almost unnoticed by Seventh-day Adventists, Gencon, during the last decade, has become so well-known in the insurance industry that in 1983 its executive vice president, Gene Marsh, was named by *Business Insurance* magazine to its Risk Management Honor Roll. Between 1975 and 1982, it is estimated that Gencon saved Adventist hospitals as much as \$24 million at a time when skyrocketing malpractice costs might have forced some Adventist hospitals out of business.

What is this giant at General Conference headquarters and where is it heading? Actually, the three legal entities under Gencon and its parent, the General Conference, have asked those same questions. A new president, Stanton H. Parker, appointed in the fall of 1983, is attempting to stabilize a large operation that has suddenly felt some

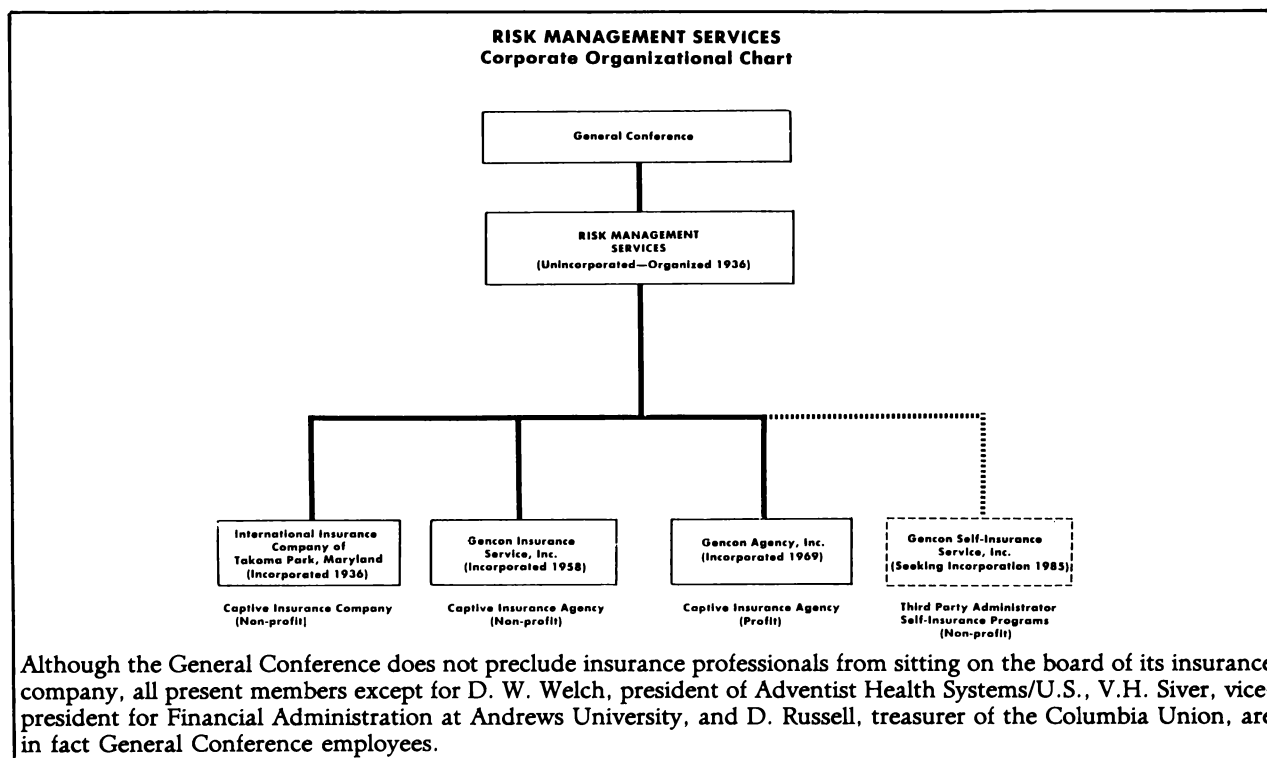
Geri Ann Fuller, having received an M.A. in journalism from American University, is a public relations and development director in Washington, D.C.

tremors. On the surface, dropping revenues have been the concerns, but there are underlying issues, such as the viability of the denomination's wage structure and the desire of trained professionals for autonomy to manage institutions within the church.

Originally called General Conference Insurance Service, Gencon was organized in 1936 out of a growing concern for the protection of the many properties the church was rapidly acquiring throughout the world. At that time, William A. Benjamin, an Adventist in the insurance business, was given \$25,000 by the General Conference to establish his plan for a General Conference insurance program. Starting with the leadership of Benjamin and continuing with his successors Virgil L. Sanders, Jewell Peeke, and Charles Frederick, the insurance and risk management program evolved from a relatively simple property insurance operation to three corporate entities presently concerned with virtually all risks experienced by church conferences and church operated institutions.

But it was the emergence of an expanding Adventist hospital system, combined with the medical malpractice crisis of 1975,

that catapulted Gencon into its present size and public prominence. At the time, hospitals nationwide were being strained financially by insurance companies which were either cancelling medical malpractice policies outright or raising premiums by millions of dollars. Marsh told church leaders that the risk management service at the General Conference had the potential to come to the aid of Adventist hospitals. Given the opportunity to prove his point, Marsh, within a few weeks, assembled a task force and worked out a plan to offer a medical malpractice program to all Adventist hospitals at discounted rates. As a result of this program, not only did Adventist hospitals save money, but some hospitals which might otherwise have been forced out of business were saved. Most Adventist hospitals in the United States still coordinate their malpractice and other liability program insurance through Gencon. Malpractice was just the beginning. Marsh guided Gencon's expansion into numerous other areas as well. Through the next few years major insurance programs were added, such as worker compensation, general liability, and auto liability.



During this time, Marsh, first under Peeke and then Frederick, assembled a staff of Adventists skilled in the technical knowledge necessary to handle sophisticated types of insurance coverage, willing to work within the church structure and able to work on the denominational wage scale. Gencon added to its staff loss control specialists, claims adjusters, data processors, safety experts and underwriters. As an agent or broker, Gencon arranged for insurance coverage for Adventist institutions, and eliminated most of the usual commission costs.

However, that same year, as the insurance industry nationwide experienced a \$4.5 billion underwriting loss from property-casualty insurance, non-Adventist companies more aggressively pursued Gencon's customers—Adventist institutions—with attractive insurance rates. When it began to lose business, Gencon became aware that it faced some serious problems. One was the aftermath of the Davenport affair. Several policies were written through Gencon, insur-

ing conferences and unions involved in Davenport investments. The wording of the policies was interpreted by some Adventist institutions as allowing them to sue Gencon—in effect, one part of the church suing another. Because Gencon in some cases reinsured with other insurance companies, Adventist institutions saw suing Gencon as a necessary route to gain money from non-Adventist insurance companies. In the judgment of some, almost equally damaging to Gencon was the way its top management carried on communications about the Davenport case with other Adventist institutions. In particular, a letter from Charles Frederick, then director, to Gencon clients explaining Gencon's position, "invited antagonism," according to one former executive.

Offices were opened in London and St. Albans, England. Gencon created a for-profit corporation in California to market tax-sheltered annuities, and accidental death, dismemberment, homeowner and auto insurance. As Adventist health care systems grew in the United States, so did Gen-

Adventism's First Insurance Debate

From the beginnings of Adventist history, questions have been raised as to whether the church should even be involved in insurance matters. The first debate took place as early as 1860, even before the Seventh-day Adventist Church had been organized. James White was the first to raise the issue for the record in 1860 in the *Review and Herald*. Since the church was not legally incorporated at the time, he was concerned as a signatory of official documents about being held personally responsible for repayment of church debts.

J. N. Loughborough soon came to his defense. "If the church were in a position to hold property by law we readily see that the property might then be insured, and business be transacted in the name of the church . . . what I understand is necessary to remedy . . . this matter, is to organize in such a manner that we can hold church property legally. Then . . . no individual would have to take a burden upon him, which he ought not to bear . . . There is quite a difference between our being in a position that we can protect our property by law, and using the law to enforce our religious views," he said (*Review and Herald*, March 8, 1860).

R. F. Cottrell, however, opposed involvement with insurance companies. He said, "I do not believe it is right for any believer in present truth to strike hands with insurance companies at all . . . Better pay our premiums to the Lord; He will protect us . . . The work in which we are engaged is the Lord's and He needs not the aid of insurance companies to take care of his property" (*Review and Herald*, March 22, 1860).

But James White had strong feelings on the matter and continued to speak out. His response to Cottrell in the next week's *Review* was pointed: "Leave the matter to the Lord, this is the plea. Well, if the Lord has not left the management of His goods to us that with them we may spread the truth, then we can leave it with Him. But we regard it as dangerous to leave with the Lord what He has left to us, and thus sit down upon the stool and do little or nothing . . . If God . . . calls on us to act the part of faithful stewards of His goods, we had better attend to these in a legal manner—the only way we can handle real estate in this world (*Review and Herald*, March 29, 1860).

con. In 1980, the board voted worldwide expansion and began studies about opening offices in Singapore, Brazil and Australia. Although Gencon was at that time technically a service department under the Treasury Department, its staff came to double that of Treasury. Unlike other General Conference departments, Gencon was given responsibility for its own payroll, inventory, accounts receivable and payable, and was permitted to handle its own investments. By 1982, income to the International Insurance Company in premiums alone (not counting income from its investment portfolio) had risen to \$21.5 million.

But dropping morale among the middle management team that had built up Gencon has proved to be perhaps the greatest problem. One reason for management's restlessness involved an issue confronting the church generally—the denominational wage scale. In an effort to obtain the cream of the crop of young Adventist business majors, recent graduates from Adventist colleges are brought into the internship program at annual salaries in the high teens. The program, which still trains these young people for risk management work within the church (although they are not guaranteed jobs with Gencon following the internships), tempts its prospects with yearly salaries which are actually several thousand dollars higher than recent college graduates would be able to command in similar positions outside the church.

But while their colleagues in non-church-related jobs can look forward to the opportunity to multiply a low starting salary several times during the course of a career, Gencon interns soon discover they are already close to the top of what they will ever be able to earn within the system. Gencon salaries, like those of ministers and other General Conference and church employees, top out at 24 or 25 thousand dollars a year. Of course, the situation is dramatized for Gencon's middle management by having to work closely with the administrators of the hospitals in the Adventist health systems,

who are not restricted by denominational salary limitations.

Many professionals employed by the church accept financial sacrifice as the price for contributing to the church's mission. At Gencon, the money that was saved on salaries between the community rates and the church's wage scale was at least one factor in the cost savings in premiums available to Gencon's clients. But some insurance professionals at Gencon believed the salary structure contributed to other problems, such as how seriously professional expertise was valued by top General Conference administrators and how long talented young people would be willing to invest their careers at Gencon. Because they wanted policies to more adequately reflect the judgment of business professionals, some administrators of Gencon wanted the board of International Insurance Company, like that of the Adventist health care systems, to become increasingly professionalized and less dominated by the clergy. Not surprisingly, General Conference leaders, still conscious of losing control of the health care systems—and their wage scale—saw questions about salaries as self-serving and disloyal.

With attractive salaries outside the church, and no prospects of greater autonomy for Gencon within the church, Gencon managers, during the early 1980s, began to leave. Depending on whose tally is used, six to ten key executives resigned and accepted jobs outside the church. The most prominent was Gene Marsh himself: he left Gencon's executive vice-presidency to become president of the California Hospital Association Insurance Service. Replacing those who left with individuals who were both sufficiently skilled to handle sophisticated forms of insurance and also willing to work within church structure was not an easy task.

For all these reasons Gencon began to lose customers. Even the leadership of the Adventist health care systems, the founda-

tion of Gencon's success, grew increasingly concerned over the turnover at Gencon and began to question the ability of the changing faces of management to maintain the technical expertise necessary to operate the programs which had been started under Marsh's leadership. The large Central California and Michigan conferences withdrew their contracts from Gencon and placed them with non-Adventist insurers.

Finally, in the fall of 1983, Charles Frederick was asked to become project coordinator for relocating the General Conference headquarters, and Stanton H. Parker, since 1975 the head of risk management for Loma Linda University, was invited to succeed Frederick as president of Gencon. Interestingly, Parker had gone to Loma Linda University after leaving his post as manager of Gencon's branch office in Riverside.

Even before moving his home from California to Washington, D.C., Parker took action in several areas. Costs were cut. For example, services previously offered cost-free to clients were trimmed, such as the registration fees of representatives from client organizations (conferences, hospitals, colleges) attending Gencon's annual professional development conferences.

Parker moved aggressively to reinforce the confidence of major client groups, such as Adventist colleges, hospitals and conferences, in Gencon's capabilities. Whether these actions, or an improving economy, are the reasons, the Central California Conference has re-signed with Gencon, under an arrangement involving property coverage for

the entire Pacific Union. The Michigan Conference returned as well. In addition, for the first time, Loma Linda University and Medical Center, Parker's previous employers, contracted with Gencon to manage their risk management department. Gencon has also developed programs where it, instead of companies such as Blue Cross, administers health insurance plans for Adventist institutions such as the Southern California, Southeastern California, Oregon and Washington conferences.

Internally, some of the staff, still keenly aware of Gencon's recent operating losses and fearful of staff cutbacks, initially found it hard to accept Parker's creation of two new vice presidential positions.

However, Parker says, "Salaries are still an issue, but I think we can continue to perform and maintain a professional staff level remaining a part of the General Conference." Certainly administrators and employees of denominational organizations whose general liability and property insurance is written through Gencon will continue to watch its stability with keen interest.

The Adventist membership as a whole may well ponder what lessons Gencon's experience teaches about the viability of the denominational wage scale, the authority of the General Conference, and the importance of technically trained personnel in operating the church's multi-million dollar organizations. What happens in the high-rise on Carroll Avenue will no doubt illuminate the future relationship of the General Conference to its large institutions.

FORUM

Newsletter of the Association of Adventist Forums

April 1985

AAF Geology Trip: If It's Tuesday, This Must Be Pleistocene

by Dana Lauren West

Basic plans for the Association of Adventist Forums 1985 conference and field trip on geology and the biblical record are now concrete. If you are interested in receiving applications and travel instructions, please write to the association's national headquarters in Takoma Park. (For additional information, please see *Forum*, Dec. 1984.)

Registration costs \$125 for one participant, \$200 for married couples, and \$35 each for graduate students and their spouses. Registrants who contribute \$200 to \$1,000 become "Contributing Participants," and enable speakers to come who will not otherwise be able to participate. The association encourages participants to help defray speakers' travel expenses at any level at which they feel comfortable.

If you decide to join Forum's geology conference and field trip, expect to pay for your own food, lodging, travel (about 1,300 miles on each field trip), and incidentals: rock hammers, hand lenses, reference books, et cetera. Extra expenses will, however, be kept to a minimum. Plan to ride in groups instead of taking your own car. It is difficult to move in a caravan containing more than 15 or 20 cars, or to communicate effectively in the field with more than 30 to 50 people in a field study group.

Sharing motel rooms, campsites, food arrangements, and citizen band radios will help reduce individual expenses. For those who prefer one kind of accommodation to another, overnight stops will generally occur where both campground facilities

and motels are available. Depending upon the area in which conference members are traveling, lunch will vary between restaurant meals and sack lunches. Information regarding motels will be provided in time for those who want to make reservations.

According to Ed Lugenbeal, a field trip organizer and geology conference leader, the field trip involves walking a total of two to five miles—some of it on difficult terrain—within the fossil forest. Color slides will be taken of the exposures viewed so that those unable to participate in the walk can see the sites.

(This is the second article in a series of three. The third article deals with topics discussed and sites viewed.)

AAF President Profile: Planning World Congress, Advising Governments

by Dana Lauren West

The Association of Adventist Forums is composed of members from diverse backgrounds. They are involved in various professions, enjoy provocative interests, and support myriad concerns outside the association and their careers. This diversity is reflected in the members of the executive committee who work to make the AAF a significant part of the Adventist community.

When Forum president Lyndrey Niles is not guiding the association's undertakings, he is a professor of communications at Howard University, in Washington, D.C., who spends his time

teaching and advising undergraduate students. Born in Barbados, West Indies, Niles split his college education between Caribbean Union College and Columbia Union College. He graduated from Columbia Union College with a bachelor of arts in communications. Niles went on to receive his master's degree at the University of Maryland, and his doctorate at Temple University in Philadelphia.

From 1964-67, he taught on a part-time basis at Columbia Union College. In 1970, Niles accepted a teaching post at Howard in the communications department. During the last 20 years, Niles spent six years as chairperson of the communications department at the University of the District of Columbia. He has also taught part-time at the American University and the University of Maryland. Last year, Niles relinquished his position as chairperson of the Department of Communications at Howard University so he could increase his time in the classroom teaching public address, human relations, rhetorical criticism, the rhetoric of Black America, and the history of rhetorical thought.

Niles is active in several communications associations, and has presented many papers on Black preaching in the United States and on the rhetoric of Civil Rights. He also acts as a consultant to the U.S. government and to private industry. His particular expertise is in organizational structure and how organizational climate is affected by employees' individual cultures.

Aside from his teaching duties, Niles is one of three organizers of the World Congress on Communications. The congress, which holds meetings every other year, is conducted for the benefit of professionals, government officials and educators involved in rhetoric, public address, theater, journalism, radio, television and film. The conferences deal with varied topics—from speech pathology and audiology to literacy, linguistics and intercultural communications—and have been held in varied locations—Italy, Kenya and Barbados.

The Niles family remains prominent in the public life of the Caribbean country of Barbados. Among the hundreds of mourners filling the King Street Adventist church and adjacent streets for the funeral of Norman Niles, Lyndrey's father, were the nation's chief justice, its former prime minister, the current leader of the opposition, and many members of parliament. One M.P. was quoted by the *Sunday Advocate* as saying in his eulogy that Lyndrey's father "was a lawyer for the poor people and his integrity was such that he was called 'the square deal man'."

A Forum member for 12 years, Niles is now in his second year as president. He has served in other Forum capacities as well, including executive secretary, vice president, and as a member of the com-

mittees for promotions and constitution review.

Lyndrey Niles sees Forum as having a definitive role in the Adventist Church today: "Forum provides for the airing and discussion of different views without endorsing any one in particular. It also allows for levels of discussion in its meetings and publications which can not be found in other church-related meetings and publications."

AAF Board Welcomes Contributing Members

by Dana Lauren West

At their last meeting, the Association of Adventist Forums executive committee voted a new endowment category. As of January 1985, a Forum member who donates \$100 to the association will be given the honorary title of Contributing Member. Each Contributing Member will receive an advanced, complimentary copy of the first book published by the Association, which will appear this coming summer. Separate from the Spectrum Advisory Council, whose members contribute gifts of \$1500 or more over a three-year period, contributing members will give the \$100 in one lump sum. This new, tax-deductible category was created at the request of members wanting to contribute on a modest scale to expand and strengthen the Association.

The revenue from Contributing Members will support projects designed to increase the number of people who read Spectrum. Those who wish to become Contributing Members should use the envelope inserted in this issue of Spectrum. Please mark "For Contributing Membership Only" on the outside of the envelope.

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Standing Ovation in D.C. for LLU Defense of Baby Fae Surgery

by Dana Lauren West

On Nov. 3, 1984, one week after Loma Linda University Medical Center surgeons transplanted a baboon's heart into a human infant, the Washington, D.C., Forum chapter was able to hear Bruce Branson, M.D., speak about the ground-breaking procedure. The chapter meeting took place in the 700-seat auditorium of Takoma Academy. Branson, chairperson of Loma Linda University Medical Center's surgery department, related to a standing-room-only crowd the events leading up to the historic transplant.

Branson was accompanied by Richard Sheldon, director of LLU's respiratory care department and chairperson for the Institutional Review Board which reviews medical findings and then helps decide when laboratory research can be first applied clinically. Both briefly touched on the history of LLU, its specialties, and the events preceding the transplant operation.

In August 1983, Dr. Len Bailey, head of Baby Fae's heart team, took a step closer to readying his procedure for human use. He approached the hospital with his research findings. Between August and November of 1983, medical center review committees requested revisions, offered suggestions, and received updates. These committees also assembled concrete information for those who would make the final decision. During February of 1984, medical school, university, and hospital committees, including legal, ethical, and general medical teams, reviewed the scientific and social facets. Outside consultants at Stanford University in California and Montefiore Hospital in New York (among other institutions) also reviewed the proposed transplant. An isolated baboon heart was pumped with pure human blood to see if any acute rejection would take place. (After 24 hours, no ill effects were apparent.) Finally, those involved conducted a final protocol review and found valid evidence to perform the operation.

During the question and answer session, Dr. Branson concluded that the Loma Linda Univer-

sity Medical Center had tried to do what they felt was best for the child, her parents, and the community. At the end of the meeting, the audience, which included a number of General Conference officers and some members of the board of Loma Linda University, gave Bruce Branson and Richard Sheldon a standing ovation.

Provonsha in San Diego Explores Justice of Baby Fae, Heroic Care

by Les Palinka

The San Diego chapter of Forum investigated the issues surrounding the Baby Fae case. On Nov. 5, 1984, Jack Provonsha, M.D., Ph.D., director of the Center of Bioethics and professor of religion and Christian ethics at Loma Linda University, met with approximately 200 people at a San Diego chapter meeting.

Initially, the presentation was to be on Provonsha's book, *Ethics at the Edges of Life*. However, because of its timeliness, he dealt exclusively with Baby Fae. In particular, Provonsha discussed several questions of justice: whether heroic care should be provided both to those who can and those who cannot pay; whether society can afford

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heroic care; and if it can, which kinds of medical treatments should receive the highest priorities.

Provonsha, a well-known bioethicist, presented samples of letters and other communications the public has sent to the Loma Linda University Medical Center since the transplant. He addressed a wide variety of questions from the audience including the ethics of transplanting primate organs into humans, the ethics of taking animal life in medical experimentation for human medical care, and the ethics of diverting resources from basic needs like world hunger in order to finance individual medical procedures.

Provonsha's presentation reaffirmed that God and the Bible are not antiquated, and that they still provide the resources for understanding and dealing with the most complex of modern issues.

Les Palinka, an attorney, is a former San Diego Chapter president.

Sydney Chapter Enters World of Film

by Bronwyn Lock and Dana Lauren West

“**C**hristian Responses to the World of Film” were reviewed by the Sydney, Australia Forum chapter on Aug. 4, 1984. Dr. Bruce Judd, an architect at the University of New South Wales, Gabe Reynaud, a full-time film-

maker, and Dr. Clive Pascoe all took part in a panel discussion which was chaired by Robert Cooper, Sydney Forum Chapter committee member.

Film and how Adventists respond to it, the effect of these responses, and the possibility of fusing both Adventist beliefs and the world of film played prominent parts in the discussion.

According to Bruce Judd, Adventist attitudes toward film have far-reaching implications for the arts in general. Judd pointed out that the Adventist Church's educational system has not and does not promote the visual arts, hence it is unusual to find Adventists involved in them. In the church at large, the arts are seen as “second class,” compared to professions in medicine, theology, or teaching, and are seen as “not really Christian.”

Pascoe and Reynaud both noted that the average Adventist Church member does not know how to develop criteria to appreciate art works or judge a film. According to them, this is due, in part, to the lack of creativity in corporate worship, and to the uninformed church body continuing to make poor artistic choices.

The main thrust of the Sydney Chapter presentation was that the Adventist Church needs to understand that the art world is neutral in itself, and that the arts and the media can be catalysts for both good and evil; therefore, it is up to the Christian to use the arts and the media effectively to communicate Christian concepts. The panel discussed what the individual Christian can do and what the Adventist Church as a body can do in order for both to accept and feel comfortable with the arts.

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Eyewitness in Beijing: The Re-Emergence of Adventism

by Ed Christian

One of the fascinating things about China is that despite its long conservative tradition, it is changing quickly.

There have been frequent and catastrophic swings of policy in the past decades, but the Chinese people have survived. Millions are now rapidly improving their lot, thanks to the new "responsibility system," for where Marx said "to each according to his need," the official Chinese policy is now "to each according to his work."¹ China remains a socialist country, but a crack has appeared in the "iron rice bowl," as the Chinese call the state policy which guarantees workers their jobs, no matter how little they do. Support for the new system is not unanimous, as many prefer equal wages for unequal work, but the majority seem to welcome the change. Although there will doubtless be occasional campaigns to curb excesses, such as the recent one against "spiritual pollution," which led to the execution of 5,000 criminals between October 1983 and February 1984, China has made too large a commitment to the new policy to turn its back on it for long.

The improved relations with the West which have resulted from the latest shift in

policy have also allowed foreigners to learn more about the church in today's China. The discoveries are heartening. In a country where the government has for many years discouraged belief in God, Christianity has flourished. Churches long closed have opened again, and seminaries are training pastors to staff them. There are still only two recognized denominations, Protestant and Catholic, and the country will probably never again be open to foreign missionaries known as such, but it seems possible that some of the official barriers between Chinese Christians and their brethren overseas might soon crumble.

It would be well for the Adventist Church to prepare for this. In order to do so, it is helpful to take a look at the causes of past failures of foreign churches in China and the more recent problems faced by Chinese Christians, then to discuss what might be done in the future. If we are given another chance in China, we must avoid the mistakes of the past. We must also be prepared to answer such important questions as what our attitude should be toward members working on Sabbath in a country where Saturday is a work day, to what lengths we would be willing to cooperate with a socialist government, how much autonomy we would be willing to give a Chinese Adventist Church if there were one, and whether it would be wise to press for denominational separation in China.

Ed Christian has a doctorate in English from the University of Nebraska. Last year he was an exchange professor from Union College to the Beijing Languages Institute. He currently teaches English at Loma Linda University.

Past Efforts

There was a time when China vied with Africa as the world's neediest mission field. Millions of miserable Chinese were hungry, naked, or sick. Opium addiction and prostitution ravaged millions more. Few could read or write. The minds of women were as tightly bound by tradition as their feet were by cloth. Strange gods and strange customs combined to make China seem a very heathen place indeed, despite its ancient culture.

Although the history of Christianity in China goes back several hundred years, it was not until the mid-19th century, when the treaties ending the opium wars gradually opened China to foreigners, that there was a major influx of Christian missionaries. The missionaries brought not only Christ to China, but their culture as well. The reform of society mixed well with the reform of the individual, and in the 20th century there was increased emphasis on social reform as missionaries realized that the problems of the people were deeply rooted in their society. Dozens of hospitals and hundreds of schools were built, and thousands of Chinese were educated. Christian campaigns against social evils were picked up and carried forward by radical young intellectuals and led to a good deal of progress in some parts of the country.

At the turn of the century there were some 1,500 Protestant missionaries in China and about 80,000 believers. Fifteen years later, the number of Protestant missionaries had grown to 5,500, while the number of converts had tripled. By the time of the Communist takeover in 1949, there were 6,200 Protestant missionaries in China, representing some 150 denominations or mission boards, but there were also nearly 20,000 Chinese preachers or priests, a million Protestant converts and two million Catholics.² The number of Christians had grown remarkably, but after a century of effort, less

than one percent of the population had accepted Christ.

Seventh-day Adventist mission work in China got a late start but grew steadily. By 1949, Chinese Adventist workers could be found throughout China. There were a number of schools and hospitals, and Adventist tracts and books were published in Chinese. According to the Seventh-day Adventist Yearbook for 1948, there were in that year 285 companies meeting in China and a total of almost 20,000 members.

There has been a tendency in the West to blame the gradual expulsion of missionaries in the 1950s entirely on the Communists, but this is not a fair assertion. In fact, despite the benefit China gained from missionaries, the Chinese had some cause for complaint. To the more traditional Chinese, the missionaries represented the unsettling modern ideas which were destroying such old customs as filial obedience, arranged marriages and ancestor worship. The resentment of these Chinese, both young and old, of the methods and effects of Christian proselytizing was one cause of the Boxer Rebellion of 1900, during which over 30,000 Chinese Christians and several hundred missionaries were slaughtered.

One might expect such a response, of course, to a movement as revolutionary as Christianity was in China. However, the missionaries also made mistakes which angered many Chinese. It is sometimes difficult to distinguish the essentials of Christianity from the cultural associations which have mingled with them over the centuries. Most missionaries made little effort to learn about the culture and literature of China; many failed even to learn the language. Convinced that social progress in China depended on the acceptance of Western ideas, many missionaries adopted a paternal or even patronizing attitude and devoted as much time to teaching the Western way of life as to teaching religion.

Other reasons for the disenchantment of many Chinese with missionaries can be traced to the mirror image of this ethnocen-

trism: the difficulty of maintaining one's mental and physical health in a foreign environment. In the 1920s, less than 10 percent of China's population lived in cities, yet fully two-thirds of the missionaries did. Most missionaries lived in compounds and had limited contact with the Chinese. In many cases, of course, this was the only way the missionaries could stave off unbearable homesickness or Sinophobia, the only way they could maintain a modicum of effectiveness. The failure of most missionaries to share the people's suffering, however, reduced their influence.

Many Chinese were confused by the large number of Christian denominations sponsoring missions. They were aware of the frequent bickering or bad relations between missions and the attempts to convert Chinese from one Christian church to another, but at a loss to explain the reasons for such conduct. Many Chinese pastors resented the hesitancy of missionaries to place church administration in native hands. For many years, it had been they who won the most converts, so why should they not lead their church as well?³

The Seventh-day Adventist work in China was unable to avoid these problems. I recall speaking with a pleasant lady who had been

China remains a socialist country, but a crack has appeared in the 'iron rice bowl;' China has made too large a commitment to the new policy to turn its back on it for long.

a missionary in Beijing in the 1930s and had given China the best years of her life. She showed me a photo of a beggar crouching against a wall. "He always stayed right outside our compound," she said affectionately. "One day I made cookies, but they all burned. I was going to throw them away,

but my little boy said, 'Let's give them to the beggar,' so we took them out and threw them to him. He ate them all up and was happy to get them.'" I dare say that no one who has served overseas, no matter how devotedly, would look for stones to throw, for mission service shows us our failings all too well. Still, such an attitude remains a failing, and such failings hindered Christian work in China.

The Present Situation

Even though Mao Zedong and his fellow leaders agreed with Marx that religion was "the opiate of the people," they realized that some addictions are hard or even dangerous to break. They preferred a slow withdrawal by supposedly giving the people the freedom to worship, but actually limiting their right to proselytize, restricting their access to churches, and teaching atheism to their children. As foreign missionaries were seen as security threats because of their ties to the West, the government decided that foreign missions must be phased out. By 1958 the last of them had gone.

In 1951 the Three-Self Patriotic Movement was founded. These "three selfs"—self-government, self-support and self-propagation—addressed three major Chinese complaints about foreign denominations and at the same time defused much of the perceived threat. A Chinese Catholic church was also allowed, as the leaders could find no way to reconcile Catholics and Protestants, but the church was not allowed to swear allegiance to the pope. If the Christian church in China had no connection with Western churches, it was no longer under "Imperialist" domination and was dangerous only because of what it preached.⁴ In theory, the movement, often called the Three-Self Church, was independent, but it was expected to support the government, and in fact, despite the wishes of many of its leaders, it was under strong government

influence. The Communist Party was particularly worried about the minds of the young, so Sunday school was forbidden. Many soon withdrew from the movement because of the taunts of the party members, and the nearly empty churches began to close.

To many—if not the majority—of Chinese Christians, the Three-Self Patriotic Movement was not an acceptable substitute for their original denomination. Many of them refused to attend the services, preferring to hold church in their homes. Many pastors also refused to preach for the new church. A publishing house in Shanghai was allowed to print a few religious books, however, and Christians around the country gratefully ordered them by mail.

Technically, the Chinese constitution guarantees the right to believe what one wishes about religion, but not the right to act on that belief or tell others about it.

For many Christians, as for many Chinese in general, the 10-year Cultural Revolution which began in 1966 was an unparalleled personal disaster. I have not met a single mature Christian who did not suffer greatly in some way, whether by being beaten, imprisoned, sent to a work farm or held up again and again for public humiliation and ridicule. Thousands of Bibles and religious books were destroyed. Life was especially hard for pastors, most of whom were trained by missionaries in Hong Kong or elsewhere abroad, because they were perceived as probable spies due to their exposure to foreigners. Some Christians even died for their beliefs.

While the Cultural Revolution imposed great hardship on many Christians, God was able to use it for good as well. Before the ordeal, most Christians lived in the cities,

where they quietly shared their faith. Sent to distant villages where Christianity was unknown, they continued to witness. Many were converted then, and more as the years have passed and long-planted seeds have sprouted.

The death of Chairman Mao, the downfall of the "Gang of Four," and the rise of Deng Xiaoping have proved to be a religious blessing as well as an economic one. Although there is still far to go, the status of Christians has improved steadily. Article 36 of the new Constitution of the People's Republic of China begins, "Citizens of the People's Republic of China enjoy freedom of religious belief. No state organ, public organization or individual may compel citizens to believe in, or not to believe in, any religion. The state protects normal religious activities."

To this point the Chinese Constitution is reminiscent of the American Constitution. Article 36 ends, however, with words which give pause: "No one may make use of religion to engage in activities that disrupt public order, impair the health of citizens or interfere with the educational system of the state. Religious bodies and religious affairs are not subject to any foreign domination." The liberality of the document rests on its interpretation, not only by the courts but—since lawyers are scarce and lawsuits few—on low-level cadres (administrators). It would be possible to see an evangelistic meeting as a disruption of public order. One might easily consider a mother's teaching of Bible stories to a child an interference with an educational system which teaches atheism and evolution. It would even be possible to claim that a vegetarian diet impairs one's health. Technically, the constitution guarantees the right to believe what one wishes about religion but not the right to act on that belief or tell others about it. In practice the law is not quite that harsh, but neither is it ideal.

Without doubt the situation is improving. Whereas during the Cultural Revolution all churches were closed, at least two Catholic

churches and three Protestant churches in Beijing now hold services each Sunday, attended by more than 4,000 people. Eight thousand Catholics attended midnight mass there last Christmas.⁵ Religious fervor is much more intense in South China, however. In Shanghai alone, 16 Catholic and 17 Protestant churches have reopened. *China Daily* observed that one pastor claims that "up to 25,000 Protestants attend church services in Shanghai every week."⁶ The article adds that "both Catholic and Protestant churches have been making hundreds of converts in the last few years. However, admission to churches is selective in that applicants have to prove their personal conviction in their belief of God. They are also required to attend Bible class and pass an oral church examination." There are now over 1,600 Three-Self churches open in China.⁷

I have several times seen young people turned away at church gates, by both police and pastors. Church members have explained to me, however, that those turned away are usually young people who have come to mock the worshipers, while sincere young people are admitted. Pastors at Beijing's Gang Wa Shi Church hold a baptismal class every Tuesday night, attended by over a hundred people. Those who decide for Christ after finishing the class are baptized by immersion (minimum age: 18). Other churches also hold classes.

The situation of Seventh-day Adventists in China is not as satisfactory as that of other Christians, but the Three-Self Patriotic Movement has attempted to accommodate them. Saturday services began in one Beijing church last year and are attended by some 30 to 50 believers every week. The four regular pastors, one of them Adventist-trained, take turns conducting the service, but the sermons are not biased in favor of any one denomination. One recent service opened with a prayer in which the Adventist-trained pastor thanked God for "the Sabbath, the day of the Lord's blessing," and progressed to congregational sing-

ing of the hymn, "Oh Day of Rest and Gladness," including the verse, omitted from the *Adventist Church Hymnal*, identifying that day as Sunday.⁸

I have been told that as with other Christians, the vast majority of Adventists choose not to attend the Three-Self Church. The number of Three-Self Churches holding Saturday services, however, is increasing. The Sabbath attendance in the small city of Anyang in northern Henan province is as large as that in Beijing. I have heard that 500 worship together on Sabbath in Shanghai and are trying to get permission to call themselves an Adventist congregation. Adventists on the island of Xiamen and in the city of Kunming have, reportedly, already begun to do so.

In the Chinese calendar, Sunday is the seventh day of the week. To insist on Saturday as the seventh day is to insist on allying oneself with the West, a possibly dangerous course.

There are problems, however, despite this good news. Sabbath-keeping is especially difficult in China. Some authorities have tried to solve Sabbath-work problems by pointing out that in the Chinese calendar, Sunday is the seventh day of the week. To insist on Saturday as the seventh day is to insist on allying oneself with Western religion, a possibly dangerous course. If one asks for Sabbaths off, one is accused of not wanting to do one's fair share of work. It is virtually impossible to lose one's job in China, but it is also very difficult to transfer to another. Usually a supervisor will refuse to approve one's taking Saturday off or even to arrange a schedule where one works on Sunday instead. It is possible to skip work on Sabbath, but then one faces

public criticism and losing one's (almost obligatory and very necessary) bonus. Of the Chinese Adventists I know, those not retired have chosen to work on Sabbath if they must and take the day—or part of it—off if they can.

College students who want to keep the Sabbath face even more trouble than most Christian students. Officially, China's civil law stipulates that "no one should be deprived of the right to higher education, wage raises and promotion because of his or her religious belief."⁹ In fact, however, though many non-Christians have denied this, several Christian students have told me that baptized church members are not knowingly admitted as college students. Some of these students claim that they do not go to church for fear they will be expelled from school. Another college student, however, who attends church every Sabbath, claims that skipping school on Sabbath is no more serious than skipping on some other day—though of course if one misses an exam one might not be able to make it up—and that those who worship on Sunday are no longer harassed at all. It may be that the situation of Christians in college is improving, but of course Sabbath keepers still face that worrisome clause in Article 36 about interfering with the state educational system.

It is unfortunate that the government has not yet seen fit to allow Sabbath or Sunday school classes, for though church services are relatively short, they are not of great interest to children, so there is little to help them learn to love church going. Parents are allowed to teach their own children about God, but not to mention God to other children. Meanwhile, the state schools provide a steady diet of atheism.

In the past few years there has been an important change in the government policy toward the publication of religious literature. Not long ago Bibles were rare, and new Bibles had to be smuggled in from outside. Today one can purchase a hard-bound copy of the Bible in Chinese, on good paper,

printed in Shanghai, for only five yuan (U.S. \$2.50), an easily affordable sum. They are sold by church offices. During a church service in Beijing, one can see more than half of the worshipers using their own Bibles.

The Bible is not the only Christian book available. Since 1982, bookstores have been selling a collection of Bible stories, suitable both for children and for adults who have not read the Bible. Two hundred thousand copies have already been sold, and two hundred thousand more have recently been printed. In his introduction, the editor claims that "if we Chinese wish to study Western literature, history, philosophy, economics, law, or any of the humanities, we cannot help coming into contact with the Bible."¹⁰ The book's 108 stories range from the creation to Paul preaching in Rome, and include a good selection of Christ's miracles.

In the next few years, Adventist leaders must decide what attitude they will take toward the Three-Self Patriotic Movement. I believe the answer is not simply to repudiate it and brand it as unchristian.

This new recognition of the Bible's importance is reflected in the inclusion of Genesis 1, parts of the Song of Solomon, John 1, and I Corinthians 13 (King James Version) in the Renaissance section of a new college textbook of English literature. The 16 pages of notes on the selections make it clear that the Bible is not entirely trustworthy, but are not blatantly Marxist.¹¹ Another book recently printed in Chinese is John Bunyan's *Pilgrim's Progress*. Widening acceptance of the Bible allowed Professor Kuo Siu-may to teach a course on the Bible as literature in 1982 at Nanjing University, one of China's most prestigious schools.¹²

A major problem now facing the China Christian Council and the Three-Self Patriotic Movement is how to train enough

young pastors to answer the growing need. Although the Nanjing Theological Seminary trained pastors from 1952 to 1966, it has been said that its training at that time was more political than religious. Most of the few pastors preaching today are beyond retirement age, men trained by missionaries years ago. Who will take their place?

It is difficult to say for sure how many seminaries are presently operating, but at least six of them are Catholic. The total number of students in these schools, however, is almost certainly less than 500, not nearly enough to fill the need. Admission is highly competitive; students must not only be baptized and recommended by their pastors, but pass stiff examinations. At Nanjing, the oldest and best known seminary, students must study Hebrew, Greek and English. The majority of courses are theological, however. A third of the students are women.¹³ The Catholic seminaries do not admit women. They also prefer to admit students from families with many children, believing that this will reduce the parental pressure on priests to marry.

A question which naturally arises in the West is, "How many Christians are there in China now?" It is impossible to give an accurate answer. Bishop K.H. Ting, leader of the Three-Self Patriotic Movement and president of the China Christian Council, claims that there are now three million Catholics and three million Protestants, but he includes only those who have registered with the Three-Self or Catholic churches.¹⁴ Every Christian I have asked has said that most devout Christians have not registered, whether out of fear that the government policy toward religion will change yet again or out of loyalty to their original denominations. According to *China Daily*, there are some 37 million Communist Party members. It is often said by Christians in China, both native and foreign, that there are more Christians in China than there are party members. Some consider this figure exaggerated, but I suspect that it is not far from the truth. It is ironic that years of repression

have made Christianity grow rather than wither away—the expected result. The missionaries were expelled, but God's Spirit remained.

Of the 35 to 50 million Christians in China today, not many are Adventists. It is probable that since most of the Christians were converted after the traditional denominations were formally abolished in China, only the old feel strong emotional ties to specific denominational groups. Even among those who keep the Sabbath there are probably few who are well-versed in Adventist doctrine. Basing my estimate on hearsay and the apparent ratio of Adventists to other Christians, I would guess that there are between 40,000 and 100,000 active Seventh-day Adventists in China. They are not completely isolated from the outside world, for there is a small flow of Adventist laypeople from Hong Kong bringing literature and encouragement. (The church has also continued to send sustentation checks to workers after 1949, though in some cases these are quite small, as most workers still living did not work many years for the denomination. The government seems to have made no attempt to stop this money, though during the Cultural Revolution some were doubtless criticized for receiving foreign funds.)¹⁵

Future Prospects

It seems likely that the Chinese government will continue to allow increased religious activity unless frightened by a sudden upsurge of Christian enthusiasm. Millions of Chinese are hungry for the Christian message, but the way in which it is presented must be suitable. Most Chinese schoolchildren have learned about the real or supposed crimes of foreign missionaries, but this does not place them beyond reach. Communism in China has aided Christian witness in one substantial though unintended way: it has broken down much of the Chinese people's belief in Bud-

dhism, Taoism, and Confucianism, a task which missionaries found difficult. These old superstitions were replaced with the vision of a truly communist society, which will appear sometime in the future (some have estimated 300 years in the future). Millions of Chinese are no longer satisfied with this faint and impersonal hope, but are little inclined to return to the old beliefs. They have been taught an ethical code more Christian than Confucian, but it has not been given life by a belief in God. They have been promised a temporal heaven, but they themselves cannot hope to survive to see it. These people may discover that Christ is the answer.

In the next few years, Adventist leaders must decide what attitude they will take toward the Three-Self Patriotic Movement. I believe the answer is not simply to repudiate it and brand it a government tool. One of the major factors which discredited Christianity in old China was hostility among the Christian denominations. This probably diminished the gospel's effectiveness. I have heard sermons in services of the Three-Self Movement that were clearly Christ-centered. I think a good argument can be made for not opposing the movement. Not only does it run the Protestant seminaries, but it represents many sincere Christians.

This was the attitude taken by Robert Runcie, the Archbishop of Canterbury, during his tour of China in December 1983 (his second visit). In a service I attended, Runcie said, "England has an English church; it is right that China should have a Chinese church." This is a logical conclusion for an Anglican, but perhaps an unsatisfying one for members of most denominations. While most Christians would admit that a church should meet the needs of the people, not many would agree to drop inconvenient doctrines or invent new ones in order to incorporate native beliefs. Of course, the archbishop's statement is deliberately imprecise and meant more as an expression of good will than as a notice of intent. He may have meant merely that the church in

China should have Chinese pastors and songs and sermons. Whatever he meant, such tact reassured the government and put him in a position to ask a favor. Reportedly, the government allowed Bibles to be printed again because Runcie, on good behavior during his first visit, suggested that not enough were available.

It is significant that the pope has not yet visited China. While the government has allowed the Chinese Catholic Church to survive, to maintain the apostolic succession and celebration of the sacraments, it does not allow the church to acknowledge the pope as its head. As the government does not ask Catholics to actually repudiate the pope, they seem to be temporarily satisfied. Were the pope to visit China, however, Chinese priests would be placed in a very awkward situation indeed. It is possible that the government may someday allow Chinese Catholics to acknowledge the pope—though presently his stand against birth control and abortion, among other things, is inimical to that of the government—but until then a papal visit is unlikely.¹⁶

The Seventh-day Adventist attitude should probably be somewhere in between those of the Roman Catholics and the Anglicans. It is time now, I believe, for the General Conference president to begin planning a visit to China. Negotiations in China take a long time, so it might be wise to begin establishing friendships. This is not to say that the church ought to offer full support to the Three-Self Patriotic Movement. Many of the movement's pastors were trained by Anglicans, and its doctrines are largely compatible with Anglicanism, but the relation between Adventism and the Three-Self Movement is different. It deserves support to the extent that it is the only legal Christian movement, and its efforts to accommodate Sabbath-keepers are laudable, but it need not be embraced. Indeed, while many Adventists do attend Three-Self services, most refrain; to these people, many of whom have suffered a great deal for their faith, church support of the movement

would be a crushing blow. Chinese Adventists should not be condemned either for attending Three-Self services or for working on Sabbath; instead they should be encouraged in their faith.

I would not be surprised if Chinese Christians were allowed within the next few years to form denominations—indeed, the government will probably soon realize that divisions in the church make it easier to control—but the days of foreign missionary work in China are over. I do not think that permanent missionaries will ever be allowed to return; nor are they needed, for Christianity has thrived without them. (I refer to full-time missionaries whose sole work is evangelism. In the past year there have been at least a dozen Westerners in Beijing—students, teachers, and businessmen—whose chief purpose in coming to China was to spread the gospel, and their influence has led to a number of conversions. On the other hand, a pastor from California, asked to become a permanent chaplain at the U.S. Embassy, has been unable to get a resident's visa and is allowed into the country only for three week periods.) I also doubt that the government will ever allow direct foreign control of denominations in China—the memories of past excesses are too vivid. If a Chinese Seventh-day Adventist Church were formally chartered, it would be, like the Three-Self Patriotic Movement, self-governing, self-supporting and self-propagating. However, it would probably be allowed to cultivate a friendly, if unofficial, relationship with Adventists in the rest of the world.

There are a number of things which the church can do before that time arrives. For three years Union College has had a teacher exchange agreement with the Beijing Languages Institute. This has helped to build trust and has led to some useful contacts with Chinese Adventists. Negotiations are presently underway between Union College and the language institute for the establishment of a language school similar to the

Adventist English language schools throughout Asia. Such a school would allow Christian students to meet many Chinese who had never before met a Christian, and to bear Christian witness through their actions. Should it prove successful, schools could be started in other large Chinese cities.

If the Chinese government someday allows the establishment of a Chinese Seventh-day Adventist Church, it will also be necessary to establish a seminary to train pastors. Until that day arrives, there are several steps which the church could take. A set of *Seventh-day Adventist Bible Commentaries* has already been donated by Union College to the Nanjing Theological Seminary. This will give the students—all of whom read English—some exposure to our interpretation of the Bible. It might prove useful if internationally recognized Adventist Bible scholars and archeologists could offer to lecture in Chinese seminaries. Also, Chinese students could be brought to Adventist seminaries around the world for training.

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Several Chinese Adventists have already studied or are presently studying in America. Such students should be carefully selected for academic and leadership potential. The goal should be to prepare several dozen men and women to lead the church or train pastors. This should be done as soon as possible.

In the past few years, China has encouraged the growth of joint ventures between Chinese and foreign corporations. Usually these ventures produce items for sale abroad. One interesting possibility, though presently unlikely, would be a joint venture between the Review and Herald and a Chinese printing company to produce religious books. Books can be printed in China for a small fraction of the cost in the West, which makes the country a good place to print books for other Third World countries. The potential market in China is also great. Barring the possibility of a joint publishing venture, it might be possible to allow the China Christian Council's press in Shanghai to reprint the Chinese translation of Arthur Maxwell's *The Bible Story*. The whole set could probably be produced—on cheap paper with black-and-white pictures, in one or two volumes—for less than two dollars, and would be a boon to parents who want to teach their children about the Bible.

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By far the most exciting missionary opportunity is the General Conference's plan to devote the 1985 General Conference Offering to the establishment of a powerful short-wave radio station on Guam. Most large radios sold in China—and several million are sold every year—include short-wave receivers, and at present China does not jam foreign stations. Within a few years, such a station could be picked up by almost every

family in the country. Would they be interested? While teaching in Beijing, I conducted a poll among my Chinese students by secret ballot. I asked them if they believed in God, hoped that God exists, or wished that God existed. Of these students—top graduate students chosen to study abroad and young scientists trained by the state since childhood—one in four admitted to believing, hoping or wishing. Extrapolating from this small sample, I believe it is not unlikely that at least 200 million Chinese who are not Christians would be receptive to Christian broadcasts. In the last week of class, finishing a lecture early, I offered to tell my students a story. They had only one request: that I tell about the birth of Christ. Yes, I think the Chinese would listen to this new station.

How often or how long they would listen would, of course, depend on the programming. Most of the broadcasting should be in Chinese, with heavy emphasis on stories and songs. Bible studies and sermons should also be aired, as many rural listeners would have no access to a church. Part of the programming should be in English, as millions in China are studying the language. Those who now listen to Voice of America to improve their language skills—many of them uninterested in religion—might also listen to the Adventist station and be drawn to God by it. The English programs should be on a relatively simple level, but might include readings from Maxwell's *The Bible Story*, *Guide*, or *Insight*, and the dramatic versions of Bible stories recorded on Chapel records. The emphasis should be on presenting the gospel in an entertaining way, both in English and in Chinese. It might also be possible to offer correspondence courses and free books, which could be sent from Hong Kong.

Whether in spite of persecution or because of it, God's work has prospered in China. It is possible that there might be a sudden shift in policy, leading to another "cultural revolution," but for the time being, the position of Christians in China is improving.

While the Adventist Church cannot yet establish ties with Chinese Adventists, the day when it will become possible may arrive soon. It would be wise to plan ahead for this eventuality. Meanwhile, there are other things which can be done to share our faith.

China will never return to being the "mission field" which once drew thousands of foreign workers, but it remains a challenge. There are more people in China who have never heard of Christ than in any other nation on earth.

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3. *Christian Witness*, pp. 5-7.

4. New World Press in Beijing has announced that it will soon publish a paperback book in its China Spotlight Series called *Christianity in China Today*, by Bishop Ting and other church leaders, but it is not yet available. Until then, see *Beijing Review*, Vol. 27, No. 24 (June 11, 1984), pp. 21-29, for the official government position. My description of the Three-Self Patriotic Movement is very brief and ignores such related bodies as the China Christian Council. A number of books have been published on Christianity in Communist China, and the interested reader can refer to these, to the journal *China Notes*, published by the Division of Overseas Ministries of the National Council of Churches, or to the short-lived Adventist journal *China Evangelist*.

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15. Some of the information in this article comes from church leaders in Hong Kong, though they do not agree with everything said here. As with information gathered in China, I have chosen to name only published sources. For Chinese Christians, talking with foreigners is not completely without risk. Nor do I wish to complicate matters for those who travel from Hong Kong to their old homes.

16. See "Closer Vatican links ruled out," *South China Morning Post*, Vol. 40, No. 143 (May 25, 1984), p. 8; "The Catholic Underground," *Newsweek* (Pacific Edition) (May 14, 1984), p. 16; "Key to Rapprochement Lies in Vatican," *Beijing Review*, Vol. 27, No. 24 (June 11, 1984), pp. 23-26.

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Are Adventists Afraid of Bible Study?

George E. Rice. *Luke, A Plagiarist?* 110 pp. Mountain View, CA: Pacific Press, 1983. \$4.95 (paper).

Reviewed by Alden Thompson

Luke, *A Plagiarist?* is a surprising book. And lonely. Surprising, because it reflects a method of study that key spokespeople within Seventh-day Adventism have adamantly opposed during the past decade; lonely, because the last time it appeared in an Adventist Book Center “shopper,” it was the only in-depth study of the text of Scripture advertised.¹ Why would the publishers for a “people of the book” advertise a select list of devotional books, stories, and outreach booklets—even a sprinkling of heavier stuff (generally historical studies)—but just one “serious” work on the Bible? Is the Bible too hard for Adventists? Too easy? Or are we just afraid of detailed Bible study?

Both the timing and titling of George Rice’s book reflect the heightened interest within Adventism in inspiration and biblical interpretation. Although the title, introduction and conclusion of the book mark it as an apologetic for Ellen White’s literary practices, the actual content is a provocative comparison of the gospels, using “redaction criticism,” a so-called “historical-critical” method that analyzes an author’s purposeful adaptation of traditional (or “borrowed”) material. The logic is trans-

parent: if the “inspired” authors of Scripture could borrow, how can Ellen White’s borrowing be an argument against her inspiration?

For good reason, George Rice, professor of New Testament in the Seventh-day Adventist Theological Seminary at Andrews University, does not use the term “redaction criticism” or explain his relationship to the “historical-critical” method. Official Adventist publications have tended to reject any application of the method to Scripture.²

Nevertheless, when the church confronted the issue of the historical-critical study of the Bible at Consultation II in the autumn of 1981, the delegates tentatively affirmed (no binding or official actions were taken) that Adventist scholars could indeed make use of the descriptive methodologies associated with the historical-critical method without adopting the naturalistic presuppositions of the more radical critics. Now for the first time—almost unashamedly—an Adventist author and an Adventist publisher have teamed up to show how it is done.³

One of Rice’s basic contentions is that the differences in the Gospel narratives are both real and intentional, serving the authors’ literary and theological purposes. By contrast, most Adventists, along with other conservative Christians, typically treat the differences between the gospels as imaginary or accidental—harmonizing, minimizing, or ignoring them in the interest of producing a single master account.

This harmonizing tendency is deeply rooted in Christian history, reaching back at least as far as Tatian’s *Diatessaron*, a four-into-one harmony from the second century. In Adventism, Arthur Maxwell’s *Bible Story* and Ellen White’s *Desire of Ages* stand in the same tradition, weaving one seamless “life

of Christ” from the four gospel strands. Somehow, singing in unison has seemed easier than struggling with four-part harmony.

But Rice wants to hear the four parts; he actually relishes “discrepancy.” While recognizing the commendable desire of the harmonizers to prove the Bible trustworthy, he argues that the attempt to downplay the differences does the church a “gross injustice.” In his view, “no ‘discrepancy,’ no matter how ‘minor,’ is ‘unimportant’ or ‘of a minor order’ ” (p. 71). The evangelists themselves (not later copyists) deliberately introduced the “discrepancies,” “changing” what they found in their sources, for “each change makes a contribution to what the writer is saying about Jesus” (p. 82). Furthermore, Rice notes that changes often initiated a chain reaction as the evangelists sought to be consistent with themselves. Thus, “some changes that appear to be ‘discrepancies’ are nothing more than attempts at being consistent” (p. 74)!

To justify such free handling of the gospel traditions, Rice focuses on Luke 1:1-4, proposing a research-based “Lucan model of inspiration” as the necessary complement to a revelation- or vision-based “prophetic model:” “The time is long overdue for us to think in terms of both models being present in the work of an inspired writer” (p. 15).

Although the title implies a defense of Ellen White, the book says very little about her. Rice obviously respects her and has taken seriously her explicit statements on inspiration. That sympathy for Ellen White’s stance, combined with a desire to be honest with the text of Scripture, results in an amazing freedom of expression, dangerously free if one thinks in terms of the potential reaction of the church. Rice’s chapter titles are incredibly blunt: “Small, Unimportant Changes,” followed by “Large, Important Changes,” to mention the two most striking examples. He describes the “relocation” of the call of the disciples as “a major piece of surgery performed by Luke” (p. 84). The story of the woman’s anointing of Jesus’ feet

is “a surgery even more radical” (p. 88). Rice is correct, but his language is volatile.

The book’s strengths are numerous. Rice deals honestly with the text of Scripture without fear or anger. The reader senses that the author has faced some tough questions, yet still believes. Potential liabilities become assets as Rice demonstrates how the evangelists sought to meet the practical needs of the believers. Nevertheless, some difficulties remain.

One of Rice’s basic contentions is that the differences in the gospel narratives are both real and intentional, serving the authors’ literary and theological purposes.

Rice overstates his case when he sees all discrepancies as theologically significant, and has not necessarily solved the problem of “inconsistency” by removing the onus from God and placing it on man. Rice does not want to admit inconsistency in a vision (cf. p. 40), but why must “revelations” under the prophetic model be rigid, unadaptable, and inenarrable if we are willing to allow God’s spokespeople under the Lucan model to adapt, mold, and apply their messages with freedom? Certainly the differences between the two editions of the decalogue (Exodus 20 and Deuteronomy 5) suggest that we do not know precisely what came from God’s finger when he inscribed the law on tables of stone, yet we would certainly say that the decalogue is “revelation.”

Rice also seems to be methodologically unsound when he occasionally appeals to a particular gospel or to *Desire of Ages* (e.g., pp. 79, 95) as the final authority for certain historical details. Once one allows the human element to the degree that Rice is willing to grant, the inspiration issue becomes more complex than Rice admits.

But if one does not follow Rice, what are the alternatives? Moving to the left on the theological spectrum, one could adopt the 'historical-critical method' in its classic and thoroughgoing form. Based strictly on naturalistic principles, such an approach denies the possibility of special divine guidance or intervention in the production of Scripture (i.e., it would eliminate "revelation" and "inspiration"). The more radical critics virtually deny the historical value of the Gospel accounts, viewing the docu-

The evangelists themselves (not later copyists) deliberately introduced the discrepancies, changing what they found in their sources.

ments rather as the creations of the early church. Rice rejects such a radical approach, affirming the principle of divine guidance for both models of inspiration, and accepting the historicity of the events narrated in the Gospels.⁴

Moving to the right, one could reject the historical-critical method, including the use of descriptive tools such as "redaction criticism." One spokesperson for this more conservative position is Gerhard Hasel, currently dean of the Seventh-day Adventist seminary at Andrews University. In his *Understanding the Living Word of God* (1980), also published by Pacific Press, he denies the possibility of a "moderate" position relative to the historical-critical method.⁵ In contrast with Rice, Hasel argues against any view that would describe the gospel writers as having "transformed" or as having adapted their material "to fit a particular need." He explains the differences between the Gospel accounts by positing different occasions and settings.⁶

The differences between Hasel and Rice typify the two sides of a debate that has enlivened (and embittered) the academic scene in Adventism during the last decade. Ever since the Biblical Research Institute excluded the "moderate" voices from the Bible Conference of 1974, the use of the historical-critical method has been the focus of an intense struggle at the higher levels of administration and academia in Adventism. The issue simply has refused to die.

As the avalanche of criticism against Ellen White's writings established the human aspects of her literary activity, many Adventists took comfort in the biblical parallels they previously had refused to recognize. With amazing alacrity, the pragmatic White Estate began producing "source-critical" studies in defense of Ellen White, readily citing those parallels. Meanwhile, those who opposed the use of the historical-critical method in the study of the Bible stood their ground.

The continuing tensions ultimately led to the convening of Consultation II in the autumn of 1981. The concluding group reports reflected a willingness to adopt a "moderate" approach to the historical-critical method, rejecting the "all-or-nothing" alternatives at the opposite ends of the theological spectrum. Adventist scholars could indeed use the descriptive tools associated with the historical-critical method (e.g., source criticism, redaction criticism, etc.) without adopting the naturalistic presuppositions affirmed by the thoroughgoing practitioners of the method.

The delegates at the Consultation recommended that a representative group of scholars prepare a document describing how Adventist scholars study the Bible. The General Conference responded somewhat tangentially by appointing a Methods of Bible Study Committee chaired by Richard Leshner, current president of Andrews University. Advocates from both sides were invited to present their cases before a jury.

Some of the scholars who participated in Consultation II expressed their misgivings;

a jury implied prescription rather than description, and raised the spectre of guilt vs. innocence. Leshar's response, however, seemed reassuring: "There is no group in the church that can make a theological decision for the church. Committees do not decide theology for the group, rather they prepare materials for the church's examination and study, and the body of the believers must themselves decide where they stand on the issue."⁷

The appearance of Rice's book while the jury is still out is an indication that a viable spectrum is alive and well within Adventism. Furthermore, it is at least interesting to note that the same press published the books by Hasel and Rice and that both Hasel and Rice are colleagues at Andrews University—with the moderating figure of Leshar as their president.⁸

But perhaps the most intriguing feature of the inspiration discussion in Adventism is the interplay between Scripture and the writings of Ellen White. If the church had not felt the need to defend Ellen White's literary practices, I doubt if Rice's book would have seen the light of day. Is it possible that the crisis over Ellen White's ministry could lead to a rediscovery of the Bible among Adventists?

Furthermore, though Rice himself does not make the point, the content of *Luke, A Plagiarist?* also offers a means of resolving the nagging tensions that many Adventists sense in relating the writings of Ellen White to Scripture. If the gospel writers could differ from one another in their recording and interpreting of Gospel traditions, being more concerned about practical application than absolute historical precision, then we may lay differing inspired interpretations side by side, looking for the "underlying harmony" or a "spiritual unity" rather than an absolute harmonization of every detail.⁹

How many times have devout Adventists turned their attention elsewhere because a fresh insight into Scripture was stifled by the rejoinder, "But Sister White says . . . ?" If I might hazard an answer to the rhetorical

question raised at the beginning of this review, I would suggest that the "ABC Shopper" does not advertise in-depth books on Scripture because Adventists actually are afraid of Bible study—our conclusions just might differ from those of Ellen White. No one wants to quarrel with a prophet.

The beauty of Rice's book, if the church could only discover it, is the demonstration of the principle that inspired writers can give differing perspectives on the same passage or event. In other words, we could take Ellen White's applications of Scripture seriously, without using them to quench the spirit in our study of God's word.¹⁰

The differences between Hasel and Rice typify the two sides of a debate that has enlightened (and embittered) the academic scene in Adventism during the last decade.

Once upon a time, Adventists bought books from the Adventist Book Center out of loyalty. But times have changed. Part of the reason why Adventist publishers face enormous financial challenges lies in the fact that an increasing number of devout Adventists never darken the doors of an Adventist Book Center. Tired of digging through piles of story books, Adventists have turned to other publishers for serious books on Scripture, but unfortunately they miss the few surprises that the Adventist Book Center does offer. It would be a great tonic to Adventism if books like Rice's were not quite so surprising in the future. Or so lonely.

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NOTES AND REFERENCES

1. See report on Consultation II in *Spectrum* Vol. 12, No. 2 (Dec., 1981), pp. 40-52. *Luke, A Plagiarist?* was advertised in the supplement to the *Adventist Review* of Feb. 9, 1984. Two later ABC "shoppers," the *Adventist Review* supplement of May 3, 1984, and the "Camp Meeting Edition, 1984," carried no advertisement for the book—nor for any other in-depth study of Scripture.

2. For a typical example of wholehearted opposition to all aspects of the historical-critical method see below, note 5.

3. The book's novelty as well as the community's mixed feelings toward the methods it employs is flagged by the publisher's disclaimer: "The purpose of this book is to investigate a concept of inspiration not generally held by most Seventh-day Adventists" (p. 4).

4. "The Holy Spirit was actively engaged in both models" (p. 25). "Each event recorded by the gospel writers did take place historically" (p. 25).

5. Gerhard Hasel, *Understanding the Living Word of God* (Mountain View, CA: Pacific Press Publishing Association, 1980): "The theologian or exegete must not get the impression that he can safely utilize certain parts of the historical-critical method in an eclectic manner, because there is no stopping point" (p. 26). For Hasel, the historical-critical method includes "source criticism, form criticism, tradition criticism, redaction criticism," as well as "structural criticism or structuralism" (p. 28).

6. "Jesus seems to have told the same story or parable to different audiences and at different times and places. One Gospel writer may have cited the incidence [sic] in one such setting and another in another setting. The slight differences can thus be much better explained than by the assumption that the words of Jesus, the circumstances, or both were invented by the early church, the respective Gospel writers, or altered to fit a particular need and serve a given purpose of the early church" (Hasel, pp. 224-225).

Another quotation from Hasel highlights even more clearly the differences between Hasel's and Rice's approaches: "The theological interests of Matthew and Luke respectively may be reflected in their selection under the guidance of the Holy Spirit of a

related parable from different circumstances in the life of Jesus. Each Gospel writer incorporated the parable he selected into his Gospel. Neither Gospel writer can be said to have manipulated or transformed the material" (p. 227).

7. Personal letter from Richard Leshar to the reviewer, dated Nov. 17, 1982, cited here with Leshar's permission.

8. According to the *Adventist Review*, (Jan. 17, 1985, George Rice has accepted the position of associate secretary at the White Estate, effective as of July 1, 1985.

9. Note Ellen White's statement: "The Bible was given for practical purposes" *Spiritual Gifts*, Vol. 1, p. 20. The phrases "underlying harmony" and "spiritual unity" are also Ellen White's, cited from the "Introduction" to *Great Controversy*, p. vi, and *Selected Messages*, Vol. 1, p. 20, respectively.

Ellen White also observes: "There is not always perfect order or apparent unity in the Scriptures. The miracles of Christ are not given in exact order" (*Selected Messages*, Vol. 1, p. 20). Rice seems to have adhered rather closely to the implications of Ellen White's statements on inspiration in *Selected Messages*, Vol. 1, and the "Introduction" to *Great Controversy*, but his language is more flamboyant.

10. An ancient tradition (Eusebius, citing Papias, citing John the Elder) suggests a conclusion analogous to that which Rice proposes on the basis of more modern methods of study, namely, that the "practical" needs of the believers provided the occasion for the origin of the gospel accounts. As cited in Eusebius' *Ecclesiastical History* iii. 39, Papias recalls the conversation of John the Elder relative to Mark's Gospel: "Mark having become the interpreter of Peter, wrote down accurately everything that he remembered, without however recording in order what was either said or done by Christ. For neither did he hear the Lord, nor did he follow Him; but afterwards, as I said, (attended) Peter, who adapted his instructions to the needs (of his hearers) but had no design of giving a connected account of the Lord's oracles" (translation from *The Apostolic Fathers*, translated and edited by J. B. Lightfoot (Baker Book House reprint of 1891 ed.), p. 265.).

Ordination of SDA Women Endorsed by Religion Professors

By Ron Jolliffe

The doctrine of the church was the study theme of the sixth annual Andrews Society for Religious Studies (ASRS) convention which met in conjunction with the American Academy of Religion/Society of Biblical Literature (AAR/SBL) annual meeting in Chicago, Ill., December 11-13, 1984. The purpose of the Andrews Society is to encourage the scholarly pursuit of religious studies and to provide intellectual and social fellowship to its members.

Perhaps the most significant action taken by the group was the statement they made in support of the ordination of women:

The Andrews Society for Religious Studies, meeting in Chicago, Illinois, this 13th day of December, 1984, hereby affirms its faith in the fundamental equality of all believers in Christ; in the desirability of developing all those gifts, talents, and abilities bestowed by our Lord upon his church; and in the scriptural basis for the equality of men and women in service to God and to His church.

We pledge ourselves to encourage, support, and uphold the hands of the general church leadership and the Commission on the Ordination of Women. We urge the Commission to recommend to the church in its forthcoming quinquennial session that women be considered as candidates for ordination to the gospel ministry wherever it would strengthen the work of the church.

Other actions taken included installing the new president, Douglas R. Clark, professor of religion at Southwestern Adventist College, and selecting Sakae Kubo, former president of Newbold College and currently professor at the graduate school of theology at Walla Walla College, as the president-elect. The society also gave Richard Coffen, retiring president of the Andrews Society and book editor of the Review and Herald Publishing Association, a formal vote of appreciation for his leadership.

About 45 people attended each session. The majority of those who attended were religion teachers from the various Seventh-day Adventist colleges, but seminary students, pastors, church administrators, publishers and members of the Biblical Research Institute attended as well. Several papers were read at the meetings: the presidential address, "Toward a Seventh-day Adventist Agenda on Ecclesiology" by Richard Coffen; "Scriptural Models of Community and Church" by Herold Weiss, St. Mary's College; three reviews of Hans Kung's *The Church*, by Larry Mitchel, Pacific Union College, Warren Trenchard, Canadian Union College, and Barry Casey, Columbia Union College; "Sectarianism and Remnant" by Chuck Scriven, Walla Walla College; and "Diversity within the Church" by John Jones, Seventh-day Adventist Theological Seminary (Far East).

Respondents included Jerry Gladsen, Southern College; Pedrito Maynard-Reid, West Indies College; Steve Vitrano, Seventh-day Adventist Theological Seminary; William G. Johnsson, Adventist Review; and Larry Geraty, Seventh-day Adventist Theological Seminary.

The next meeting of the Andrews Society for Religious Studies will convene Novem-

ber 21-23, 1985, in Anaheim, Calif., immediately before the 1985 AAR/SBL meeting. According to Douglas Clark, "The 1985 plans call for focus on the biblical text from a variety of viewpoints, dealing with such questions as how the biblical text is perceived and utilized in the church at large."

Those interested in joining the ASRS, or in receiving copies of the papers read at the 1984 conference, should write to Larry Mitchel, Pacific Union College, Angwin, Calif., 94508, for details. Membership includes the ASRS newsletter, which is published three times a year. Dues are \$7.00 per year, or \$8.00 for those members who wish to receive conference papers before the annual meeting.

Ron Joliffe, who teaches theology at Southwestern Adventist college, earned his M.Div. at the SDA Theological Seminary. He also studied New Testament at the Claremont Graduate School and at Heidelberg University.

Canada Considers Changes in Church Structure

By George Colvin

The publication in November, 1983, of a 200-page study on Seventh-day Adventist Church structure by F. Kenneth van Ochten, an Adventist attorney in British Columbia, demonstrates that concern about church structure is not limited to the United States. Van Ochten was asked by the Canadian Union Conference to examine church structure in Canada. The resulting study deals particularly with the legal aspects of church structure, especially the relationship between the unincorporated church's organizations and its incorporated property-holding bodies, called "associations." But his research also produced conclusions in other areas, and though van Ochten himself warns against overgeneralizing his find-

ings, some of those results could apply to areas outside Canada.

The major point of van Ochten's study is that the present legal organization of the church needs to be changed. In the present structure, the church's operating entities (such as conferences and union conferences) conduct most of its activities. As unincorporated groups, these entities have no legal existence. The church's property, meanwhile, is held in the name of the associations which are legal entities that can, for example, sue and be sued. These associations have their own controlling boards, usually composed of the operating officers plus some others, that cannot be directly controlled by the constituencies of the unincorporated bodies. This arrangement arose for a number of reasons, including concerns of church-state relations.

Van Ochten finds this arrangement no longer sound. He also notes many disadvantages with it: the possibility of unlimited personal liability for all officers of the unincorporated bodies; the dangers of the placing the control of all church property in the hands of a few people not directly responsible to the members; ambiguities in business relationships, both inside and outside the church, caused by conducting most church operations through a legally non-existent body; and administrative inefficiencies caused by dual structures. Nor are these remote concerns. As van Ochten writes:

It would probably surprise most ministers [and teachers, as van Ochten later indicates] to learn that, though they are paid and employed through the unincorporated church, that body has no capacity in law to enter into an employment contract. It may surprise some Church administrators that when a minister [or teacher] is hired they may be directly personally liable in the event of a claim for wrongful dismissal.

Van Ochten recommends a unified church structure in Canada, abolishing the present

dual arrangement. To the extent that laws in other countries resemble Canadian law, this situation and recommendation would also be important to other countries. There are indications that this concern is now being examined by the General Conference as it applies to the United States.

Apart from these legal concerns, however, van Ochten deals with matters of general church order that certainly have a wider applicability. His work draws extensively on Adventist history, Scripture, and Ellen G. White, and takes into account recent developments, such as several well-known litigations that have dealt with Adventist Church structure. His work also considers, though less extensively, non-Adventist sources and produced a noteworthy bibliography. Because his research led him to conclude that "there has been virtually nothing written in the specific area of Seventh-day Adventist ecclesiology," van Ochten was in the position—like the other committees and commissions studying church structure—of pioneering his topic.

This work led to a number of conclusions. Van Ochten emphasizes that Scripture mandates no particular church structure, that in Protestant bodies the church is the people of God, that organization may legitimately change in response to social realities, and that organization should aim at functional effectiveness rather than at legitimating hierarchical authority. He also lists certain fundamental principles of church organization: purity and unity, variation, purpose, representation, decentralization, and legality.

Van Ochten finds the church substantially decentralized and denies any need for major structural alteration of the church, at least in Canada. Van Ochten further suggests that congregations may have within the present structure "a considerable amount of congregational autonomy . . . that is not being

used." Although van Ochten favors retaining of the Canadian Union Conference, he recommends that its functions be reduced. Particularly in light of the limited Adventist literature on church organization, van Ochten recommends a follow-up study on proposed models for changes in present church organization. This study would consider theology, history, and special counsel; administration; legal concerns; public relations; and intra-church issues.

Van Ochten's report clearly did not deal in depth with some areas of concern in present Adventist church operations such as communications; some of his conclusions (such as those related to representativeness, also not considered in depth) seem to be assumed rather than proved. But his work represents a substantial contribution, especially in the bibliographical and legal areas, to the ongoing work of Adventist church restructure.

George Colvin is a Ph.D. candidate in government at Claremont Graduate School, where he is writing his dissertation on the Pacific Press cases. He is also a consulting editor for *Spectrum*.

CORRECTION

In Vol. 15, No. 3, Desmond Cummings Jr. should have been identified as director of the Institute of Church Ministry. In the article, "Testimony of a Prisoner of Conscience," the name of the Cuban leader who ordained Noble Alexander is Pedro de Armas, the name of the American missionary mentioned is Andrew Riffel, and the port from which Cuban boat refugees set sail is Mariel.

Responses

Women and the Church

To the Editors: I recognize it is possible to conscientiously take opposing views on women pastors baptizing, but I am disappointed that some brethren should argue against women baptizing on the basis of tradition and social differences overseas. The question is not what people will think in Timbuktu, but what God says is right in Takoma Park. Furthermore, it is obvious to observers with a historical memory that this argument is not used consistently but only when these brethren themselves wish to oppose a position.

A pertinent example might be the Annual Council action of 1976 that "the responsibility and authority of the licensed minister may be extended to include the performance of specific functions of the ordained minister in the churches to which he is assigned." This action was opposed by the world field but implemented in the North American Division because of the tax advantages that licensed ministers would otherwise be forced by the Internal Revenue Service to lose. Here we had American men protecting what appeared to be their advantages despite tradition, social differences overseas, and the active opposition, on principle, of the world field. I think it is only fair to point out that to many it continues to appear to be business as usual. In the current discussion on women pastors baptizing, we still have certain men protecting their advantages—this time by discriminating against women and hiding behind their skirts in the process.

I personally wish to give the majority of the brethren who broke with tradition in 1976 the benefit of the doubt. Based on their experience and factors perhaps new to the times in which we live, they acted in what they sincerely felt was the best interest of all concerned. I would encourage these same brethren to be pathfinders again. It may be that tradition and social differences overseas are not sufficient grounds to discriminate against the women God is calling to His service in North America.

Adventist biblical scholars and theologians are united in their conclusion that there is no biblical, theological, or Spirit of Prophecy advice against women pastors baptizing. Furthermore there are Christian principles enunciated in Scripture and implications for Adventists that derive from the gospel (especially as elaborated by Paul) that argue positively for it. My earnest hope and prayer is that the General Conference brethren whose judgment

is normally so constructive will not yield to chauvinistic self-interest but continue to "hear what the Spirit saith to the churches."

Lawrence T. Geraty
Professor, SDA Theological Seminary

The Editors: In your August 1984 issue, a church leader is reported to have said that "Non-American Adventist leaders are slower to recognize the kinds of equality that North Americans want" (p. 12). As it stands, this is certainly true of European leaders. But we would like to underline the fact that European lay members are not necessarily of this opinion. As a matter of fact, European leaders are not only more than slow to concede equality to women, but equality to any lay members regardless of sex. The priesthood of all believers is a concept utterly alien to them.

Marie-Thérèse Broly
Collonges-Sous-Salève, France

Claudette Maillot
Archamps, France

Christine Charreyron
Collonges-Sous-Salève, France

Arlette Klee
Zurich, Switzerland

Elio Maillot
Archamps, France

Freddy Koopmans
Geneva, Switzerland

Marc Charreyron, M.D.
Collonges-Sous-Salève, France

To the Editors: As a woman, reading the December 1984 issue of *Spectrum* was an exhilarating experience. To receive the kind of enthusiastic affirmation as found in your material on "Women and the Church" was decidedly encouraging.

With the widely varied views on the subject, a large part of the process of bringing women into full participation within the Seventh-day Adventist Church structure seems to me to be one of education. In this regard, the Michiana Chapter of the Association of Adventist Women has produced an *Information Portfolio* of very high quality on the subject of the Ordination of Women. Containing historical and current information on the topic, the packet is most helpful in sorting out the issues involved. It is available by sending \$7.50 per portfolio, to the Association of Adventist Women, Box 193, Berrien Springs, Michigan 49103.

Nancy Marter
Takoma Park, MD

On Mislaying the Past

To the Editors: I agree with much of Otilie Stafford's article "On Mislaying the Past" (Vol. 15, No. 4). The Adventist Church, to its detriment, is failing to utilize fully its reservoir of human resources by often overlooking qualified women when filling major positions.

Having said this, I must say that the article suggests to me that stereotyping does not lie exclusively in the domain of chauvinistic males. Subtly and perhaps unwittingly—both of which are often characteristic of stereotyping—Stafford moves from advocating what women ought to be able to do to implying what women ought to do.

The 19-year-old college student who loved to have her mother at home when she got there—"waiting with hot chocolate or lemonade, ready to talk or iron a blouse"—certainly may have been the epitome of selfishness. Or, she may have been describing an idyllic mother-daughter relationship, in which the mother is one of the girl's favorite companions and confidantes. Appreciation of the niceties provided by another need not imply that the provider is a mere convenience or that the provider does not find great fulfillment in that role.

By contrasting the provider of hot chocolate and lemonade to her own mother—whose professional career made her more interesting, provided a more expansive concept of what a woman could be, and even attracted livelier guests to the home—Stafford implies that such a course of action is superior to that of the mother who stays at home. She seems to presuppose that the person who stays at home is dull, uninteresting, has little to tell her daughter about the potential of women, associates with equally dull people, and is doing little to develop her own potential as a woman. She equally seems to presuppose that pursuing a professional career is the only avenue through which one can acquire certain desired qualities and live an exciting life.

The fact is, relatively few women—or men, for that matter—can pursue professional careers. The limited number of such positions available means that the majority of the work force will have jobs, not professions. Furthermore, people have varying abilities and find fulfillment in different ways. Climbing the corporate ladder is not attractive to some people. Thus, a significant percentage of women say that they work for financial reasons, not for fulfillment. If it were possible to survive without the income they generate, they would not work outside the home.

If women are staying at home because of male chauvinistic pressures, or if they are barred from certain positions in the church simply because of gender, they are in bondage, and we must work to liberate them. However, those women who actually would prefer to stay at home, but who, because of the values of a female professional elite, feel pressured to work outside the home, are still in bondage—but simply serving new masters.

The essence of liberation is learning to live and let live. It involves not merely ceasing to tell women what they can and can't do, but also not trying to tell them what they ought to do.

James Coffin
Burtonsville, Md.

Stafford Responds

To the Editors: I appreciate James Coffin's concerns and would agree that no one should dictate to any woman what her role in life should be. Nor did I intend to imply that one role was superior to another. Indeed, I was not discussing the role of women in society in that sense. What I was doing was talking about the changes in the Adventist Church's attitude towards women over the past few decades.

It seems to me that the issue of lost talents inside the Adventist structure is not necessarily the same issue as whether women should work at home or outside the home. Had I been discussing that question, I would most certainly have wanted to give women their own choices. However, the present pressure on Adventist women to feel that their only appropriate role is that of wife and mother is certainly no better than saying that their only appropriate role is a professional one.

Perhaps a bigger issue than either of these is whether women of the church should feel that they, too, are responsible for using their talents and energies in the work of the Lord. Our mothers and grandmothers felt that their lives had significance to the extent that they felt responsible, and today's church should be invigorated by that same vision.

Otilie Stafford
West Boylston, Mass.

On God as Woman

To the Editors: A thousand red roses to James J. Londis for his article, "God as Woman—Blasphemy or Blessing?" (Vol. 15, No. 4). It was refreshing, liberating, enlightening, and stimulating. But most importantly, it left me with the much-needed conviction that I am not God's "second choice." Instead, I am, along with man, part of his vintage crop.

Cathy McBride
Moultrie, Ga.

To the Editors: James Londis' article (Vol. 15, No. 4) tells of a woman he counseled. She came to him because she had been raped. He made the statement that her mind had been raped before her body. Is this a thoughtful and non-judgmental treatment of the problem? I know what he meant when he said that her body had been raped. I can only guess what he meant when he said that her mind had been raped.

I *think* he meant that she had been brought up to believe that because she was a woman she was not capable of following certain occupations.

People who get a good idea tend to run it into the ground. There are those who, having accepted the fact that previously exclusively male activities can be ably performed by women, also think that *all* such male activities can be performed by women.

As mentioned, this is an extreme example. This was because my point is so emotion laden that it is easily overlooked. But there are activities in which the issue is present in another way. There are activities that require strength and size. Because men are bigger and stronger than women they will dominate in such activities, even with the most open minded employers.

Are there not some areas in which an employer's personal preference should be respected? If I am in the market for a new secretary, may I not indulge my preference for a woman? Further, must I go into a detailed justification of my preference? What about employers who personally prefer men for certain jobs? May they not express that preference? If not, why not?

All this brings us to the question of women ministers. Is the work of a minister more like the jobs in which gender, race or size make an essential difference? Is this work like that in which personal preference should be respected? Or is it like the assembly line job in which none of these considerations is of any importance?

The parties on both sides of the ordination issue have utterly failed even to think of this question, let alone discuss it. This failure means that the decision will be made not on the basis of reason but on the basis of power. In the past the power has been held by those who were opposed to the ordination of women. In the future it will probably be held by those in favor of their ordination.

We ought to decide the ordination issue on the basis of what sort of a job the ministry is. If speaking is the center of this job, well I have heard some women who were very good speakers, and far better than some men I have heard. I happen to be married to one such.

If visitation, etc., is the center of the ministry, then obviously there are women who are much better at that than some men. My wife is better at that than many men.

But if the ministry involves something else, what then? I have seen it suggested that the ministry is more than speaking, visitation, administration, etc. It is representing a God who is referred to as the Father, with a special representative on this earth who is called the Son, and who will, in time, have a church which is called the bride of the Lamb. What of this suggestion?

What about another question: God's preferences as to who represents Him? If God is a natural force, like electricity or gravity, then obviously He has no preferences as to who represents Him, or, for that matter, anything else. But if He is a Person, we have

another matter. He is surely entitled to say whom He wishes to represent Him.

What is the Bible? Is it just an old book, a very good old book, but no more than the expression of some wise men who lived long ago, or is it the inspired Word of God, an expression of His wishes? Are the counsels to be found in that book merely designed for the patriarchal society in which it was written or does it have eternal values that we should apply today?

Kenneth H. Hopp, J.D.
Redlands, CA

Londis Replies

Attorney Hopp completely misses my point when I say that Connie's mind had been raped long before her body had. By blaming herself in some way for this violation of her personhood, she was betraying her inclination to accept full responsibility for the sexual behavior of all the males with whom she interacts. "Had I been dressed more conservatively," or "had I been less friendly," this might not have happened. Like generations of women before her, she was buying the notion that men are uncontrollable and it is up to the woman to maintain her sexual purity.

Furthermore, I must take exception to Hopp's *ad hominem* comment that I obviously regard the Bible as "merely an old book" simply because I challenge the absoluteness of its patriarchal structures. Does Hopp really want to say that simply because the Sabbath commandment in Exodus lists a man's wife along with his servants as one of his possessions that our wives are indeed our possessions with no inherent rights or personhood of their own? You can't have it both ways. You can't be selective about which portions of the Old Testament patriarchalism will be retained and which will be discarded. It is all one package. In the Old Testament women are lesser persons, they have few if any legal rights, and they do not enjoy the same status in worship or in the later synagogues that men enjoy. If Hopp is prepared to defend all that, then he is being consistent. If he is not, he cannot accuse me of dismissing the Bible without accusing himself as well.

Creation

To the Editors: The church deserves a record of its history, of the events that can only be recorded before the principals pass from the scene. *Spectrum* and the authors who contributed the record of their roles and the roles of their associates in the "Great Creation Debate" (Vol. 15, No. 2), as they saw and understood them, have served us well.

Some aspects of the story are impossibly difficult to convey: the optimism and enthusiasm in the early years of search; the dismay and disbelief, even guilt, that come when the data obtained supports what seems to be the wrong answer; the frustration of encountering multiple converging lines of data that seem to continually thwart the best efforts to support the very positions for the defense of which a career in geology and paleontology was chosen. Hare (p. 48) put it mildly when he said, "It was painful."

When evidence appears to be in conflict with a person's traditional beliefs, there is a tendency to reach only tentative conclusions, even though the evidence may be overwhelmingly clear. One sometimes doubts his own rationality, the evidence of his senses. Yet, it is only by means of these same senses that anyone comes to an understanding of revelation as well as of nature.

To have to offer the church evidence that some of its traditional positions may need to be refined or modified is to enter a "no man's land." An investigator immediately becomes suspect. The negative influences, the taint he must have encountered during his studies in the university, and the impact of the vast and supposedly biased scientific literature are often imagined to have greatly colored his observations and interpretations, obscuring those dimensions which might have provided resolutions if only he had faith. On the other side, to even consider such questions seriously may be viewed as naivete or prejudice by colleagues in the scientific community. For the scientific mainstream, such questions were largely resolved more than a century ago.

When Lugenbeal states (p. 23), "Perhaps the church did not yet clearly understand where the progressives were headed," he might as well have stated, "the progressives did not at first clearly understand where they were headed." In every case I know, students in search of the resolutions had no idea when embarking in the new field that the results of their search would lead to conclusions that would cause future historians to call them "progressives." They began by searching for evidence to honestly defend positions which would not require refinement or development of doctrine, expecting the results to lead to findings that would justify what historians call "conservative." In an honest search for truth, an investigator can never anticipate where the trail will end. When discovery leads to new vistas, communication is difficult. In the advance of truth

throughout history, "traditional terminology" has often been "infused with new meanings" and perceptions (Lugenbeal, p. 23).

When the data of earth history may seem to require reevaluation of even limited aspects of traditional beliefs, it is difficult for people to consider the issues adequately without a knowledge of at least some of the evidence. If the data is not clearly evident, there is often a tendency to suspect the ability, the motives, or the integrity of those who must lay out the problems that need resolution. Scientists are sometimes thought to be "less than candid" (Lugenbeal, p. 28) because they may hesitate to discuss all the problems and implications with people unfamiliar with the data on which the problems are based.

It was in an effort to be completely candid and to seek counsel from people equipped to deal with the issues that the Geoscience Consultant Committee was established (Hammill, p. 37). It was in an effort to be completely candid that the field conferences of the 1960s were conducted to allow church administrators, as well as scientists and theologians, to gain a first hand view of some of the geological evidences that bear on the issues. It was in an effort to provide checks and balances that people later designated "conservatives" and "progressives" were recruited for Geoscience in the 1960s. It is generally recognized that progress toward truth must be a continuous process throughout life, but the trauma sometimes involved in refining and sharpening one's belief system is less often appreciated.

Additional perspectives in the symposium on Genesis and Geology in Adventism were given in historical papers by Robert Brown, William Hughes, Warren Johns, Ronald Numbers, Clark Rowland, and Ariel Roth. I hope that in time some of these may also be available for publication.

Richard Ritland, Former Director
Geoscience Research Institute

To the Editors: Scientists of the church freely admit (*Spectrum* Vol. 15, No.2) that Ellen White borrowed fallacious concepts regarding the natural world from contemporaries. Historians of the church also admit that she similarly borrowed from historical sources some details that were not well founded. (The recent *Ministry* articles by Warren Johns frankly admitted the erroneous nature of the references of the age of the globe as found in scores of Ellen White statements). Our psychologists assure us that Ellen White borrowed terms from the old faculty psychology which are no longer considered accurate.

My question is: how long will it be before the theologians and administrators of our church are similarly honest regarding certain theological views adopted by Ellen White from contemporaries—views that continuing study has shown to be erroneous? I refer to the traditional dogma of the pre-advent judgment beginning in 1844 in the newly-entered Holy of Holies in heaven. Ellen White, of course, did

not originate this teaching but received it from Andrews, Smith, etc.

Such an acknowledgment by our theologians and administrators would not remove from Ellen White her uniqueness as a spiritual and gifted leader without whom the church would never have developed so strongly on most fronts. Prospectors rejoice when they find precious metals regardless of the admixture of soils etc. I, for one, gladly recognize much precious ore in the writings of Ellen White, but I believe she would have us follow the admonition of Scripture: "Despise not prophesyings, test all things, hold fast that which is good" 1 Thess 5:20-21.

Moral and theological problems pushed under the rug are like neglected problems of physical health—the result can be malignancy. Or to change the figure—it is a sowing to the wind which will inevitably bring the whirlwind. With Ellen White I affirm "truth can afford to be fair." A Christian church cannot afford not to be.

Desmond Ford
Auburn, CA

Wilson on AAF

To the Editors: I read recently (in a campus newsletter) that *Spectrum* has come under criticism in a speech to the General Conference Annual Council. I would like to state that I feel that *Spectrum's* voice makes many of us feel good about being Seventh-day Adventists, that the church is a place where a diversity of views can be expressed and tolerated. I would hope that it will continue to be heard; should it be muted, I am afraid it would cease to be of interest.

John Hoyt
College Heights, Alberta

To the Editors: Elder Wilson's statement of disapproval of the Association of Adventist Forums in the Nov. 15, 1984, issue of the *Adventist Review* was disappointing, but not surprising.

I suppose all organizational leaders defend the organizations they head. In doing so, it is apparently easy for them to rationalize their attempts to censure dissident and opposing points of view.

Wilson's not so subtle anti-pluralist position is, in my view, counterproductive, in view of the increasingly pluralist nature of our church. Intellectuals are an important segment of that pluralism; Wilson risks alienating a major source of strength for facing the many problems of church growth and change.

I find it interesting that Neal Wilson appears to reverse himself in a subsequent *Adventist Review* report where he is appealing to church members to be tolerant toward one another's views with respect to the role of women in the church.

Perhaps it should be more clearly and consistently argued that while God is leading in the overall affairs of the church, absolute authority does not or should not rest with the General Conference leadership. The tendency for autocratic pronouncements and actions would be lessened, if we developed a more truly representative form of church government of the kind that has been repeatedly called for by many concerned and knowledgeable "laypeople."

Dean Riley
Banks, Ala.

To the Editor: Fidelity to biblical and Seventh-day Adventist historical or traditional standards is repeatedly advocated by church leaders.

In a statement applauded by the 1984 Annual Council, the General Conference president said, "We do not agree . . . that it is necessary or productive to listen to and discuss all viewpoints." Apparently disagreeing, the revered Review editor, F.D. Nichol in his book *The Midnight Cry* says, "(William) Miller was not overwhelmed by the fact of controversy. We are again led to remark on his keen insight into human nature and his knowledge of church history. He knew that in past ages when church authority was strong, controversy could sometimes be suppressed and a false appearance of calm be made to prevail. He neither possessed nor desired such authority". Commenting further, Miller said, "It would be remarkable if there were no discordant view among us for there is no sect or church under the whole heaven where men enjoy religious freedom or liberty, but there will be various opinions. And our great men, leaders, and religious demagogues have long since discovered (this) and therefore come creeds, bishops and popes. We must then either let our brethren have freedom of thought, opinion and speech or we must resort to creeds and formulas, bishops and popes. . . I see no other alternative. . . . Do I beseech of you, my brother, let all speak that use proper and affectionate language and especially those who pretend to have the Bible for what they believe." Miller said, "Have we not blamed the sects and churches for shutting their eyes, doors, pulpits, and presses against this light? and shall we become as one of them? No. God forbid. . . we had better suffer the abuse of liberty, than to strengthen the bands of tyranny."

At the 1985 AML/UOL Council Elder Wilson said, "Creative discussion is welcome, but not divisive and destructive criticism which tends to undermine our message and church organization and impedes the successful accomplishment of the mission of God's prophetic movement."

Do church leaders appeal to the Bible and church tradition only when it buttresses the view of the prescribers?

Albert C. Koppel, D.D.S.
Washington, D.C.

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