

sible by a grant from the Wuchenich Foundation. Topics at the luncheon seminars presented by ethicists from not only Southern California but also Washington state and Washington, D.C., have included: "Human Experimentation: Allocation of the Scarce Medical Dollar," "The Elderly Ill: Right-to-Die Legislation," and "The New Medical Economics: Bane or Boon?"

According to Larson, "The work of the center is different from that of a typical university department in that it calls upon specialists in many disciplines to probe current ethical issues." In a recent editorial in *Update*, the newsletter of the ethics center, Larson stresses that an interdisciplinary center is a place where ethics can be a participatory enterprise, rather than a condemnatory one.

Bonnie Dwyer is a communications consultant in Southern California and news editor of *Spectrum*.

Adventist Chaplains On Secular Campuses

by Al Keiser

In Washington, D.C., and Southern California, at the Universities of New Brunswick, Tennessee, and Washington, as well as Arizona State University, Adventists are reaching out to students and faculty through fraternity houses and special classes. With more than 12 million students on approximately 3,200 post-high school campuses in the United States alone, secular college campuses are an important mission field. In 1981, the North American Division of the General Conference voted to establish secular campus ministries in North America. In 1982, the General Conference funded the program, proposed by the North American

Youth Ministries Department, for three years. After this initial three years of funding, the local unions and conferences are having to support the chaplaincy programs themselves.

Approximately 18,000 Seventh-day Adventist college and university students currently attend nondenominational schools—roughly the same number as attend denominational undergraduate and postgraduate schools. Thirty Adventist chaplains minister to students attending non-Adventist schools. Twenty-five of these chaplains volunteer their time; only five are paid by the Seventh-day Adventist Church. Those five are supported 40 percent by their local conference, and 20 percent by their union, and 40 percent from the General Conference. The journal *Crossroads* was created in 1982 for these teachers and pastors working on the secular campuses.

Church sponsorship requires that at least 50 percent of each chaplain's time be spent either on campus or working with students; the rest of his time is used to meet local conference needs. The ultimate goal of the chaplaincy program is to have one church-sponsored chaplain serving in every North American union. So far, the five unions participating in the program are the Canadian Union (Maritime Conference), the Columbia Union (Potomac Conference), the North Pacific Union (Washington Conference), the Pacific Union (Arizona Conference) and the Southern Union (Georgia-Cumberland Conference). Salaries for four more chaplains have been authorized by the General Conference, but they are still waiting for the local conferences to find matching funds.

Historically there have been some efforts by Adventists to witness on a few campuses. Perhaps the most notable is the work in Orange County, California, began by Paul Jensen and Joe Jerus in conjunction with the Garden Grove church. In 1972, sponsored by the Voice of Prophecy, a concerted effort was put forth by these two young men to focus their work on the secular campuses in their vicinity. They both worked full time as

chaplains, and their program was and is supported entirely by independent contributions. (There are now seven full-time workers in their program. Up to 1972, other efforts had been made, but they were invariably only part-time. Some Adventist Forum groups of the 1960s, located on secular campuses, saw their own roles in the broad sense of witness, but, to my knowledge, no group had a full-time worker as campus chaplain.)

Another significant feature in the development of Adventist secular-campus ministry was added by Dick Tkachuk and his wife while he was doing postgraduate work at the University of Iowa in the mid-1970s. With the help of the conference and the local church, the Tkachuks purchased a fraternity house adjacent to the campus and, as often as they could, made it a community center. They offered free vegetarian soup suppers, five-day plans, and other inducements to interest people in their house. This community house added an element of permanence to their campus ministry. Other campus

ministry programs have operated at the University of Washington, the Boston Temple, the University of Florida, and the University of Tennessee.

The Maritime Conference, in developing its secular campus ministry at the University of New Brunswick in Fredericton, not only purchased a fraternity house near the campus, but also a church about one block away. The sense of permanence given to this ministry by the community house, the church, and the full-time witness of Ladd and Ruth Dunfield, created one of the most successful secular campus witnessing programs in the Adventist Church.

The need for secular campus ministries is great and very likely to grow. Laudable responses to the need have already been made, but a more organized, comprehensive response is needed in the future.

Al Keiser is head of the religion department at Takoma Academy.