

LLU's Revolutionary Cancer Treatment
Getting Adventists Out of the Gulag
After 1990—A New Era for Adventism?

SPECTRUM

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Adventists and the USSR

At least three Sabbathkeeping prisoners of conscience remain incarcerated in the Soviet Union. Action by readers now may well hasten their release.

Spectrum has printed articles concerning Adventists in the Soviet Union since 1977, when it published an interview with Mikhail Kulakov, the leader of the officially recognized Adventists permitted to attend the 1975 General Conference Session. We subsequently published a cluster of articles that pointed out that one year after our interview, while relations between Adventist world leaders and the Soviet government continued to improve markedly, the KGB launched a campaign against the unrecognized True and Free Adventists, culminating in the arrest and trial of their leader, V.A. Shelkov. While world Adventist leaders in Washington remained silent, non-Adventist human-rights advocates in Moscow, such as Andrei Sakharov, dared to protest Shelkov's conviction. In 1980, at 84 years of age, Shelkov died in prison, where he had spent 23 years of his life. (See "Adventists in the Soviet

Union," Vol. 11, No. 3, June 1981.)

Careful examination of the article by Catherine Fitzpatrick in this issue reveals that the Sabbathkeeping Adventists still in Soviet prisons today were arrested in 1984, a year when, unnoticed by the world Adventist community, many other True and Free Adventists were also hunted down and thrown into prison. In the four years since, apart from Neal Wilson's general call last year for release of all prisoners of conscience, the only public protests on behalf of specific Sabbathkeeping Adventist prisoners of conscience have come from non-Adventist human-rights groups, such as Amnesty International.

The Fitzpatrick essay gives specific ways individual members can make their views known to the Soviet government. The Sabbathkeepers still in Soviet prisons deserve to know that Adventists in other parts of the world care enough to protest their continued imprisonment; that despite years of official silence, the Seventh-day Adventist community can, on behalf of human and religious rights, still exhibit moral integrity.

—The Editors

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Loma Linda's Beam of Hope: A First for Cancer Therapy

by W. Clark Davis

January 1, 1990, will mark the opening of Loma Linda University Medical Center's Proton Beam Therapy System, the world's first clinically based charged-particle accelerator facility designed to treat cancerous tumors. The facility's opening will mark the fruition of a cooperative effort by researchers at Loma Linda, Harvard University, the University of California at Berkeley, Los Alamos National Laboratory, the National Cancer Institute, the Swiss Institute of Nuclear Research, Science Applications International Corporation, and several other research institutions around the world to use charged-particle radiation for cancer treatment. These researchers believe that Loma Linda's proton accelerator, presently under construction at the Fermi National Accelerator Laboratory (Fermilab) in Batavia, Illinois, will revolutionize cancer therapy.

During the past two decades Loma Linda has invested heavily to develop the necessary equipment and staff to operate a charged-particle facility. Now that the technology is available, Loma Linda is committed to developing and building the \$40 million accelerator and its housing facility. The institution's investment in infant heart transplantation research has proved enormously fruitful. Now Loma Linda again hopes that study and diligent medical research and preparations will inaugurate a new era in another field of scientific medicine.

W. Clark Davis, a 1988 graduate of Loma Linda University's College of Arts and Sciences, is beginning a doctoral program in 20th-century American social history at the University of Southern California.

Not all elements in the university's constituency have been pleased by the vast financial commitment Loma Linda has made to the project. In a time of financial retrenchment for the university and medical center, some in the local constituency question any new large expenditure. With talk of campus unification and the selling of some of the university's holdings, suspicions have circulated that these proposals are efforts to raise money for the proton accelerator. In response to continual allegations to this effect, the medical center board has reiterated its long-standing commitment that no money for the project will be allocated from the sale of university holdings.

Grumblings have also been heard among some physicians in the medical center that the department of radiation sciences, which will run the proton accelerator, has been the recipient of a disproportionate share of the medical center's resources. Those involved in the project, however, argue that once it is understood what proton therapy will mean to the university and to medical science, the entire constituency will rally around the project. Medical center and university administration assert that to remain competitive and viable, they must be on the cutting edge of new scientific technology. They unequivocally vow to commit the institution to areas in which Loma Linda can assume a leading international role. Infant heart transplantation and proton therapy are examples of two such commitments. Many others could be cited.

The proton-beam therapy Loma Linda will employ is a result of 40 years of effort on the part of scientists to make radiation a dramatically

more viable treatment for cancer. Radiation is known to be an effective cancer treatment, able to destroy most cancerous tissue when given in sufficient doses. However, two factors have hindered its effectiveness. First, it has been difficult to locate the precise site and extent of tumors to which radiation should be administered. Second, under traditional cobalt beam or x-ray treatments, the dose of radiation needed to destroy tumors also affects the healthy tissue surrounding the cancerous site, often causing intolerable side effects. Thus, even when radiation oncologists could precisely locate the site of the tumor, they often could not irradiate it with the needed dose without damaging surrounding healthy tissue. The result is that the dose of radiation given a patient often is less than what is needed to destroy the tumor. It is estimated that 100,000 Americans die each year because their localized cancer is not totally removed or destroyed.

In this decade, advances such as computerized tomography (CT scans) and magnetic resonance imaging (MRI scans) have solved the problem of mapping tumors. These instruments allow physicians to determine the precise definition and location of tumors. The marvel of the proton beam is that it allows physicians to deliver radiation directly to a specific point, predetermined by the accelerated energy of the beam, with minimal effect on the healthy tissue surrounding the growth. Thus, with the use of proton beams, scientists can deliver doses of radiation strong enough to destroy tumors without affecting other tissues and causing crippling side effects.

The use of proton beams to destroy tumors within healthy tissues was first proposed by Robert Wilson in 1946 while he was at the Lawrence Berkeley Laboratories. His comments sparked a flurry of scientific interest in charged-particle radiation. Eventually, 13 charged-particle, high-energy physics laboratories were constructed and patient trials begun. These laboratories, including the Berkeley Radiation Laboratories, the Harvard Cyclotron Laboratory, and the Los Alamos National Laboratory, are all designed for physics research, yet currently all but Los Alamos treat cancer patients. The results have been uniformly positive, with success rates

ranging from 85 to 95 percent on some of the localized tumors that are more difficult to treat. Because of the design configuration and other demands of these facilities, however, clinical and medical research is severely limited.

Loma Linda's involvement with proton beam therapy began in 1971 when Dr. James Slater and others at the university, frustrated by the limitations of traditional radiation therapy, turned to the idea of a charged-particle therapy facility as the best hope for cancer treatment. Slater then began what has been 17 years of meticulous effort to prepare the way for a proton therapy facility at Loma Linda.

Loma Linda began participating with the Berkeley particle-beam studies in the early 1970s and has remained closely tied with research at the Berkeley Laboratories ever since. Loma Linda staff were also involved in particle-beam research at the Los Alamos National Laboratory in New Mexico until 1982, when President Reagan's budget cuts closed the facility.

Loma Linda's involvement with proton beam therapy began in 1971 when Dr. James Slater and others turned to the idea of a charged-particle therapy facility as the best hope for cancer treatment.

As Loma Linda staff were gaining clinical experience in the use of particle beams for cancer therapy, the university was acquiring and developing equipment and technology that would ultimately be needed to run a particle-beam facility. Among the significant preparations made at Loma Linda was the development of a CT computer-assisted planning system that provided the basis for the serious pursuit of a clinically based, particle-beam accelerator.

Loma Linda has also been steadily recruiting a team of physicists, physicians, engineers, and computer experts trained in the uses of charged-particle radiation. At present, Loma Linda has already assembled the requisite number and quality of personnel needed to run the facility.

By 1984, Dr. Slater felt that worldwide technology and cancer biology were sufficiently advanced to plan for a proton beam therapy system. He then organized a group of approximately 100 physicists, engineers, and physicians who first met in January 1985 at Fermilab to discuss the possibility of designing a clinically based charged-particle therapy system. They called themselves the Proton Therapy Cooperative Group. One year later, the Fermilab administration, the University Research Association—which guides the operation of Fermilab—and the

Loma Linda's radiation oncologists convinced their department years ago that proton therapy, a "beam of hope," would provide dramatic new treatment for those suffering with cancer. This will be the visible tip of a mountain of research efforts at Loma Linda and around the world.

U. S. Department of Energy, which owns Fermilab, all agreed to build a clinical proton accelerator for Loma Linda, which in turn promised to finance the venture and operate the facility.

With other universities already operating charged-particle laboratories, many have queried how Loma Linda became the first institution to develop a medically dedicated facility. According to Philip Livdahl, then deputy director of Fermilab, "No one picked them. They singled themselves out." Dr. John Glancy of Science Applications International Corporation applauded Loma Linda as "a sponsor that had the courage to be first." A review of Loma Linda's proposals to establish the facility makes it clear that Dr. Slater and his colleagues worked for nearly two decades to bring hospital-based proton therapy to Loma Linda. Loma Linda's radiation oncologists convinced their department and institution years ago that proton therapy, what they like to refer to as a "beam of hope," would one day provide a dramatic new treatment for those suffering with cancer. Loma Linda's proton therapy facility will

be the visible tip of a mountain of research efforts at Loma Linda and around the world.

Construction of the proton beam facility began in April and has proceeded on schedule. The medical center is going to extreme lengths to ensure that the facility is completed by its scheduled opening date in 1990. Construction of the 250 million electron-volt proton synchrotron is well underway at Fermilab. The accelerator is expected to be completed this year in order to allow for a period of testing.

The treatment facility at Loma Linda will be a 250,000-square-foot complex located on the southeast corner of the medical center. It will house four treatment rooms, two operating rooms for administering radiation during surgery, and one room for research in radiobiology and proton physics. Loma Linda anticipates that the center will treat more than 1,000 patients a year.

The total cost of the venture is roughly \$40 million, yet Loma Linda's bill has been cut in half as the U. S. Department of Energy rallied the federal government to support the project. Twenty million dollars has been committed by the Department of Energy, approved by Congress, and signed into law by President Reagan, although until the president signed the final allocation in early August, there was some question as to whether the money would be forthcoming. While the news media made fun of various pet projects in the budget bill, the money for Loma Linda's proton accelerator was often questioned in newspaper and magazine stories.

Of the remaining \$20 million, Loma Linda University Medical Center has already contributed roughly \$12 million. The medical center plans, however, to recoup this cost and raise the remaining \$8 million through a massive corporate fund-raising drive. Augustus Cheatham, vice-president for public relations at the medical center, believes the money will be easily raised. He states, "In a time of budget reductions, the proton accelerator project captured the mind of the U. S. Congress, which immediately put forth half of the cost for the entire project. Finding others willing to contribute to the project has been equally easy and the funding campaign is now actually ahead of schedule."

Financial concerns no longer trouble those at Loma Linda, for they believe the project's ramifications will extend far beyond their earliest hope. Loma Linda anticipates the facility will become a self-supporting, National Cancer Institute-approved regional cancer center for the four California counties that the Loma Linda University Medical Center serves.

A cooperative association of the Adventist Health Systems hospital network for cancer patient care and professional education is also planned. The facility will also become the primary international center for cancer research with proton-beam therapy, including clinical and basic studies. To varying degrees, every department within the school of medicine, as well as many of the undergraduate physical and biological science departments, are expected to become involved with this technology.

Scientists from other universities and national agencies, such as the National Aeronautics and Space Administration, have expressed strong interest in cooperative research efforts with this new facility. The university hopes to develop master's and doctoral programs in radiation physics. Finally, by owning the patent on the Fermilab-constructed proton synchrotron, Loma Linda will be able to continue developing advancements in charged-particle therapy and will remain a guiding force behind proton therapy for many years to come.

Some 80 years since its establishment as a sectarian medical sanitarium, Loma Linda is now pinning two decades of investment and its reputation on scientific research and treatment in the belief that proton therapy will provide those diagnosed with localized cancers a simple and effective cure.

The Media Center: Getting Ready for Prime Time?

by Bonnie Dwyer

When William Fagal and George Vandeman started broadcasting the Adventist message via television in the 1950s, the new medium seemed to offer dynamic possibilities for spreading the gospel. In the 1980s, the picture is not as rosy. Ever since the Bakkers, Jimmy Swaggart, and Oral Roberts grabbed national headlines with their sordid affairs and bizarre behavior, televangelism registers negatively with a majority of the American public. A recent national study by Frank Magid Associates found that 63.2 percent of those surveyed had unfavorable feelings about religious television programs. And as Andrew M. Greeley wrote in *TV Guide*, "there has been almost no effort (on the part of the media) to present the other side of the story; there have been very few news segments about the honest, dedicated, hardworking preachers who have been tainted with guilt by association."

Dedicated Adventist preacher Dan Matthews, director/host of "Christian Lifestyle Magazine," claims the Bakker and Swaggart scandals did not hurt the income of his television program, which is mainly supported by Adventist church members, but the negative effect on potential viewers presents a real problem.

Discussion of potential viewers, target audiences, public awareness, and media challenges at the General Conference was heightened by the

Magid survey mentioned above. It was done for the church by the research firm used by the American Broadcasting Corporation and the Mormon church, in conjunction with the Media Center Commission, which was charged with the task of investigating the church's media ministry.

In its February 1988 report, the commission said Magid had found

only a relatively small portion of people in this country have even basic knowledge of the Seventh-day Adventist church. Of the seven different religious denominations listed in the survey, Seventh-day Adventism is the only one about which the majority say they know nothing. . . .

The current [Adventist] media efforts do reach some people, statistically estimated in the millions, but the impact is far too limited to make a significant dent in the population of North America. "It Is Written," "Voice of Prophecy," and "Christian Lifestyle Magazine" have measurable levels of awareness in the population, but even these programs are unknown to 90 percent.

Separate research of Adventist members and leaders found that even people within the church do not view or listen to the programs very often and do not evaluate them very favorably.

If media ministry is to play a major role in the church's outreach, a new overall approach is required. The research pointed to several areas of considerable promise, both for focusing the current programs more effectively and developing new media initiatives.

That might be considered the bad news presented to the General Conference's Media Center Commission. But given the general public's perception of religious television programming, perhaps it wasn't bad news to be unknown after all. Maybe now is the time for the church to move from relative obscurity in the media to a place of

Bonnie Dwyer, before assuming her present responsibility of raising an infant son, was the public information officer of the city of Brea, California. As its news editor, she has frequently appeared in *Spectrum*.

prominence. Perhaps Adventists can be at the forefront in helping to change the public's perception of religious television.

Magid Study Provides New Role for General Conference

Certainly, the Magid study is an important first step in establishing new directions for Adventist media ministry. It is a significant piece of work because it marks the first time that the General Conference has done such in-depth audience research. And with the data the church has developed a rational basis for decision-making, as well as specifying target audiences that it wants to reach. How the denomination will implement the goals that have evolved through this process is still open to question, however.

There were four steps in the work done by Magid: an evaluation of the current programming produced at the Adventist Media Center, a written questionnaire that was circulated among church members and leaders, a national telephone survey, and a media plan that identifies goals for the Adventist Media Center. The numbers generated in the 1987 survey will serve as the baseline for future studies.

Magid's director of marketing, Joe George, took three months at the outset to do a subjective analysis of the media center and its programs. At that point his assessment showed some duplication among the programs, and that present programs were attracting mostly an older audience. But there was more to know before any recommendations could be discussed. In the three months of analysis, George had become well enough acquainted with the Adventist system to be able to draft a questionnaire for church members and leaders about the media ministry.

A tremendous effort was made to reach lay people as well as paid officials for the in-church study, George says. The interest level of church members was high, according to the survey results. "We considered the 50 percent response rate excellent, particularly since it was a compli-

cated questionnaire which required an hour or more to fill out," George said.

One major finding was that the church wants media to do outreach to young adults. More than 90 percent of the members gave that as a priority. Outreach to persons over 50 received only 51.3 percent response.

Random digit dialing was used in the national telephone survey, with careful attention paid to statistically balancing the response regionally as well as in terms of age, race, and gender. Data from the national survey broke down the audience for the current programs along age and gender lines, showed the perceptions people had of religious programming in general, what they knew about various denominations, and where they sought information to improve their lifestyle.

Response to the programs presently produced at the media center bore out the initial impressions of the Magid organization. For the most part, the

For the employees at the media center in Thousand Oaks, the Magid study and the commission created a high level of anxiety.

shows score highest among people over 50. "Christian Lifestyle Magazine" had the best rating of any of the Adventist programs with people under the age of 35.

General Conference President Neal Wilson personally reviewed the long written questionnaire. His interest in the media center led him to accept the chairmanship of the center's board early in 1988. He told George that the media are key to the future of the denomination.

For the employees at the media center in Thousand Oaks, the Magid study and the commission created a high level of anxiety. When the commission was created in 1986, the various components were asked to prepare papers on their operations. With a flurry, the papers were written, considered, and seemingly put aside while the Magid people did their work. Tension built as the work of the commission dragged on, simply because of the unknowns that it represented. But in the end, the components became closer. "I have talked more

to H. M. S. Richards, Jr. and George Vandeman in the past two years than in the previous six," says Dan Matthews. Now the programs are looking at ways in which to cooperate. Richards and Vandeman have both appeared on "Christian Lifestyle Magazine." And all the programs are making announcements for one another to help in audience building.

In February 1988, the commission reported to the center's board of trustees. It recommended that the church create programs for young adults and do a campaign of spot advertisements to increase general awareness of the church. It also made some suggestions for streamlining the work at the center through reorganization.

To the people at the center, the reorganization seemed like the most important result of the commission's work. It is the story that has been featured in the Adventist press. Consolidation of the Bible schools, treasuries, and mailroom have been mentioned. Particular emphasis has been given to the fact that contributions given to a particular ministry will go to that ministry and not into a gigantic melting pot. Program production will also remain separate. These distinctions are very important for fund-raising. People give to a specific ministry or to a particular person, not to the bricks and mortar known as the media center or the General Conference, says Robert Jacobs, media center president.

Funding and Programming

The Magid people were concerned that funding is coming mostly from church members. If the audience is to be used for fund-raising, the audience base will have to be broadened, George said. This issue will continue to be important as the plan sketched out by the media center commission is implemented. If people give to specific programs, which come first—the program or the money? How can funding be found for new programs or those that appeal to audiences without money?

"Adventists like to give money to harvest machines," says Matthews, [and to] "programs that result in baptisms. But to be able to harvest,

someone has to bust the sod and prepare the soil for the sowing of the seed."

Where will funding for the new directions called for in the media plan come from—the General Conference? In 1988 only three percent of the General Conference's \$151.5 million budget went to direct communication programs. That three percent, or \$5.25 million, covers the General Conference's contributions to the media center and its programs, Adventist World Radio, special projects, and the departmental budget for communications.

A look at the three largest production companies at the Adventist Media Center helps to put that \$5.25 million into perspective. In 1987, the gross income (which includes the General Conference appropriation, listener donations, gifts, trusts, et cetera) for the "Voice of Prophecy" was \$6,736,000. "It Is Written's" total income came to \$5,613,000, and "Faith For Today's" figured

The media center is requesting \$5,677,000 for 1989 from the General Conference. That includes \$1 million for development of spot advertisements and station time.

out to \$2,338,000. The media center as a whole posted almost a \$2 million gain, not quite equaling the \$2,345,000 base contribution of the General Conference to the media center.

Donations are down in 1988. As of July 31, the receipts were \$200,000 less than for 1987 during the same time period, but Dale Bidwell, the media center vice-president for finance, says he expects the final balance sheet for 1988 will show a gain, rather than a loss.

Looking to the future, the media center is requesting \$5,677,000 for 1989 from the General Conference. That includes \$1 million for development of spot advertisements and station time. The various center components have also made some special requests. "Faith for Today" has a potential for a matching grant of \$200,000 to produce a program showcasing Adventist values. "It Is Written" is seeking \$200,000 for major cable time. A five percent increase is being asked

for in the base General Conference appropriation.

According to the Magid survey of church membership, when asked what support should be received from the General Conference, 52.2 percent said limited support should go to certain programs; 26.1 percent said that the General Conference should give total support to certain programs; 10.1 percent felt that the General Conference should not support any programs.

Media Center President Robert Jacobs feels that the General Conference will assist with start-up capital for new programming. As an example of their willingness to help, he cites the contribution

that was made when "Faith For Today" created the "Christian Lifestyle Magazine" format. "The General Conference did give an appropriation for that," he notes.

"Christian Lifestyle Magazine" Scores High in Its First Year

"Christian Lifestyle Magazine" is the success story of the Adventist Media Center, according to the Magid study. It is

The Case for Photojournalism

by Dennis Crews

A small staff of dedicated photo reporters would greatly enhance the work of the various departments in the General Conference. They could provide a current picture archive for the secretariat, pursue vivid photos and hard news for *Liberty*, continue (and even expand) the "Mission Spotlight" program with follow-up stories, document the Adventist Development and Relief Agency's (ADRA) accomplishments, provide material for Ingathering, and document the work of the church for the secular media—the list could go on. The *Adventist Review* should have one photographer assigned to it full-time.

Photography is only a tool; its real value is derived from the use that is made of it. Pictures can be shallow and irrelevant, or they can be eloquent, powerful witnesses. Having a reliable source for quality editorial photography is critical to the communication process. But this tool has become a tool of universal choice for the mass media, and with good reason: Good pictures are much harder to ignore than good words.

We remember what we see for longer than what we read. Who can forget Eddie Adams' Pulitzer Prize-winning photo of the street execution of a Viet Cong soldier during the height of the Vietnam war? Or the heroic World War II image of U.S. infantrymen planting the American flag on Iwo Jima? Or the awesome sight of the whole earth, resplendent as a huge jewel, photographed from space? By such images our imaginations are fired, our indignation is kindled, our compassion is awakened. The opinions we hold and the convictions we cherish are profoundly influenced by the visual images our minds retain.

The Seventh-day Adventist church has thus far failed to realize the powerful potential waiting for its use in the

communication arts. The church finds itself struggling to communicate with the generation that stands at the threshold of leadership. The church will be unable to nurture or even attract the interest of this generation whose language it does not speak—unless it changes its approach and learns to use that new language.

People can scarcely be expected to feel deeply for something they have never really seen. Our church is a vital, fascinating family, but many of its young members only perceive it as a group of nondescript people who wear suits, attend lots of meetings, and sit around theologizing. Tragically, the many shining faces of the real church have never been shown them. There are many parts of our world church that members would be edified by seeing. What is it *really* like to be a Seventh-day Adventist behind the Iron Curtain? What is the condition of the church today in Central America, the Middle East, South Africa, and other regions torn by internecine strife? Exactly what are our relief efforts accomplishing in Ethiopia and other famine-stricken areas?

Although some of these subjects are sensitive, the confidence of church members would be bolstered immeasurably by their leaders' willingness to permit a candid portrayal of these situations as they really are. Positive photojournalistic reports would enhance members' esteem of their church, and the painful ones would, if wisely photographed and written, give members a meaningful subject for their concerns and prayers. I am convinced that whatever the cost, the ultimate benefits to the church from such ecclesiastical *glasnost* would be great.

Dennis Crews is editorial director of "Amazing Facts." His photography and writing has appeared in several Adventist publications and in such other journals as *Country*, *Governing*, and *Regardie's*.

the Adventist program that most appeals to the under-35 age group. It had only been on the air for about a year when the Magid survey was done, and its recognition rating was very close to that of the programs that have been on the air for many years. The program has gone through several phases since its creation, and with new music and graphics for 1988, settled into a happy balance of stories that are socially relevant and entertaining. The look and sound is pure "thirtysomething," the popular "baby boomer" ensemble show on ABC. New technology is being tried also. The crew of the *Canvasback*, on its tour of the West Coast following a mercy mission in the Marshall Islands, was interviewed via satellite.

Producer Don Davenport says that limited production money can affect the possibility of doing some stories, but not to the point of having to compromise quality. If a story does not work, it can be dropped.

The staff research team has come up with some very unusual pieces for 1988, including stories on the Christian Surfing Association, the Christian Motorcycle Association, the gospel radio station in the Louisiana State Prison, and a soap opera

actress who not only played the part of an abused wife on the set, but at home also.

As 1988 draws to a close, the major accomplishment at the media center from the new media plan is the reorganization. New vice-presidents are on board for field services and production. But that is all background for the major suggestions in the plan—producing promotional spots to increase awareness of the church and more youth-oriented programming. It has not been determined, however, who will carry out these missions.

"It will probably take five years to see whether anything has been learned from the research that was done by Magid and the commission," says Robert Nixon, until recently General Conference director of communication, and a moving force in the decision to begin utilizing major marketing research firms. Targeting a message to a specific audience is not the way things have been done at the media center in the past. Perhaps as the General Conference continues with audience research, the numbers will begin to sway financial and production decisions. Certainly, with the Magid study the data is there to make the tough decisions that are part of the media business.

1990 and After: Visions of the Church's Future

Adventist members deeply involved in their church are increasingly turning their attention to the 1990 General Conference session—quite likely a watershed event in the history of Adventism. We invited several articulate and active members to share with Spectrum readers what they would say if they were invited to address the delegates of the 1990 General Conference session. Included are members from different parts of the North American Division, divided between men and women, including one student, two denominational employees, and three laypersons. Some concerns recur, but each person has a distinctive perspective.

Readers are invited to share their own ideas about the future of the church. These responses will be included, as space permits, in subsequent issues. Those who care about the church have an opportunity to shape its future.

—The Editors

We Need a New Era

by Charles Scriven

The Seventh-day Adventist church is coming to a crossroad. At the General Conference session in 1990 we will be electing leaders for the world church, and nothing can matter more, surely, than that this election mark the beginning of a new era of hope and accomplishment in Adventism.

For some 20 years now our church has been struggling, especially in its older strongholds, with profound change and a deepening loss of confidence and unity. We have met with difficult adjustments in our knowledge of Ellen White and our understanding of the doctrinal pillars. We

have faced disappointment over blunders and scandals in the church's financial dealings. We have seen energetic women and thoughtful professors stifled under the impact of unseemly fears in high places.

At the extremes, all this has engendered defensiveness or cynicism. Everywhere we have seen loyalties weaken, especially among the young and well-educated, and now we are having to cope with the ensuing troubles in our schools and other institutions.

We are at a crisis point. We need a new era.

To the church's loyal sons and daughters, the Adventist vision still speaks the truth; the Adventist way of life still moves hearts and hands and feet; the Adventist family still gives strengthening companionship. We must capitalize on this *now*; it is a mortal danger to think we have spare time. We must determine *now*, with both courage and farsightedness, to set this church upon a course of renewal under God.

No concern, aside from the quality of our faith, can matter more for this renewal than the selection of our leaders in 1990. It is true that reforms begin typically at the lower and not the higher levels of power. It is true that local leaders—those who energize and oversee churches, lay organizations, schools, and conferences—bear responsibilities of immense importance. Still, those we elect in 1990 will, by their influence and visibility, symbolize the direction our church is going to take in the new decade. The importance of the leaders who symbolize us is simply crucial, both for our morale as well as for our renewal.

No indictment upon our recent past is greater than the losses we are incurring among our youth and young adults. We all believe these losses can be reversed. But we cannot wish away the bore-

dom and cynicism that feed the losses. Success here can only come through imagination and courage fed by the indwelling Spirit. We must pray for an outpouring of such imagination and such courage in 1990. It must reach the ones who select our leaders and it must reach the new leaders themselves. If it does not, our prospects for the future will diminish, perhaps irreversibly.

What leadership qualities are fundamental to a healthy future for the church? What should those who select new leaders bear especially in mind? Surely the following points are fundamental:

1. Our leaders should be creative visionaries, people who are able to see and to articulate a revitalized future for the church. Management is not enough; we need dreams and dreamers.

2. Our leaders should have a dynamic understanding of church unity; without sacrificing the church's loyalty to Christ, they should acknowledge and celebrate the pluralism inevitable in a family that reaches across boundaries of nation, race, gender, and class. The journey to uniformity is a journey to death.

3. Our leaders should have demonstrated expertise in Bible study and in spiritual leadership; they should build our confidence through preaching and reflecting as well as through planning and organizing. We need fresh thoughts born of fearless, impassioned attention to Scripture; nothing less will do.

4. Our leaders should encourage the wider sharing of authority in both teaching and administration in the church; they should trust those who share in leadership, taking pains to give church administrators everywhere sufficient leeway and control for constructive innovation. Only thus can we benefit from the wealth of creativity and insight God has given us; only thus can the low morale that springs from repression become the high morale that springs from participation.

5. Our leaders should be open to reevaluation and restructuring of the role of the General Conference in the administration of the church. This body should not be the extension of the North American Division; today that is an affront to the dignity and creativity of North Americans. These matters are complicated; simple answers will mislead. Something, though, must be done, and

we must have leaders who are committed to doing it, doing it soon, and doing it well.

Everything good and excellent in human life stands always on the razor edge of danger and must be fought for. So it has been said, and so it must be said again, especially as we think about the church. What we have together is a good and excellent thing, but it must be fought for.

Leaders of excellent ability and potential do exist—at headquarters and in the divisions, the union and conference offices, the schools, the churches, and the hospitals. With this in mind those who *can* make a difference in 1990 *must* make a difference. You who will be the delegates, you on whom so much will hang—you must fight for our future. You must fight for it by finding leaders who can give us the new era we need. Your brothers and sisters in the Adventist family will be counting on you—and so will your children, your own sons and your own daughters.

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GC, 1990: The New President's "State of the Church" Address

by Fay Blix

This sermon presupposes an imaginary scenario where the General Conference of 1990 has taken official action to approve the ordination of women. Wishful thinking, I know, but fun nevertheless.

My church has made me very proud this week in its decision to be faithful to its belief in the priesthood of *all* believers by approving the ordination of women to the

gospel ministry. The light that has seemingly been “forever amber” has finally turned to green.

By taking this action, my church is giving a clear signal to its people that it intends to start keeping its promises in matters of justice and equality, that it is finally willing to truly acknowledge the presence of authentic ministry wherever it is occurring, regardless of gender.

While I am stirred by this historical decision within Seventh-day Adventism, I think it is appropriate to express regret to the public for so long misrepresenting the message of the gospel as meaning that women are unworthy of full partnership in the church. I feel it is absolutely essential that we in church leadership also make public apology to you, the women of our church, for the collective pain our exclusion and denigration has caused you over the decades.

We recognize that ordination will not be the panacea for all the problems endured by women in the church. The scars that have resulted from the continual rejection, criticism, and ostracism will not immediately disappear. However, we want you to know we are now committing ourselves to your growth, to your search for meaning. We ask you to hold us accountable for the education of all members regarding gender inclusiveness and for a systematic plan for the inclusion of women in all dimensions of church life and leadership. We will need every ounce of creative energy we can generate to develop the reality of equality.

The rigorous discussion, the paper missiles, the emotional roller coasting from apprehension to despair to euphoria I have observed this week are but a microcosm of the general climate of the church of the past several decades. I was jarred as I saw more clearly than ever before how often our clinging to the past had much more to do with fear than conviction.

A verse that I could not seem to shake as I reflected on what to say this Sabbath is Jeremiah 2:13, “For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.”

Our failure to take action on the women’s issue years ago, despite official acknowledgment that no biblical injunction deterred such action, is but

one example where we as a church have considered institutional preservation more important than the nurturing of individuals.

We have worked hard and contributed sacrificially to hewing out the broken cistern of our church structure. Year by year we have added more bricks, more scaffolding so that we have become more closed, more self-perpetuating; erecting walls that we claim to hold living water, walls that have instead served to insulate us from the heart cry of humanity.

The time has come to halt our frenzied attempts at patchwork repair of the cracks in our system. It is time to admit our brokenness. It is time to begin again.

In our attempt to preserve the truth, our waters have grown stagnant in our passion for doctrinal rigidity, where questioning has been seen as a mark of disloyalty, where the possibility of alternative views on traditional policy has been condemned as anarchy.

We, as leaders, as arch-preservers of the cistern/system, have behaved more like rulers than servants, and as if to legitimize our position, we have been eager to purge any highly visible sinners from our midst, to cast clouds of suspicion over any scholar who refused to employ old rhetoric, so as to more clearly reveal our sanctimonious dedication to the cause. Representative government has been more illusion than reality, leading to abuses of power, reduced accountability of leadership, and frequent financial scandal.

On this, the last Sabbath of this General Conference of 1990, you might expect me to highlight our Laodicean tendencies and sound the clarion call to repentance in readiness for Jesus’ soon return. Each General Conference and almost every camp meeting usually closes with such a plea to turn from our individual worldliness in the haunting likelihood that Jesus will return before the next such scheduled session.

Although I, too, want us all to be ready when Jesus comes, I choose not to place my emphasis this morning on measuring our lives by some exacting life-style standard, on our rule-keeping ability, on our fears of facing some ominous judgment event of the future, on frenetic witnessing activity so that the gospel can be spread throughout the world by this time next year.

Instead, I simply ask that we stand still in the tracks of our Harvest 90 labors, that we stop our well-intentioned busyness of cistern construction and maintenance and find our way back from the emptiness of our artificial official basins to the cool, refreshing fountain of living water. The time has come to halt our frenzied attempts at patchwork repair of the cracks in our system. It is time to admit our brokenness, our inability to shore up and preserve our little pool of truth. It is time to begin again.

This morning I make a call for drastic measures, for a dismantling of systems and programs, for a shifting of power bases and positions that will regrettably result in the pain of loss and security and influence. It is time for us to recognize that our broken cisterns have left us morally bankrupt, and we must ask for the Chapter 11 protection of a reorganization plan in order to survive.

Just as Scandinavian Airlines System in the late 1980s gave its employees the opportunity for direct involvement in the salvaging of their company, so I invite you, the members of this church, to have a more direct say in what happens, to have a more meaningful participation in church government. Rather than pressuring one another into building bigger and better protective walls around our system by catchy slogans such as, "We'll arrive in '95," I am announcing the appointment of a constitutional commission to design a church order that will keep our church government responsible, representative, and as participatory as possible; a new church structure where those in authority can be easily held accountable to the laity.

As part of the dismantling process, I think it is time to examine our passion for numbers, for adding one more notch on our baptismal belts, and

instead retrace our steps to the wounded and discarded souls we have rejected when their behavior didn't quite measure up to our blueprint model. For too long we have been too ready to stamp the mark of Cain on their foreheads, judging them unholy, unusable by God. I say they have been absent from our family table far too long, and although there's always room for one more plate on the table, a crowded table never fills the empty spot left by those who have been driven from our midst.

We also need to seriously consider those who have left or are on the verge of leaving, those who hang on only by their sociologically comfortable fingernails. So many of our children and youth, eager for life, have come to our cisterns and found nothing to quench the thirst within their souls. They have seen our priorities, understood that we have been more committed to image than to justice, that we have been obsessively compulsive about clean faces but have turned a deaf ear to the cries of broken hearts. They have felt the chill wind of our icy rejection of their creative alternative views and felt indicted by our suspicion of their honest searching questions. In our passion to preserve the purity of our tradition we have mistaken 19th-century cultural norms for immovable principles of truth, and thus we have rendered our church irrelevant to the daily experience of the lives of our youth. We have introduced them to a Christ who died for Seventh-day Adventism but not for them individually, and in their youthful intolerance they have summarily dismissed this apathetic anachronistic deity and all his trappings. Instead of forcing our vision of the kingdom, with all its corrective lenses and legalistic filters, upon our sons and daughters, it is time once again to see the kingdom of God through the eyes of children.

In addition, while it is true that we must be committed to the more meaningful participation of an informed laity, we also need to ask ourselves why the best among our clergy and our educational personnel are choosing to leave our employment, thus draining our church of its most creative resources. As our conferences and institutions are rocked with one financial scandal after another due to fiscal mismanagement, incompetence, or occasional bold-faced greed, does the

minimal remuneration given for priceless, dedicated, professional service (once acceptable in the spirit of mutual sacrifice) now seem to remind the recipient with each paltry paycheck that the sacrifice is only being given in one direction? Idealism can only endure so much. To have one's loyalty questioned, vocational gifts denied, motives suspected, simply because one has a different but honest perspective, erodes one's idealism more effectively than almost any other factor.

We need to awaken to the fact that Revelation Seminars are not the only way of reaching the masses; in fact, such seminars can sometimes block the very message we are trying so desperately to communicate. In addition to providing canned evangelistic programming, we need to tap the creativity of our people, to welcome fresh thinking, to be open to astounding alternatives. We need to consider the witness of our very organizational structure and procedures even aside from the message we feel it is our mission to convey.

Just as Jesus seemed to customize his approach according to individual need, so we need to be innovative in sharing the Good News. The imagination and uniqueness of each individual member's ideas could present such a dynamic and diverse vision of the gospel that we could change the world. The key is having members realize that their diverse, unique contributions are not only appreciated but also essential.

I recognize that my message this morning is unusual rhetoric from a General Conference president. My comments may seem to strike at the heart of an institution we all hold dear. I may appear to be undermining the very thing I have been commissioned to uphold. The changes I have envisioned could mean loss of jobs for many of you, the giving up of pet projects for some of you, and a crisis of truth for others. I am sensitive to the immense amount of pain and regrouping that will be engendered by these major shifts in philosophy.

However, for too long now, we have been insensitive to the pain being caused by our rigidity, by our readiness to judge one another.

Now, at the beginning of the final decade of

this century, it is time to turn back to the source of life, away from veneration of man-made organizational structure, to the fountain of grace in Jesus Christ. To refuse will doom us to die of thirst in a desert land, where the cistern we have so carefully constructed for ourselves proves to be an illusion and fails to hold life-giving water.

I recognize that many of the thought leaders of our church may be applauding much of what I have said this morning, and I welcome your support. But I would also remind you that the organizational and philosophical changes I am propos-

The organizational and philosophical changes I am proposing will no longer allow you to sit around in Adventist Forum and Adventist Women's Institute circles lamenting the foibles of leadership, the blocking of gifts, the suppression of free thought.

ing will no longer allow you to sit around in places like Adventist Forum and Adventist Women's Institute circles lamenting the foibles of leadership, the blocking of gifts, the suppression of free thought. This morning I am giving you the challenge of an open door, an opportunity to act on your ideals, to transform your critic's corner into creative action. You may find that the solutions that seemed so simple and obvious from a spectator's perspective are not quite as simple to implement in practical reality, but I urge you to give us your best. We *need* your gifts, your ideas, your advice.

I recognize that it is difficult to change—whether you have given your life to this church and feel secure in its present structure or whether you have deep hurt, rage, or sadness from being judged or marginalized by its actions—I beg all of you, wherever you fall on this wonderfully broad spectrum of our church polity, to take the time for honest reflection, for careful consideration of the costs of failing to choose refreshment from the fountain of living water.

We can no longer afford to live in the past or to drain our energies in grieving over a history

that cannot be rewritten. We must move on, for many are waiting to know there is a place where wounded people are welcome, where the God who sustains our community is a God with open arms. We must move beyond the tallying of hurts and losses, beyond shattered dreams to fresh visions. We are able to move beyond because we have a God who has promised, "I will repay you for the years the locusts have eaten. . . You will have plenty to eat, until you are full. . . never again will my people be shamed" (Joel 2:25, 26, NIV).

Because we have taken a major step this week in recognizing the full equality of men and women we have deliberately decided to follow the example of Jesus in matters of justice and equality. We have opened the way for significant healing to occur within our midst, and provided God the opportunity to minimize the devastation from the locusts of our past.

The prophet Joel assures us that once we have committed ourselves to God and his community of justice, he will redeem our past. After these new commitments have been made, God promises, "I will pour out my Spirit on *all* people" (Joel 2:28) and "everyone who calls on the name of the Lord will be saved" (verse 32).

Dear members of my church family, as this General Conference of 1990 ends and we go forth to face this new era of our history, it is my dream—and I like to think it is God's dream—that our decision to stand true for equality and our determination to radically reshape our focus will make it possible for this Indianapolis conference to be transformed into a true Upper Room experience; a moment when the Holy Spirit can come upon each of us, men *and* women, in full power. It is my dream that a church that admits its brokenness and emptiness, that responds to the invitation to be filled with life-giving water, will become a fountain of God's renewal.

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Confronting the "C" Word

by Susan Sickler

The one thing the General Conference officers would most like to accomplish in 1990 is to halt the spread of congregationalism in North America. Actually, if they knew just how broad and deep feelings among members really are they would be even more concerned. As a lay member of a local conference personnel committee I spend a fair amount of time talking with pastors across the United States. I have been amazed to find them every bit as concerned and frustrated as laypersons about what is happening in the church today. If anything, pastors are even more agitated. None of us thinks congregationalism would be good for North America or the world church. Then why are we rapidly heading down a road that no one really wants to travel?

The answer is that congregationalism is happening by default, as a reaction of members and pastors to the General Conference. Acutely aware that at higher levels of church structure their money is sought but their ideas are unwelcome, lay members and church pastors alike are retreating from involvement at the General Conference, division, union, and even local conference levels. Because they are still deeply committed to the Seventh-day Adventist church they begin to invest their time and money at the local church level. Exciting things start to happen. Laypersons and pastors begin expanding the expression of their gifts, they start making a difference, and they feel fulfilled. And there you have it—congregationalism—the perfect way to give up on a hierarchical church structure without giving up on Adventism.

Let me illustrate the problem. We frequently speak of the world church as a family. This is a good analogy. The divisions are adult children of various ages, personalities, and resources. North America is the oldest child—frankly middle-aged. The parental role in organizational structure is played by the General Conference. The

roles were set when the offspring were small. Now that the divisions are grown, rather than celebrating the opportunities this holds for the church, the parent refuses to let the offspring go, insisting that only the parent's firm guiding hand is "keeping the world church together." North America finds itself in the untenable position of being the oldest child, the only one living in the same town with the parent, the one providing most of the parent's financial support, but the one given the least autonomy. To put it bluntly, North America is the division most treated like a child.

The issues are definitely money and control. The people who give the money have major differences with the people who decide how the money should be spent. In a volunteer organization such as the church, that is a serious situation. The argument is not over money donated for missions. (One of the fastest-growing areas of giving in the United States is to independent ministries, which often bypass denominational channels sending the donations they receive directly to a specific need in the world field.) No, the argument is over money used for administrative costs. Everyone says the local church is the most important focus in the denomination, but spending decisions are made by administrators with only token input from pastors and laypersons. Consequently, General Conference, division, union, and conference administration is funded first, with only leftovers allowed to trickle down to the local churches.

All healthy organizations seek the stable middle ground between the extremes of opposite views. The opposite of a hierarchical system of church government is congregationalism. The more Adventist officials move toward the hierarchical end of the spectrum the more inevitable that, in order for members to regain balance, the pendulum will swing the other way. The church members' swing away from hierarchicalism was bound to start in North America because of its "special relationship" with the General Conference, and because hierarchical authority conflicts with the democratic values of America culture.

Neal Wilson's testimony in the Proctor case,

comparing the Adventist church to that of Catholicism in terms of structure and authority, also reminds us that Adventist church members in North America frequently relate to the General Conference in ways that closely resemble the way ordinary Catholics relate to the Vatican. However, the Pope has two distinct advantages over the president of the General Conference. The Pope doesn't have to live in North America, and his structure is consistent with his theology. Our attempt to pair a deep commitment to the priesthood of all believers and a hierarchical structure produces a very odd couple indeed.

We need a General Conference president who will encourage all parts of the world church family to interact with one another. We don't need a president who seeks to solve our problems for us by imposing his way.

When North America tried to communicate its concerns, the General Conference produced the usual flurry of study commissions, white papers, polite conversations, and lack of action. The next step was increasingly confrontative constituency sessions at the local and union conference levels. There the basic underlying issue has been, "How will we choose to divide up the pie of power?" The General Conference appears increasingly convinced that only its firm controlling presence is keeping the world church together. Reduce our authority, the General Conference seems to be saying, and Adventism will split in every direction.

The more the hierarchy asserts its presumed prerogatives the more the laity and their pastors react by immersing themselves in their local churches—the cycle of congregationalism.

How is the cycle interrupted? The first step is to recognize that unity is not an organizational achievement but a spiritual quality. The person ultimately responsible for unity in our church is not the General Conference president but God. It is our love for God that binds us in love for one

another. God is not only tolerant of a good bit of diversity, he created people that way. He does not perceive diversity as a threat to his power.

The next step is to admit that adult children must have a different relationship with their parents if they are going to get along well with each other and openly celebrate the opportunities this opens for the church. Our greatest need in a General Conference president in 1990 is someone who will nurture relationships and delegate authority. We need someone who will encourage decision-making at the level where the problem exists, rather than elevating all problems to the General Conference level. A classic example of the decision-making process run amok was spending a whole day at the Annual Council debating wedding bands in North America. (Even many of the North American administrators came home disgusted and muttering under their breath about "fiddling while Rome burns.") The ordination of women is another good example of an issue where insisting that the General Conference legislate for every part of the world church will do far more to destroy unity than to preserve it.

We need a General Conference president who will encourage all parts of the world church family to interact with one another warmly and openly, sharing their failures and their fears as well as their successes, engaging in joint problem-solving without getting caught up in self-defeating struggles over power. We don't need a president who seeks to solve our problems for us by imposing his way. Instead, we need someone who can create an atmosphere in which we can solve our own problems. Once we get decision-making down to the level of the people who have the problem we will include far more pastors and laypeople in our decisions. This will produce two very positive results: Our chances of seeing the solution actually implemented will increase and we will need fewer administrators. The money saved can go to local churches and schools all over the world.

A concern for genuine denominational unity dictates that a full and equal North American Division must be established in 1990. By 1995 it will be too little, too late to reverse the trend toward congregationalism.

The way to get North America to give to missions is not to elect North Americans to the General Conference, send them around the world, and then put them on a committee to allocate ever-decreasing dollars. Rather, we desperately need exchanges among pastors, students, teachers, and institutional administrators throughout the world divisions so members, not merely the denominational hierarchy, realize that they need one another. More than all the overseas trips of American General Conference leaders, the best thing to happen to mission awareness in North America has been the student-missionary program and Maranatha Flights International.

The ultimate irony is that by its own actions the General Conference is creating the very thing it fears most—congregationalism in North America. Unless we make major changes in 1990 the pace will quietly but rapidly accelerate. Pastors, laypersons, and administrators must work together in integrated teams to use the principles of servant leadership to invert the pyramid and fashion a structure that actually does what we say a structure should do—serve the needs of the local church all over the world.

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Seize the Day: The Church's Opportunities in Society

by Herbert R. Doggette, Jr.

During the remaining years of the 20th century, America will undergo such significant and rapid changes that children born in the year 2000 will enter a society that in many ways will be unrecognizable.

As the economist Kenneth Boulding says, almost as much has happened since we were born

as happened before. These changes will provide tremendous challenges and opportunities for the Seventh-day Adventist church.

Let's look at just a few of the changes coming that by the year 2000 will bring major challenges to the church.

- Many of the technologies just beginning to emerge will become fully mature (speech recognition systems, smart cards, optical disk storage, artificial intelligence/expert systems, etc.)

- Most households (60-65 percent) will have two people or less. Since 1950 the divorce rate has doubled and the percent of people living alone has tripled. Today, there are six million more women than men, and more than 50 percent of mothers with children under the age of six are working outside the home.

- It is quite probable that more than 25 percent of all women currently in their late 20s will remain childless.

- There will be 10 million more people over the age of 65 (35 million vs. 25.7 million today).

- Fully one-third of the population will be minorities.

- Service industries, as opposed to manufacturing industries, will create the new jobs.

- The number of people entering the workforce will continue to decline and the workforce will become older, more female, and more disadvantaged; many workers will be functionally illiterate.

These trends suggest that the Adventist church must become increasingly focused on the changing role of women in our society and our church; the dramatic increase in the active aged—a largely untapped resource for the church; and the rapidly increasing numbers of minorities and foreign-born members in North America—groups that should be properly represented in leadership positions.

A change with which I am directly familiar is the use of increasingly large and powerful computers to bring about *efficiencies*. If misused, these could result in a completely controlled society. My government agency, the Social Security Administration, is moving in this area. This administration touches the lives of nearly all Americans. A few facts will illustrate this point.

- In 1988, 125 million workers will pay \$248 billion in Social Security taxes.

- In 1988, over 38 million people—about one out of every six—will receive checks totalling over \$217 billion.

- About 43 million people do business with the Social Security Administration every year.

- The Social Security Administration has issued and maintains active records on more than 205 million Social Security numbers.

The church should strengthen its ministry to ministers by making completely confidential counselling available. In addition, the church needs to explore the needs and concerns of ministers' wives.

In 1988, the Social Security Administration developed and published a "Strategic Plan for the Year 2000." One item in the plan called for negotiating voluntary agreements with all states to include a request for a Social Security number on all applications for birth certificates. This means a new parent would merely check a block on the application for a birth certificate, the state would notify the Social Security Administration, which in turn would issue a Social Security number to the newborn infant. This project is called Enumeration at Birth.

The Social Security Administration is moving rapidly to implement this project, and has already received a favorable response from 46 states. By the time the General Conference session begins in 1990, almost all of the newborn children in America will be issued Social Security numbers at birth.

Behind the scenes, many other so-called efficiencies are being implemented. Massive computer data bases are being routinely matched to deter/detect fraud in government entitlement programs, to locate parents who are delinquent with child-support payments, and to ensure compliance with the laws of our nation. The potential implications of these efficiencies are enormous.

None of these changes in society should come as a surprise to Seventh-day Adventists. Rather,

they should inspire us to move even more rapidly to finish the work while we can. Thank God, the church has produced leaders equal to the task, and with God's help, the 1990 General Conference session will produce leaders who will accelerate the advancement of this work.

As a church, we have many strengths. However, there are a few areas that need some focused attention if we are to successfully meet the challenges beyond the 1990s. As a concerned layman I offer these suggestions as to how we can move aggressively to shore up some long-standing weaknesses.

Incidentally, I have been thoroughly impressed and extremely pleased with the way our church paper, the *Adventist Review*, has modified its approach to meet the current needs of our constituency. I would like to see every department in the General Conference go through the same process. My suggestions can be seen as part of such a process of reexamination.

First and foremost, our ministers must be better prepared to deal with the pressures and temptations confronting them. Most of our pastors are strong, God-fearing Christians. However, far too many are being overwhelmed by the pressures of their responsibilities and submitting to temptations that bring disrepute to the church, disgrace to their families, and disillusionment to some members.

The church should strengthen its ministry to ministers by making completely confidential counselling available. Ministers are reluctant to reveal this need to their "bosses" for fear it will jeopardize their standing. In addition, relevant seminars where peers can communicate freely should be routinely conducted.

Second, and related to the first point, the church needs to explore the needs and concerns of ministers' wives. These women have served with great distinction as unpaid members of the pastoral team. Many have had to bear the "burdens of the ministry" along with their spouses. In addition, they have been expected to run the home, raise ideal families, and supplement the family income by working outside the home. In some cases, this has resulted in almost unbearable pressure and created serious problems. The church should

develop seminars and written materials specifically designed to help ministers' wives. A first step would be a national survey of ministers' wives, to properly identify these concerns.

Thirdly, Christian education has continuously proved its value. However, the cost, at all levels, is causing parents and students to seek alternatives. The church must find a way to subsidize the cost of Christian education, particularly at the elementary and secondary levels, so our youth can be given the strong foundation they need. We should reexamine using the tithe to pay a reasonable salary to high quality teachers.

Fourthly, the evangelistic program of the church has resulted in large numbers of new converts each year. Unfortunately, large numbers are also leaving the church and some who attend regularly are not fully committed. Specific programs need to be developed to improve the spirituality of our members. Positive, encouraging messages need to be promulgated from our pulpits and through our publications.

Our leaders today must bear awesome responsibilities, and be totally dedicated. We, the laity, must provide them with the support they need to develop and implement the programs of this great church. Working constructively together, we can successfully meet the challenges of the 1990s and hasten our Lord's return.

Herbert R. Doggette, Jr., the Deputy Commissioner, Operations, of the federal government's Social Security Administration, is responsible for the management of over 60,000 employees in some 1,300 offices around the country, distributing more than \$200 million of Social Security benefits annually.

Doggette, who has served as a deputy assistant secretary in the Department of Health, Education, and Welfare and as acting commissioner of the Social Security Administration, has received the highest awards given federal executives, including the rank of Distinguished Executive by President Carter and Meritorious Executive by President Reagan, bringing awards of \$20,000 and \$10,000 respectively.

In 1987 Doggette was named Alumnus of the Year by Oakwood College, which he attended for two-and-one-half years. He received his B.A. from the University of Maryland and an M.P.A. from George Washington University. Doggette has lectured on public administration at Harvard, Princeton, and Yale Universities. An active church member in the Allegheny East Conference, Doggette has served on several church committees and panels.

Adventism's Common Ground: Human Need

by Tom Wehtje

A smile of recognition broadened his face: "Oh, I know who they are! They don't eat nothin' but fish and chicken, right!?" Well, sort of. What is an Adventist? That's not an easy question, neither for the United Parcel Service driver inquiring during my last day of summer work what kind of college I would be attending, nor for the born-and-raised Seventh-day Adventist, like myself. It wasn't an easy question on Ingathering Day in fourth grade when a young mother answered my sales pitch and expectant pause with a pledge to contribute something if I first told her what an Adventist is.

"Well, um, we are *Seventh-day Adventists*. We keep the seventh day, Saturday, as Sabbath, and we believe that Jesus' second coming is soon." She unexcitedly kept her side of the bargain by giving me an offering, but I was not so sure that I had kept mine. Something about that answer lacked urgency, warmth, and real conviction. It lacked personal relevance. The Adventist message must be something more than a marketing of doctrinal differences, a "shop around, but we've got four-wheel drive, bucket seats, and bumper-to-bumper protection."

Like the Democrats and Republicans at their party conventions this summer, Seventh-day Adventists will need to establish an identity anew at the 1990 General Conference. And, as at the political conventions, "unity" will undoubtedly be essential for a clear identity. If political parties can find what Jesse Jackson calls "common ground," certainly the Seventh-day Adventist church can. Unity is a positive concept, not merely the absence of differences. The church may have many differences and maintain strong unity. As the variety in our cultures, geographical locations, and traditions expands—our unity can grow.

Unity cannot be imposed. Nor is it an end in itself. Unity is not tied to static conditions; it is not

opposed to development and change, but the channel for it. Our common ground is our common vision—union in Christ, celebration, hope in the Second Advent. Our common ground is not merely adherence to or profession of a common set of minimum requirements but a common experience. We move from our past to a disparate present, ahead to a common vision of the future, rooted in, but not constricted by, our past. From a common emphasis come unity and identity; from a relevant, consistent message, purpose.

On a Friday night this August I stood alone, shivering, on the pristine coast of Maine, breathless under splashes of Milky Way stardust. Imagining the Atlantic to be the Galilee, I wondered about Christ, under the same speckled dome, asking God about his mission—asking the Father what he wanted for his Son. I doubt that the answer he received differs much from that for the church today: Be joyful, overflowing with the vibrant fullness of life, and meet the whole range of human needs, both physical and spiritual.

Jesus responded by being a radical, a reformer. He shook up the establishment. He did not have institutional, hierarchical authority, yet showed such power he was asked by what authority he

Jesus responded by being a radical, a reformer. He showed such power he was asked by what authority he acted. He answered by proclaiming the gospel of Christ.

acted. He answered by proclaiming the gospel of Christ: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord" (Luke 4:18, 19).

The mission of meeting people's needs must form the unity of the Adventist church. With that vision, the church, united, can move aggressively, even radically, to confront the needs of humanity. The Seventh-day

Adventist message must be relevant because it addresses the common ground of our humanity. We all experience death, despair, guilt, hurt, love, hope—life. It is our mission to respond to the spiritual needs of people with the same love and pity and urgency with which we must care for the physically hungry, poor, and sick.

People need consistency. For a church professing to believe in Christian principles and the priesthood of all believers, it is an outrage that we are dragging our heels about allowing women an equal place in their own church. Just as Adventists once championed racial equality, we should now be in the vanguard of those advocating sexual equality for the whole of society.

If health is the motivating principle behind alcohol abstinence, why isn't obesity or sugar use likewise condemned? How does losing one's temper compare with wearing jewelry or drinking a glass of wine in Adventism? The comparison shouldn't suggest a lowering of standards. It does suggest that we have misinterpreted our rules of social conduct as being spiritual emphases.

People need to be able to ask questions freely. We must not just tolerate, but promote study, debate, and a spirit of discovery. Everyone has doubts; that is basic to our common human experience. But there is no such thing as a heretical *question*, not even asking if God really exists. That is a helpful question. If we think such questions, why not voice them? Rather than repressing them in private, where they can fester, let's share them on the way to a stronger faith. Many (including ministers and teachers) admit that what they express publicly about Adventist practices or beliefs, and what they believe privately are sometimes two different things. We can't condone hypocrisy. Monuments of inconsistency in enforcing behavioral codes distract from basic Adventist principles and a spirit of love and needs-meeting. The church needs to hear the candid views of its members, the open exchange of ideas—*Glasnost*.

Ironically, the sermon of a defrocked Adventist minister most vividly showed me the Advent message's relevance for meeting the needs of people. The very experience of losing his ministerial credentials made this preacher all the more

qualified to minister. Through his own experiences he addressed my haunting questions and emotions: disappointment, loss, joy, doubt, despair, suffering, the mystery of faith, the existence of God, the fear of inevitable death, and the hope of resurrection. The testimony of a man no longer welcome in most Adventist pulpits bolstered my faith, and strengthened my commitment to a church that is not perfect, but which has an enormous responsibility to share a message humanity needs desperately.

What is the Adventist message? Hope for humanity. God with us, with our needs. That is our "common ground."

Tom Wehtje is a junior English and mathematics major at Atlantic Union College and editor of *The Lancastrian*, the campus newspaper.

Discovering Our Future by Affirming Diversity

by Alyce Pudewell

Recently a letter to the editor was printed in a union conference paper that attempted to explain why women should not be ordained into the ministry. It said:

I am surprised no one has mentioned the obvious—whether or not women have the mentality to function in said capacity. . . . Whenever and wherever women have involved themselves in "causes," without exception such causes have suffered. . . . In all areas of denominational service, the women use their positions to use and abuse authority in the typical manner that females are noted for. Adventist women are not really wanting their so-called "rights;" they are desiring power. . . . Ordain if you will, but suffer the consequences!

The flood of letters responding to this reader's opinion was the greatest of any issue printed in the union conference paper.

But to me the issues raised by the letter was not the ordination of women. The issue was whether an official church paper should publish a letter that insults an entire class of members in the church. If the Adventist denomination is to survive into the 21st century, it will no longer be just

a harmless "exercise of free speech" to publish a letter defaming a group of the church membership. It will be a violation of Christian ethics.

Indeed, if the Seventh-day Adventist church is to not only survive but grow and flourish into the next century it must go beyond respecting its members; it must rely on its members for leadership. Unfortunately, as conferences and unions have set up committees to study such urgent topics as the slow growth of membership, decline in the paying of tithe, the disenchantment of the youth, the disinterest of young adults, and the members' perception of the Adventist educational system, church officials have too often overlooked laypersons and limited membership on these committees to church administrators. This is an exercise in futility, for church administrators are not leaving the church from lack of interest, do not constitute the tithe base of the church, or decide whether or not to send their children to Adventist schools.

Other committees do include loyal, lay workers. Their excitement in problem solving can be contagious. Even then, certain relevant groups are never asked their opinion. I know of no committees that include, for example, non-tithe-paying, non-church-attending members.

As tithe is on the decrease, the giving to independent ministries and missions is on the increase. Adventists still want to give, still care about others. But they want to give to causes that do not discriminate against race or gender. They want to give to ministries that have a small administrative overhead; causes with which they have an emotional bonding and over which they have some control. The membership is sending a strong message to leadership: Do not patronize us; do not act paternalistically toward us.

Outside North America, for example in some Pacific Rim countries, indigenous church leaders are still not invited to lead. And yet Adventist laypersons are part of societies and cultures that can out-perform, out-bank, and out-trade America. The Adventist denomination is still slow to realize that members in these booming countries are capable of self-rule in church administration.

Where indigenous leadership has emerged, as in Inter-America, South America, and Africa, abundant, quick growth has often resulted. Because it is unruly, does not conform, and because it sometimes appears uncontrollable, fast growth can be frightening. But should we settle for slow, controlled passivity when assumptions of greater responsibility by lay leaders can lead to increased dynamism?

Paternalism robs the church of the energy, enthusiasm, and talent needed to create an Adventist church for the 21st century. After 1990 we need church leaders who understand their role is to empower the members to become the true leaders of Adventism.

Youth in the church also deserve greater respect. The degree to which an institution takes its youth seriously—including inviting them to serve as leaders—determines the future of that institution. The fact that today the highest exit rate in the Adventist church is among the young people is a sign that they do not feel the church trusts its youth enough to include them among the leaders of Adventism. This kind of paternalism robs the church of the energy, enthusiasm, and talent needed to create an Adventist church for the 21st century.

An increasing number of Adventists, in North America and worldwide, are becoming professionals. That changes the kind of expectations Adventists have of their leaders. As we mature in this way as a church, we need to remember that the goal of professionals is to eliminate the need for their services. Doctors heal so the patient no longer requires a doctor. A teacher educates so the student no longer depends on a teacher to learn. A minister enlightens so members can themselves become ministers. In each case, professionals respect others so much they adopt the goal of creating and nurturing self-sufficient persons to the point that they are no longer dependent, but are themselves capable of giving, creating, growing, and building others.

Disrespect for one another in the church is unethical; paternalism is not only offensive but counterproductive. After 1990 we need church leaders who understand their role is to empower the members to become the true leaders of Adventism. If after 1990 we become a community that has the common goals of enhancing one another's cultural diversity, and affirming one

another's value, Adventism can become known as that community that follows a servant leader. We will deserve to be known as Christians.

Alyce Pudewell, associate director of education for the Pacific Union, oversees 172 elementary schools in California with 13,500 students. She received her M.A. and Ed.D. in education from Loma Linda University, and has served as principal of the Loma Linda elementary school.

The Human-Rights Movement and the True and Free Adventists

by Ludmilla Alexeyeva

The very name of the religion of the Seventh-day Adventists suggests its fundamental tenet: the expectation of an imminent Second Coming and final judgment day. The Adventists' plan of salvation consists of a rigid observance of the moral law contained in the Ten Commandments. They treat all the commandments as equally important and do not permit the transgression of a single one.

The church was founded in 1844 in the United States, and its adherents appeared in Russia in the last century. An internal split occurred within the Russian Seventh-day Adventist church in 1914 over the sixth commandment, "Thou shalt not kill"—a commandment the Adventists follow to the point of not eating animal flesh. The entry of Russia into the First World War and the subsequent general mobilization created a dilemma for the group: either the Adventists had to transgress the sixth commandment and join the army, or they had to disobey the mobilization order. After the October Revolution, arguments over this point ceased for a few years, because the decree of

January 4, 1919, signed by Lenin released from military service any people whose religious beliefs forbade them to bear arms. This decree gradually ceased to be observed. At the Fifth Congress of Seventh-day Adventists in 1924, the church suspended the categorical ban on carrying arms; it was resolved that every church member should individually decide whether to serve in the military. The Fifth Congress also modified adherence to the fourth commandment on observing the Sabbath in the same way—a decision that complicated the lives of those Adventists who refused to work on Saturday, a workday in the Soviet Union at that time.

At the Sixth Congress of the Seventh-day Adventists in 1928, the church leadership, under pressure from government authorities, passed a resolution that forced members to renounce both the fourth and sixth commandments. The new resolution required that every member, under the threat of excommunication, "carry out state and military service of all kinds, just like any other citizen." Orthodox Adventists refused to recognize this resolution, and an internal schism resulted. Adventists who held to the conviction that moral law obliged them to observe all Ten Commandments without exception (even under conditions in the Soviet Union where this obligation inevitably leads to conflict with the authorities) called themselves the All-Union Church of True and Free Seventh-day Adventists.

From its inception, the True and Free Adventist church was not recognized by the authorities, and so was subjected to persecutions. Gregory Ostvald, the first leader of the church, died in a labor camp in 1937. His successor, Pyotr Manzhura

Ludmilla Alexeyeva and her husband were forced to flee the Soviet Union and move to the United States in 1977. The year before, Alexeyeva, who graduated from Moscow University and edited Soviet scientific publications, was a founding member of the Moscow Helsinki Watch group. (Other founding members included such prominent human-rights leaders as Alexander Ginzburg, Yuri Orlov, and Anatoly Sharansky.) Alexeyeva now lives in northern Virginia and continues to write and lecture widely on the subject of human rights. The essay printed here first appeared as a chapter in Alexeyeva's book *Soviet Dissent: Contemporary Movements for National, Religious, and Human Rights*, Wesleyan University Press, Middletown, Connecticut, 1985.

died in camp in 1949. Vladimir Shelkov, the third church leader, was arrested several times and in 1945 was sentenced to be shot. After 55 days the sentence was reduced to ten years in a labor camp; Shelkov spent a total of 26 years in camps and in internal exile. Between prison sentences he lived "illegally," that is, with a country-wide search warrant out for his arrest.¹ Like his predecessors, Shelkov died in camp, in January 1980 at the age of 84.²

Commitment to Spiritual and Civil Freedom

Like other religious groups in the USSR, the True and Free Seventh-day Adventists formulated their civic position vis-à-vis an atheist government that imposes its will on them. The position adopted by the independent Baptists and the Pentecostals was a direct result of their religious doctrine. They considered it a sacred duty of the church and its members to stand up for an independent religious life and freedom of conscience in the face of government pressure. The civic position of present-day True and Free Seventh-day Adventists does not follow from their religious teachings, but rather is an organic part of those teachings. In the words of Shelkov, this consists of "a struggle, without bloodshed, for the basic rights and liberties of every citizen."³ The church of True and Free Seventh-day Adventists is founded on the conviction that man is created in the image of God and retains his divine likeness as long as he observes the Ten Commandments with a free conscience and conviction, a process that ensures the development of a harmonious and whole personality. One's duty before God is to preserve one's freedom and moral principles under any circumstances and at any sacrifice. If one relinquishes one's freedom, one ceases to be a human being in the full sense of the word. The most important human rights concern civil, rather than economic freedoms, since the soul is more important to believers than the body.

The cultivation of this moral principle by pres-

ent-day True Adventists seems to have resulted in part from the influence of Vladimir Shelkov, a gifted and prolific religious writer of sermons, essays on biblical themes, and the history of the Adventist church. His works, which would fill a library, are imbued with civic concerns. He also wrote many articles on legal issues: "The Interrelationship of Church and State," "Legislation on Cults," "The Foundations of a Genuine Free Conscience and Equal Rights," a series of brochures entitled "The Struggle for Freedom of Conscience," and "The Legal Struggle With the Dictatorship of Government Atheism for Freedom of Conscience."⁴

Shelkov strongly denounced both the Soviet state, which had made atheism the state ideology, and "bureaucratic," "restricted" churches, which have agreed to recognize the regulations on religious cults imposed on them by an atheistic government: "The government-sanctioned registration of religious organizations facilitates the process of unification of church and state and the interference of government in internal church matters."⁵ In the process the government exploits the state-sanctioned churches for its own purposes. "Honest" governmental support of any church is, according to Shelkov, no better than government atheism. In either case, persecution, administrative and criminal prosecution, and even the annihilation of dissident believers and thinkers are inevitable. This is amply demonstrated by past experiences of the Russian Orthodox church, the Catholic, and the Protestant state-sanctioned churches: "Believers who are free and true to their religious ideals," he said,

ought to resist any pressure whatsoever from the government and refuse all government support; they ought to struggle for equal rights by peaceful means, for the independent spirit of the individual and for freedom of conscience and of faith.

Shelkov insisted on government neutrality not only in the relationship to religion, but also to nationality. In this regard, he wrote:

The present supremacy of government atheism has created ideological confusion and moral decay in the land. Appeals to recreate a national consciousness in the Russian people and a Russian Orthodox church in the spirit of the past are heard: it is said that only a

national rebirth and a national church will save the country from spiritual bankruptcy. But Russian Orthodoxy prevailed in the past as the official religion, and it stained its hands with blood by crushing freedom of conscience and of faith in dissident believers and thinkers. A Russian Inquisition took place, which destroyed 12 million Old Believers and hundreds of thousands of Evangelical Christians and sect members. How does this historical violation of freedom of conscience differ from the Catholic Inquisition, which killed 52 million Christians over a period of twelve-and-a-half centuries? . . . [In the light of this experience] legal guarantees of freedom of conscience and of religious faith are essential, so that they will not be restricted either by the reigning state religion of atheism-materialism-evolutionism, or by the tyranny of any religion that favors unification with the state on the basis of nationalism. . . . [On the basis of these considerations] the equal rights of all men, given by God at birth and enunciated by the Constitution, which have not been guaranteed, but ignored like orphans, ought to be observed by all citizens as a law of God and of pure statehood. Such international and universal laws should be observed in the same way as the laws of one's country.⁶

Connections With Human Rights Groups

During the trial of Shelkov and his associates in 1979, it was noted that the human-rights activities of the True and Free Seventh-day Adventist church had begun in the late sixties, when the human-rights movement was gaining influence, and that their human-rights activities were intensified in the mid-seventies when they made personal contact with the Moscow human-rights workers.⁷

The first mention of Seventh-day Adventists in the *Chronicle of Current Events* was in June 1970, but this was not based on personal contacts. Issue No. 14 contained a report on the trial of Mikhail Sych, a Seventh-day Adventist minister, on whom a regional Vitebsk newspaper reported.⁸ The next information on the Adventists appeared five years later in issue No. 38 (1975)—a report of police searches of homes of Seventh-day Adventists in Samarkand, during which religious literature as well as the United Nations' Declaration of Human Rights and the Interna-

tional Covenants on Human Rights were confiscated. The *Chronicle* reported that believers demanded the return of the confiscated materials; they managed to get back the confiscated Bibles.⁹ In the section of No. 38, entitled "Statements by Church Officials and Believers," an article of Shelkov's "A Unified Ideal," was cited,¹⁰ indicating some contacts between the Seventh-day Adventists and human-rights activities. However, after issue No. 38, no further information on the Adventists appeared for two more years. From issue No. 44 (March 1977) on, reports on the persecution of the Adventists and their legal battles appeared regularly. This indicates that contacts between the Adventists and human-rights activists had become regular. These contacts seem to have been established at the end of 1976: in document No. 5 (July 1976) of the Moscow Helsinki Group, "Repression Against Families of Believers," among instances of children being taken away from parents was the case of Seventh-day Adventist Mariya Vlasyuk in the village of Ilyatka in the Ukraine. The affair was reported in detail and supported by the relevant documents.¹¹

In 1977 Shelkov wrote an open letter on behalf of arrested Moscow Helsinki Group members Yury Orlov, Aleksandr Ginsburg, and Anatoly Shcharansky to President Carter and the Belgrade conference of countries that had signed the Helsinki Accords. He described the persecutions of Seventh-day Adventists in the Soviet Union—searches and the breakup of prayer meetings, the persecution of Adventist parents for giving their children a religious upbringing, and prison terms for refusal to bear arms in the military.¹² He and an associate, a minister of the True Adventist church, Rostislav Galetsky, also in hiding, both signed an appeal to the Belgrade Conference as representatives of the All-Union Church of True and Free Seventh-day Adventists (document No. 26 of the Moscow Helsinki Group).¹³ This document appealed to the conference delegates to look into violations of religious freedom in the USSR. It referred also to violations of the right to choose the country of one's residence and of the rights of national minorities, and on the use of forced prison labor and on the existence of political prison-

ers in the USSR—prisoners of conscience—and the difficult conditions in camps for political prisoners.

In February 1978, Rostislav Galetsky participated in a press conference of the Moscow Helsinki Group on the anniversary of the arrests of Orlov and Ginsburg.¹⁴ Galetsky popularized the religious and legal views of the True Adventists in the articles “The Situation of Religion and the Believers in the USSR,” and “On Our Attitude to the Government.” Following Shelkov’s lead in justifying the active human-rights position of the True Adventists, Galetsky writes:

Biblical history is replete with examples of faithful believers engaging in lawful protests and waging decisive (exclusively nonviolent) and just battles. They upheld the principles of freedom of thought, conscience, and of religion—a God-given birthright of every human being and an integral part of the personality.¹⁵

He considers such a position even more essential at the present time:

Our epoch is one of a specific and decisive battle for human rights. . . . The year 1977 was declared a year of religious freedom, yet freedom is not the fruit of inactivity and joyful expectation; it never comes to us of itself.¹⁶

Galetsky appealed to the West for support, not only to Seventh-day Adventists, but to all Christians, all religious believers, and, in general, “to all people of good will. . . who value human rights and liberty.” He asked them to disregard mendacious information released by official Soviet organizations and to avail themselves of newspapers and radio broadcasts to discover the true situation of dissidents in the Soviet Union. He asked that they “make good use of the upcoming Belgrade Conference. . . to condemn inhuman and illegal acts of violence and oppression in the USSR and support those who are deprived of their rights.”¹⁷

During discussions of proposals for the 1978 Soviet Constitution, many True Adventists wrote to the Commission on the Constitution in 1977-1978, criticizing the proposed constitution. The letter was also signed by the Russian Orthodox priest Gleb Yakunin, Tatyana Velikhanova, and other Moscow human-rights activists. The letter claimed that the new constitution would reduce

and limit democracy in the Soviet Union at a time when the country needed to democratize itself in every possible way.¹⁸

Persecution and the Search for an Underground Printing Press

Beginning in the mid seventies, the Adventists underground publishing house, True Witness, raised the level of its activity. It acquired a printing press and published religious literature and works on human rights. It also published the works of Shelkov.

As soon as the KGB became aware of its existence, steps were taken to liquidate the True Witness; an investigation was conducted to discover the identity of its contributors and workers, as well as the location of the press. Numerous attempts to recruit informers among the members of the True and Faithful Seventh-day Adventists are known to have been made. During the KGB’s recruiting attempts several persons were prosecuted on the basis of fabricated evidence because they refused to help the KGB in its efforts to discover the publishers. Nina Ruzhechko and Semyon Bakholdin were arrested. In good health before their arrest, both died in imprisonment—Ruzhechko within a month and Bakholdin within two-and-a-half years—of unexplained illnesses.¹⁹ Just what some of those religious believers whom the KGB counted on to find True Witness had to endure is clear from the report of a 19-year-old Adventist, Yakov Dolgoter. He was stopped at the marketplace in Pyatigorsk in February 1978, and brochures printed by the True Witness were found on his person. He was detained for a month, supposedly to ascertain his identity, while the investigators demanded that he reveal the source of the literature. Two KGB agents were assigned to the investigation:

They beat me by turns, first one, then the other. They beat me on the head, the face, and the jaws; they beat me on the neck, being careful to raise the collar of my shirt each time so that there would be no marks. . . . They beat me under the ribs and near my kidneys, each time cursing and repeating, “Tell us where you got it and who gave

it to you, or else we'll show you what Soviet power is!" They suspended me by the neck with a scarf and beat me under the ribs. They stood on either side of me; one of them beat me from one side and the other from the opposite side, so that I bounced like a ball between them. They stood me against the wall and beat my face so hard my head was smashed against the wall. . . . Several times they beat me unconscious and then revived me with cold water. They made me squat down as many as 500 times. They used a kind of chemical preparation, which they made me smell and then sprinkled on my left arm. It turned red immediately and began to swell.

After three-day "investigations" like these, Yakov said they threw him into a cold room full of bedbugs, and the next morning they took him to a psychiatric hospital where the doctor repeated the same questions: Where did he get the brochures? Who gave them to him? Later the investigators frightened him by saying that the doctor had declared him insane and that now they would send him to a psychiatric hospital. They threatened him with the arrest of his father, with the electric chair, with castration, and with a long sentence for "distributing anti-Soviet literature." Having learned nothing from the youth after a month, they released him. On March 20, 1978, he reported to foreign correspondents in Moscow what had happened, after which he was rearrested.²⁰ Along with Rikhard Spalin and Anatoly Ryskal, he was convicted of organizing an underground press. Ryskal and Dogoter received a four-year term in camp and Spalin, a seven-year term.²¹

In March 1978 Vladimir Shelkov and his closest aides, Ilya Lepshin, Arnold Spalin, Sofya Furllet, and Sergiy Maslov, were arrested. During the search conducted at the time of the arrest, the walls of their home were destroyed and the floors taken up in a vain effort to find the printing press.²²

At one of his press conferences in Moscow during May 1978, Galetsky announced the formation of a human rights group of seven Seventh-day Adventists who had worked for two years under his direction. Galetsky gave the journalists the names of the members, as well as copies of five documents, issued by the group, that were concerned with various incidents of illegal persecution of Seventh-day Adventists and with the status

of the investigations of their leaders.²³ This group, with the Moscow Helsinki Group and academician Sakharov, came to the defense of Shelkov.²⁴

The trial of the Seventh-day Adventist leaders took place in Tashkent in March 1979. As is almost always the case, the trial was for all practical purposes a closed one. Only the immediate families of the accused were admitted to the courtroom. The defendants were accused of writing works printed by True Witness. Shelkov and Lepshin received five years each in a strict-regimen labor camp and their houses were confiscated; Spalin and Furllet received five and three years respectively in a standard-regimen camp; Maslov received two years probation and his home was confiscated also.²⁵

In spite of many protests against the cruel sentence given to 84-year-old Shelkov, he was

In spite of many protests against the cruel sentence given to 84-year-old Shelkov, he was sent to a camp in Yakutsia, which has one of the harshest climates in the USSR. After a few months, he died.

sent to a camp in Yakutsia, which has one of the harshest climates in the USSR. After a few months, he died. His children tried for several days to get permission to receive his body so that they could bury him according to his last wish, but permission was refused on the grounds that his sentence would not be completed for three more years, and even though he was dead, his body had to remain in the camp. After his term was up, his children could again request permission to take his ashes home. From all over the country supporters of Shelkov's church came to the funeral in the Yakut village of Tabaga. Evidently, this unorganized demonstration of support had an effect, since the authorities took the unusual step of giving permission for a religious burial and for a cross bearing the name of the deceased to be placed on the grave. Other graves in the camp were simply marked by boards with the number by which the prisoner was known in camp.²⁶

After Shelkov's death, Leonid Murkin, his

deputy, became head of the True and Free Seventh-day Adventists. Immediately after Murkin's election to this post, he went underground and a country-wide search warrant was put out for his arrest.²⁷

The death of the leader of the True and Free Seventh-day Adventists and the incarceration of its leading advocates did not interrupt the work of the True Witness. After Shelkov's arrest, the press began to publish upon letters from the Council of Churches of True and Free Seventh-day Adventists, in addition to the usual religious literature. Each letter described some concrete example of persecution with explanations of unlawfulness of these occurrences. Each letter ended with the same demands. The demand "to free the unlawfully sentenced religious leader and champion of legal equality between believers and atheists, Vladimir Shelkov, President of the All-

Since 1978 the KGB has not stopped trying to locate the printing press and the publishers of *True Witness*. Over a three-year period, they conducted more than 350 searches.

Union Church of True and Free Seventh-day Adventists" was later changed to a demand to "posthumously rehabilitate" him. Further demands were:

1. To free all arrested and convicted ministers and members of the True and Free Seventh-day Adventist church, with compensation for any moral, physical, or material damage they may have suffered.

2. To return all materials confiscated during searches or at the time of arrest.

3. To restore the reputation of the church president Vladimir Shelkov and of other church members slandered and defamed in the eyes of the world by government atheists because of the members' purely religious way of life and their lawful struggle for freedom of conscience and equal rights.

4. To condemn the repression and violations of

the rights of believers by government atheists as an illegal consequence of the state-sanctioned religion of atheism-materialism-evolutionism; and also to condemn all those who violate the rights of others.

5. To put an end to all forms of religious oppression in the USSR: surveillance, eavesdropping, intercepting the mail, and discrimination in the workplace and in educational institutions.

6. To revoke the antireligious legislation on cults, enacted from 1929 to 1975, because it is a contradiction of Lenin's teachings and his directive of January 23, 1918, "On the Separation of Church and State and Church and School," Article 13 of the constitution enacted under Lenin in 1918, Articles 34, 39, 50 and 52 of the present constitution of the USSR, the Universal Declaration of Human Rights, the Declaration of the Rights of Children, the Convention Against Discrimination in Education, the International Covenants on Human Rights, and the Final Act of the Helsinki Accords.

7. To separate atheism, as a private world view, from the state and from schools; to make the Society of Atheists a private organization supported not at government expense, but at the expense of individual atheists, just like any other religious society in the USSR.

8. To declare and enforce a fundamental law of complete equality among believers and atheists.

9. To enforce complete freedom of the religious press, religious meetings, and other religious rights and freedoms on an equal basis with the rights and freedoms of atheists.

10. To guarantee and enforce complete freedom in educating children in a manner compatible with their parents' views, conscience, and conviction.

Since 1978 the KGB has not stopped trying to locate the printing press and the publishers of *True Witness*. Over a three-year period, they conducted more than 350 searches, during which they confiscated literature printed by the *True Witness* and arrested more than 70 people.²⁸ Most of those arrested had publicly spoken out in support of Shelkov and his helpers; all were charged with "slandering the Soviet system" on

the basis of Article 190-1 of the RSFSR criminal code. They were specifically charged with disseminating letters of the Council of Churches of the True and Free Seventh-day Adventists, as well as other Adventist literature on human rights. The standard sentence was three years in a general-regimen labor camp. Rostislav Galetsky was among those arrested. He was arrested on July 1, 1980, during one of his usual visits to Moscow and sentenced to five years in camp on the basis of articles on religious activities and Article 190-1.²⁹

In spite of the searches and arrests, both True Witness and the human-rights struggle of the True Adventists continued. The Council of Churches of the True and Free Seventh-day Adventists published the voluminous report of the conference between the countries that had signed the Helsinki accords in Madrid in 1980. The report described in detail the situation of the church since the 1977 conference in Belgrade and the Madrid conferences.³⁰ In addition, True Witness published at least 15 open letters to the Council of Churches up to 1982. All this material was typographically reproduced.

In March 1981, three Adventists accused of outfitting an underground press were put on trial in Kalinin. On April 19, the *Kalinin Pravda* published a long article on the trial entitled "The Secrets Revealed," stating that in June 1979 Vera Kaduk purchased a house in Kalinin for 18,000 rubles (with money from the "sect"). It said that with the help of Vladimir Fokanov, a 25-year-old Muscovite, and Vasily Kovalchuk, a 23-year-old resident of Dnepropetrovsk, she began to build in the basement of the house a printing shop. Although it never went into operation, it was modeled after functioning publishing operations:

A camouflaged hatchway led from the veranda of the house to a tunnel one-and-a-half by two meters and considerably higher than the average person's height. A trapdoor connected the tunnel to an entryway made of concrete, from which one entered the room. The room was equipped with a water heating system run by two batteries and a boiler that heated the water by an electric heater. The "bunker" received current by circumventing the meter. The cabin contained four typewriters, a hectograph, a rotary press, a large supply of rotary ink, stationery, and printing paper, 35 rolls of rotary film,

and other printing equipment. In addition, 16,433 rubles was found in a total of three hiding places. A large quantity of illegal literature of the Reformist-Adventist Sect—more than 20 different titles—was stored there.

The article claimed that Fokanov was responsible for obtaining the necessary building materials, copy equipment, paper, and such for the press, while Kovalchuk collected the necessary funds from believers. This fund allegedly came from tithes levied on church members. Shelkov was supposed to have raised the tithe to one-fifth of the members' earnings.

Vera Kaduk received a two-year prison term; Fokanov and Kovalchuk each received three-year prison-camp terms.³¹

The legal educational activities of the True Adventist church yielded unquestionable results. Church members accepted the civil-rights position of Shelkov and Galetsky and courageously upheld them. On October 15, 1979, a 25-year-old Adventist, Nina Ovcharenko, a floor polisher from Pyatigorsk, defended herself during her trial for disseminating open letters of the Council of Churches. Her defense speech would have done honor to any lawyer: her arguments were persuasive; her ability to deal with complex legal issues was impressive; and her political courage went beyond what is permissible for a Soviet lawyer:

Throughout the centuries, people with different views on life and different religious beliefs have lived on the earth. Everyone has the right, as a complete individual endowed with all rights and liberties from birth, to his own convictions. This right is enforced by Article 19 of the Declaration of Human Rights and international pacts on human rights ratified by our government in 1957 and 1973. . . .

All laws, both international and state, guarantee freedom of conscience for all. This is the most fundamental and most important right of all; it makes every citizen a free and complete human being. The lack of freedom of conscience deprives man of dignity and reduces him to the status of an animal, having only the right to work and to rest. . . . Even if atheists were in the majority and believers in the minority in our state the government is nonetheless obligated to consider the interests of believers. Truth and justice are not always on the side of the majority, especially in the sensitive area of freedom of conscience. . . . I consider myself a happy person because I am part of the struggle for truth. . . . Truth requires sacrifices; for the sake of truth, one must

stand firm or even hang from the cross. A just cause is worth the devotion of one's entire life.³²

Nina Ovcharenko's defense speech was distributed in the letters of the Council of Churches.

The ability to hide leaders wanted by the authorities for many years, to keep the whereabouts of a printing press secret, and to keep the press in operation while under constant surveillance testify to a flexible and functional organizational structure within the True Adventist church. This is confirmed in a report on religious life in the USSR (published in the *Chronicle of the Catholic Church in Lithuania*). Catholic priests have recognized the success of Jehovah's Witnesses, Pentecostals, and Seventh-day Adventists in the dissemination of religious teachings. This they attribute not only to missionary zeal, but also to "the creation of a strong organization, with lead-

ership at every level: community, club, village, city, province (*oblast*), republic, etc."³³

For obvious reasons, the church does not report on the number of its membership, although it sometimes refers to itself as "many thousands of God's people." Estimates of church membership may be made by comparing data of recent arrests of members of the Evangelical Baptist church and Seventh-day Adventists. From 1878 to 1981, 152 members of the Council of Churches of Evangelical Christian Baptists were arrested, and 87 members of the True and Free Seventh-day Adventist church. Total membership in the independent Baptist church is 100,000, according to G. Vins, their representative abroad, but if the level of repression is similar for both churches, the membership of the True Adventist church would be approximately 50,000.³⁴

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The Unique Ideal

by Vladimir A. Shelkov

"The Unique Ideal" is printed here in its entirety for the first time in English. (Portions are quoted in Ludmilla Alexeyeva's article in this issue, pp. 25-32.) Shelkov's views are important because for 31 years (1949-1980) he was the head of the True and Free Adventists, a Sabbathkeeping group estimated by some authorities to be equal in size to the 32,000 members of the Adventist church officially recognized by the Soviet government. Shelkov spent 26 years in Soviet prisons, labor camps, and internal exile. Shelkov died in a labor camp in 1980 at the age of 84. Alexander Ginzburg, the noted human-rights leader, met him in a camp and later described him as "very tall, with a huge beard, exhibiting a very brilliant personality" and "always surrounded by other people." Shelkov and his followers published materials for the human-rights movements and predicted the arrest of its leaders. In turn, Andrei Sakharov visited the site of Shelkov's trial and protested his sentence as "cruelty surpassing all notions of decency." (See "An Interview with Alexander Ginzburg," by Tom Dybdahl, Vol. 11, No. 3, June 1981).

Leaders of the officially recognized Adventists in the Soviet Union claim that the views of Shelkov and his followers are not genuinely Adventist. Although many other writings remain untranslated, Marite Sapiets, the researcher at Keston College, the center in England that possesses perhaps the largest collection of their writings, claims this essay more than others contains theological reflection (as distinguished from constitutional and legal interpretations). Thus, Spectrum readers can for the first time make up their own minds whether these believers hold views that can be described as genuinely Seventh-day Adventist. Sapiets, who is completing a book on the True and

Free Adventists, translated this essay, originally written in October, 1975. Biblical quotations are translated from the Russian language.

—The Editors

We need a legal struggle for human rights and a readiness for self-sacrifice in its name. It must be a bloodless struggle for the basic rights and freedoms of men and citizens. The equal rights of men, granted by God from birth and proclaimed in state constitutions, but then neglected and disregarded like orphans, should be defended by every citizen of the country on the basis of God's law and the laws of pure statehood—both the laws of one's own country and those that are universal and international. Unfortunately, it is a fact that these international agreements—declarations, conventions, and pacts on human-rights—are always signed so easily and ratified with such flourishes of publicity, but afterwards clearly are not observed and are scornfully ignored and flouted. Such is the arbitrary behavior of the powerful, the bitter truth, revealed by history. These are the usual characteristics of any impure state power, like superstructures built up in abnormal circumstances that hinder production: state power is unlawfully and quite criminally united with some religious or anti-religious ideology, and degenerates into forcing this (artificial) ideology on people. It thus diverges from pure state power, determined by God from time immemorial.

"Can wicked rulers be allied with thee, who frame mischief by statute?" (Psalm 94:20). All such forcible imposition of any ideology with the aid of state power is alien and repugnant to the Lord God, who afflicts no one (Job 37:23).

How tragic is the historical abuse of means, of

the rights and responsibilities of pure statehood, as we see in our long-suffering country! The unlawful, arbitrary encroachment by atheist materialism on the state sphere and the use of state power to forcefully impose its particular worldview on all citizens (starting from infancy, from creches, kindergartens, and schools up to academies), this particular atheist-materialistic viewpoint, which should in principle be treated as equal to any religious viewpoint, has been transformed into the ruling state religion of today. Lenin, however, wrote that belief or lack of belief was a matter for individual conscience and that the state should not interfere in this sphere of private conscience.

Atheism-materialism-evolutionism as an artificial, invented theory, a false science, senses its own ideological weakness, its emptiness and

The vital struggle against the evil of state force and dictatorship, in defense of one's own intellect and morality, and the sacrifices resulting from this, are necessary for victory.

bankruptcy and therefore tries to establish itself by utilizing the mighty resources of the state to exert mental and physical pressure on all dissidents. Thus the dictatorship of state atheism has developed, with all its abuses and the terrible consequences of cruel coercion on the freedom of conscience, belief, and conviction. There has been arbitrary intrusion into the independent sphere of the whole individual human personality and forcible replacement of the free individual reason, the free conscience and will by social thinking—supposedly that of the people. Both children and adults are compelled and forced to adopt as “scientific” this false unreasonable view of the world, as if what is basically lacking in reason and life could somehow create something living and reasonable. This leads to a process of eliminating and liquidating individuality, thus reducing people to the level of animals.

Those who degrade others thereby degrade themselves.

The loud slogans of the official press, stating the godless viewpoint is the “mind and conscience of the people” humiliate the working people, as this is said without proof, allegedly in the name of the whole people, without taking into account their many nationalities and religions or their traditions and customs, their personal ideals and consciences, their individual wishes and those of their families and communities (churches). The working people, however, are the true productive power. “Every one who exalts himself will be humbled,” Christ said.

This bold self-importance and self-exaltation, this pretension to exclusiveness and universality, (“the hub of the universe”) create a thoroughly bad impression both of the ideologists propounding such an arrogant, but forcibly imposed, viewpoint, and of their barren, ideologically weak resources. This foolishly saws away at the branch of the tree on which the leaders of productive forces are seated; for by discrediting nations and men as independent, whole personalities with their own free and independent consciousness, individual conscience and will, they discredit the productive forces, which consist of working atoms—persons, families, and nations, with their own independent religious views of the world. And in practice, these productive forces influence not only the economic development of society but its intellectual and moral development—these three foundations uphold the world and the individual.

The vital struggle against the evil of state force and dictatorship, in defense of one's own intellect and morality, and the sacrifices resulting from this, are necessary for victory. Christ the Lion prevailed only by taking the way of the cross as the Lamb that was slain (Revelation 5;5, 6).

This is true, but for it we need a clear ideal. In serving the shadow law of the Old Testament, only a sacrifice, we must now know why and for whom we are sacrificing ourselves, thus setting an example to others as well. People have sacrificed themselves with a clear understanding of their aims, motives, and ideals.

“They overcame him by the blood of the Lamb and by the word of their testimony; and they

loved not their lives unto the death.”(Rev.12:11).

Moses . . . refused to be called the son of Pharaoh’s daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than treasures in Egypt, for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured as seeing him who is invisible” (Hebrews 11:24-27).

Moses endured “as seeing him who is invisible.” All those who have fought and sacrificed were conscious of having a clear aim. In the light of their idea, they saw an essential ideal, concrete and practical, for whose sake they went to the sacrifice with firm, well-grounded steps.

But what is this ideal? Where and how can you find it, so as to act correctly, give an example to others and not sacrifice yourself for nothing?

The Bible warns us: “Thus saith the Lord: Stand ye in the ways and see, and ask for the old paths, where is the good way and walk therein, and ye shall find rest for your souls” (Jeremiah 6:16).

“An athlete is not crowned unless he competes according to the rules” (2 Timothy 2:5).

For “if the foundations be destroyed, what can the righteous do?” (Psalm 11:3).

As to what is lawful or unlawful, and when, what constitutes a firm foundation—on rock—or an unstable foundation—on sand, only the Lord God, the Lord of truth, can make that clear in his word, in the harmony and unity of the whole Bible as the only means of establishing contact with the mind of God, the Master of the universe (Jeremiah 10:10; Isaiah 8:20; John 1:1-5; Revelation 19:13). A true search—both personal and social—is a natural yearning, implanted by God in reasoning, moral beings, implanted from birth for the formation of man as a whole personality—the formation of his spirit, soul, and body (1 Thessalonians 5:23). This is expressed by the apostle Paul in the following words:

He has made of one blood all nations of men to dwell on all the face of the earth, and has determined the times before appointed and the bounds of their habitation, that they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us; for in him we live and move and have our being, as certain also of your own poets have said, ‘For we are also his offspring’ (Acts 17:26-28).

Such true searches for an ideal as the real aim of life (personal and social), as well as advice to those seeking, and the finding of the ideal and its verification are all graphically described in the Bible:

The search: “By night. . . I sought him whom my soul loveth. . . I will rise now and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth. . . .”

A question: “Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon, for why should I be as one that turneth aside by the flocks of thy companions?”

Thank God that the truth, although it is at times trodden underfoot and thrown down in the dust, nevertheless springs from the earth (Psalm 85:11) and finds people to support and work for it.

Advice: “If thou know not, O thou fairest of women, go thy way forth by the footsteps of the flock [learning the history of the kingdom of heaven in all ages in continuous succession—the old path] and feed the kids beside the Shepherds’ tents [at the side of faithful, true pastors of the kingdom of heaven].

Finding and verification: “I found him whom my soul loveth; I held him and would not let him go, until I had brought him into my mother’s house and into the chamber of her that conceived me” (Song of Solomon 3:1, 2; 1:7, 8; 3:4). This is the discovery of Christ the Word, the Logos, the Idea, the Truth, in harmony and coordination with the mother’s house—unbroken ancestral thread of truth and experience of the kingdom of heaven down the ages, from Adam to the end of this world’s history.

Reading the many of various kinds of advice, suggestions, and prescriptions for healing a sick society, especially in our country, from the encroaching epidemic of worldliness (Colossians 1:8) and the moral and ideological corruption of the personality from infancy, you involuntarily rejoice at the literacy mastery of educated people,

their ability to touch on profound, subtle variants of thought “from the cedar to the hyssop,” highlighting both the negative and positive sides of modern society. Thank God that the truth, although it is at times trodden underfoot and thrown down in the dust, nevertheless springs from the earth (Psalm 85:11) and finds people to support and work for it, following it in various ways, from different angles, to a different extent, but with a single aim—to expose evil, so that some shadow of the serpent’s seed may have its head bruised (Genesis 3:15). This has always been so in the history of mankind, the history of the struggle between light and darkness, good and evil, life and death, truth and error.

The Bible says: “There is no darkness, nor the shadow of death, where the workers of iniquity may hide themselves”—no matter how they try to disguise their true colors (Job 34: 22).

God “uncovers the deeps out of darkness and brings to light the shadow of death” (Job 12:22).

“Hell is naked before him and destruction hath no covering” (Job 26:6).

And the Lord exposes all error through men which is why Christ advised us to pray to “the Lord of the harvest that he will send forth laborers into his harvest” (Matthew 9:38).

Arise, shine” [this is said the spiritual Jerusalem] “for thy light is come. . . . For behold, the darkness shall cover the earth and gross darkness the people; but the Lord shall arise upon thee. . . . and the Gentiles shall come to thy light and kings to the brightness of thy rising. . . . the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. . . . And the sons of strangers shall build up thy walls and their kings shall minister to thee.” “Because of thy temple” [the temple of truth] “shall kings [ideologists] bring presents unto thee. . . . princes shall come out of the [spiritual] Egypt. Ethiopia shall soon stretch out her hands unto God” (Isaiah 60:1-10; Psalm 68:29, 31).

A certain writer said about the discussions of the dissidents, that they all know what they don’t want (tyranny in the sphere of human rights) but they don’t know what they do want. They are not united in their views. They are not united because they have no united ideal coming from a single source and based on one cornerstone—Christ—God, Word, Logos—revealed in the Bible.

The Bible is in itself a harmonious unity, as

those who compiled it were from one Shepherd (Ecclesiastes 12:11). Although it was written more than 1,900 years ago by many authors, at different times and in different places, it has a united ideal in the great plan of salvation—in the news of the eternal gospel and the great moral decalogue, the law of God (the Ten Commandments), which is the constitution of the universe, the only determinant of good and evil, the source and standard of all just laws of pure statehood, as it is written: “By me [by Divine wisdom] kings reign and princes decree justice” (Proverbs 8:15).

“Thy Word is a lamp unto my feet and a light unto my path.”

“The entrance of thy words giveth light; it giveth understanding unto the simple” (Psalm 119: 105, 130). “Search the scriptures, for in them ye think ye have eternal life” (John 5:39).

“All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Timothy 3:16).

The only way out of the existing diversity of views and contradictions in the reasoning, intellectual world is to study the Bible and its harmonious, indivisible essence, without worrying about the differences of form and style in the presentation of its authors.

We must show a serious interest in this and make a sincere effort, following its manifestation in the achievements of progress in any branch of human life. (Matthew 11:12; 1 Corinthians 9:24-27; 2 Peter 1:5; Ecclesiastes 1:8.)

We need to respect this Book of books and trust that it is the word of the almighty God, revealing the thought and will of the master of the universe, and especially of our earth which is temporarily occupied in a state of sin by the kingdom of evil.

We need to know that at the time of the occupation of our earth, through the fall from grace of the first human beings, the Lord decided on a great plan of salvation to be realized over six centuries. This only plan of salvation for the whole of human history was the creation of the kingdom of heaven, the spiritual kingdom of Christ the Logos, the only church of God though all ages, besieged by the kingdom of evil (Psalm 145:13).

This sinful world is symbolically depicted in the Bible as the troubled sea, where waters cast up mire and dirt (Isaiah 57:20). In the prophecy of Isaiah 4:1 it is symbolized as seven women who have their own bread (ideology) and their own apparel (morality) but take hold of one man—Christ—to cover their ideological-moral poverty and their errors with the name of Christ—good, truth, and righteousness.

The true ideal of life is given to us in the historical personality of Jesus Christ, the Son of God, in his historical incarnation as a human being almost 2,000 years ago, and also in his unique, luminous incarnation as God the Word (Logos) in the eternal gospel (Revelation 14:6), the great plan of salvation since Adam and in the periodic, progressively increasing news of his coming. The Bible is the revelation of Christ the Logos. The Bible is the history of the unfolding of the great plan of salvation in essence and in time with the aid of the news of its coming.

We always need to have an historical memory, an historical glance backwards, to be able to find our bearings correctly in the sweep and commotion of time. This means going “by the footsteps of the flock” (the historical traces) and feeding “beside the shepherds’ tents” (Song of Solomon 1:8).

The unique ideal, the essence of all and the true aim of life, is to be found only in the Bible with its great plan of salvation; only in Christ the Logos, who is revealed in the Bible and while in human form founded his only church of all ages, in which he exists in his fullness and which is symbolically depicted as the woman in chapter 12 of the Book of Revelation (the Apocalypse). It is the only kingdom of light and truth of all ages, the kingdom of the only enlightening and life-giving means of heavenly salvation.

About the only true church of God of all ages, which embodies in itself that unique heavenly ideal, the Holy Scriptures say: the church of the living God is “the pillar and ground of the truth” and the gates of hell will not prevail against it (1 Timothy 3:15; Matthew 16:18).

“He showeth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any other nation and as for judgments,

they have not known them” (Psalm 147:19, 20).

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light” (1 Peter 2:9).

“And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before this day” (Deuteronomy 4:8).

“My dove, my undefiled is but one; she is the only one for her mother, she is the choice of the one that bore her. The daughters saw her and blessed her; yea, the queens and the concubines, and they praised her” (Song of Solomon 6:9).

These are the “called and chosen and faithful” of all ages, “the light of the world” and “the salt of the earth” (Revelation 17:14; 7:9, 13, 14; Matthew 5: 13, 14).

At the beginning of the kingdom of heaven, in the period before the Flood, this united church of God, preserving the unique divine ideal, was the church of Adam and of Seth and his descendants (Genesis 4:25, 26).

In the period after the Flood, the heritage of the kingdom of heaven was continued by the Semites, the church of Noah (Genesis 9:26, 27).

Christianity also generally fell short of the unique divine ideal. The right seed turned into a degenerate plant.

After that came the church of the Israelites and Judah, which continued until the time of Christ.

In the New Testament, an ideologically and morally outworn Judaism, which had departed from the divine ideal and was immersed in the letter rather than the spirit, in the appearance rather than the essence, was replaced by the Christianity of the first centuries. By the law of succession, through the unbroken genealogical thread of the kingdom of heaven, Japheth (the pagans) came to dwell in the tents of Shem (Genesis 9:27).

However, through the mystery of unlawfulness and the cunning art of seduction, Christianity also generally fell short of the unique divine ideal. The right seed turned into a degenerate plant (Jeremiah 2:21). There was a retreat from the

divine truth and the great moral law of God, from the basic news of the eternal gospel; at the same time the church became united with the world and its false philosophy and sinful customs. Thus spiritually impoverished but wishing to retain its influence and authority, the fallen Christian church united itself with the state. In this way the spiritually erring union of church and state, contrary to God's will, arose. The prophecy of the apostle Paul was fulfilled—concerning the renunciation of Christianity, the man of sin and the son of perdition, who sits as God, showing himself as God, in the temple of God—the church and the temple of truth (2 Thessalonians 2:3-12; Ezekiel 43:10,11). And the inevitable result of such a wrong union between the fallen church and the

The rule of the state atheist dictatorship has led to ideological confusion and moral disintegration in the country today.

state was the violence done to the conscience and personality of all dissidents, those who would not accept the official, servile state religion, and the cruel persecution, to the extent of the Inquisition. The white horse, symbolizing the ideological and moral purity of the gospel movement in Ephesus in the apostolic period, gave way to the red horse (that of strife), then to the black horse (of darkness) and then already to the pale horse (complete spiritual death and Inquisition) (Revelation 6:1-11; 17:6).

But the gates of hell could not prevail against Christ's church (Matthew 16:18; John 1:5). By the choice of God's grace, in that dark, gloomy age of retreat a true remnant was preserved (Romans 11:5)—persecuted and oppressed and thus forced to flee into the "desert" from their persecutors (Revelation 12:6, 14).

This was the church of the desert—the church of free Christians, Waldensians, Sabbatarians, and others, also of the Reformists, then the Chiliasts and the Advent movement of the third angel's message (Revelation 14:6-12; Song of Solomon 3:6; 8:5), who embodied in themselves and spread abroad the divine ideal—the great moral law of

God and the eternal gospel.

The aim of all of them, as members of the kingdom of heaven, was to preserve the ancient path of truth and restore the age-old spiritual ruins created by the great retreat of Christianity (Isaiah 58:12-14).

In fulfillment of the most true prophecy of Genesis 3:15, concerning the bruising of the woman's seed, from 1914 to 1928 a reversal occurred in Laodicea in the midst of the church of Seventh-day Adventists—fallen Seventh-day Adventists left the ancient biblical path of truth and the moral law of God, particularly in breaking the fourth and sixth commandments, and lost the unique divine ideal, going as far as union with the world and spiritual error with the princes of this world, by worshipping and sinfully bowing down to the image of the papal beast (Revelation 14:9-11; James 4:4).

But as in all ages, the Lord God has sent the news of his coming—the news sent by the faithful and true witness to Laodicea in the work and action of another, last angel (Revelation 3:14-22; 19:11; 18:1-4), preserving a true remnant, the remnant of the woman's seed (Isaiah 1:9; 10:20, 22; Romans 11:5; Revelation 12:17). These were the true Seventh-day Adventists, free from the error of spiritual union with the princes of this earth (James 4:4), free from submission to the image of the beast, free from sinful registration and fatal documentation and statistical records, free from all and every error and false teaching of the great Babylon (John 8:32).

The world church of True and Free Seventh-day Adventists, being at the end of the Laodicean period the only continuation of the age-old thread of descent of the kingdom of heaven, itself the fullness of the divine ideal for the church of God on earth, as the embodiment of the humanity of Christ the Logos, is "the fulness of him that filleth all in all" (Ephesians 1:23).

The search for this unique ideal should be the concern of the progressive minds of humanity, the best brains, without wasting their energy on that which is not bread. Christ the Logos invites all:

Ho, everyone that thirsteth, come ye to the waters ... come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is

not bread? and your labor for that which satisfieth not? hearken diligently unto me and eat ye that which is good, and let your soul delight itself in fatness (Isaiah 55:1, 2).

The rule of the state atheist dictatorship has led to ideological confusion and moral disintegration in the country today. Voices are heard saying we need to restore the national consciousness of the Russian people and the native Russian Orthodox church, on the model of Russia's past, and it is alleged that only such a national revival and national church can save the country from spiritual disaster.

However, in the past the Russian Orthodox religion was the ruling state religion and stained itself with human blood, suppressing freedom of conscience and religion among citizens who thought and believed differently. It was a Russian inquisition which destroyed 12 million Old Believers, and hundreds of thousands of evangelical Christians (sectarians). How did this past suppression of freedom of conscience and religion differ from the present-day inquisition of the state atheist dictatorship? It is only that then its cruelest expression was the burning of Old Believers in wooden huts, while now dissidents are destroyed in psychiatric hospitals, prisons, camps, and exile? And how does this historical violation of freedom of conscience differ from the Inquisition of the Catholic church, which wiped out 52 million Christians over twelve-and-a-half centuries? Does it differ from past persecution of true believers and dissidents by state Christian religion and how different will it be in future, when they will again become state religions, from the persecution by paganism during the days of the Roman emperors in the first century (Hebrews 11:35-38)?

It is unnecessary and even sinful to sew various new labels onto the ancient garments of state or church societies. The Word of God advises us: "Break up your fallow ground and sow not among thorns" (Jeremiah 4:3).

Pure statehood should be objective. The state should not interfere in the sphere of religion. "Render. . . unto God the things that are God's" (Matthew 22:21). Belief or lack of belief is a

matter of personal conscience for each individual and the state should not interfere in this.

Materialist atheism is also a kind of belief or religion and so should not be a state religion or forcibly impose its materialist viewpoint by state means through the schools. It should be a private ideology like any religion.

The principle of separation of the church (religion) from the state and schools also applies to separation of state atheism from state and school.

If there is anything that must be taken seriously and decisively fought for legally, it is equality of human rights, independence of the human personality, freedom of conscience and religion.

The state registration of religious organizations has led to a process of uniting religion with the state, including state interferences in the internal affairs of religion; also this union, contrary to Lenin's 1918 decree, was part of the creation of state atheism and its dictatorship. Ministers of the registered, servile religious organizations have now turned into servants of criminal investigation and carefully carry out their state duty in betraying their innocent dissident brothers in the faith, merely because they are free and true to the divine ideal, not state serfs. No religion or church religious community should ever be allowed a state position, for this leads to a present-day repetition of the bitter experiences of the past, as regards state atheism and the servile churches of the Orthodox and sectarians. No kind of state should be allowed to interfere in the purely religious sphere or in purely religious ideologies, in the lives or activities of believers or religious citizens. If it is allowed, harassment, repression, and administrative and criminal persecution, even inquisitions, cannot be avoided with regard to dissidents of even the mildest variety. If there is anything that must be taken seriously and decisively fought for legally, it is equality of human rights, independence of the human personality, freedom of conscience and religion. We must achieve a state of equality of human rights, equal-

ity before the law, as we are equal before God from birth. We must seek and achieve in legal struggle the kind of freedom of conscience and belief that not only cannot be suppressed by the present ruling state religion of atheism-materialism-evolutionism and its arbitrary state violence, but that would not suffer arbitrary interference from any religion that intended to unite with state power in future on a national basis.

The enthusiasm of false Christians for involvement in state politics is a modern, sinful, and deeply criminal element of this world (Colossians 2:8). It will also pass, as nothing human is eternal and “the sun knoweth its going down” (Psalm 104:19). People will tire of worldly politics and of the spiritual Egypt and Babylon and, following the prophecy of Isaiah 19, will be convinced of the emptiness of this art of ruling and will vomit it up (Isaiah 19:13, 14). Then the last worldly element will be set in motion—enthusiasm for the state religion with all its negative aspects, its violation of freedom of conscience and belief—a repeat of past inquisitions: papal, Russian, Orthodox, and atheists. Although now wholesome opinion warns against such a repeat of history, biblical prophecy has foreseen it and it will come in its time (Ezekiel 38:10,12; Revelation 13:4-7; 17:12-14; 19:19; 20:4; 12:17). With this last religious violence, world history and that of the kingdom of heaven will come to an end.

This is the biblical prophecy concerning state religion, depicted symbolically:

So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet colored beast, full of the names of blasphemy, having seven heads and ten horses. And the woman was arrayed in purple and scarlet color and decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication. And upon her forehead was a name written: Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth. And I saw the woman drunken with the blood of the saints and with the blood of the martyrs of Jesus. . . and when I saw her, I wondered with great wonder. . . The woman which thou sawest is that great city, which reigneth over the kings of the earth (Revelation 17:3-6, 18).

“Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls” (Jeremiah 6:16).

“Blessed are they that do his commandments, that they may have the right to the tree of life and may enter through the gates into the city.”

May the Lord God help all of us who are fighting a legal battle for the bright ideals of freedom of thought, conscience, religion, and conviction, and other universal and equal human rights and freedoms, to achieve and faithfully guard from any impurity and defilement the unique divine ideal, the one divine saving truth.

Adventist Prisoners in the Soviet Gulag

by Catherine Fitzpatrick

Between April and October 1988 Helsinki Watch has confirmed the release of eight True and Free Adventists. Three—possibly four—Sabbathkeeping Adventist prisoners of conscience remain imprisoned in the Soviet Union. All belong to the True and Free Adventists (see articles on pp. 25-40).

Who They Are

Bei, Valentin Vasilievich—Arrested no later than 1983. To be released no later than 1990. Art. 247 (desertion from the army). Wife: Anna Nikolayevna Bei, children: 343250 Krasnodarsky kray, Seversky rayon, St. Novodmitrievskaya, ul. Rechnaya, 1. Criminal camp, address not known. According to the Soviet government, no information is available on this prisoner.

Krivoberets, Timofei Ivanovich, b. 1940—Arrested April 19, 1978. Sentenced March 1979 to eight years reinforced-regimen and five years exile. To be released April 1991. Arts. 174-2 (bribery), 196 (forgery) believed to be trumped-up as punishment for activities in Seventh-day Adventist church. Co-defendants: G. Astashova, S. Bakholdin, A. Yutsevich. Wife: Yelena Krivoberets, three children, mother: 487310, Kazakh SSR, Chimkentskaya obl., g. Saryagach, ul. Chapa-

veva, 37. Exile, address not known.

Motrya, Ivan Fyodorovich, b. 1941—Arrested March 17, 1983, and sentenced April 26, 1983 to three years standard-regimen and five years exile. To be released December 24, 1990. Art. 227 (“violating person and rights of citizens under the guise of performing religious rituals”). Wife, three children, including minor daughter: 295727, Ukrainian SSR, Zakarpatskaya obl., Tyachevsky rayon, s. Uglya. Suffers from varicose veins. Exile address: 418360, Kazakh SSR, Uralskaya obl., s. Karatobe, ul. Rabochaya.

(?) **Spalin, Rikhard Albertovich**, b. 1937—Arrested August 13, 1978. Sentenced to seven years standard-regimen labor camp. Arts. 92-2 (“theft of state property”), 162 (“illegal enterprise”), Art. 190-1 (“anti-Soviet slander”). Circulating religious literature, organizing underground print shop for Seventh-day Adventist independent publishing house called True Witness. Reportedly rearrested in labor camp in 1985 under Art. 188-3 (“habitual disobedience of demands of labor camp administrator”). To be released not later than 1988. No release confirmed. Epilepsy, heart disease, high blood pressure, chronic headaches. Criminal camp address not known. According to the Soviet government, no information is available on this prisoner.

How to Help

The following points of advice are intended to launch you on your own letter-writing campaign. If you should need additional advice or information on prisoners,

Catherine Fitzpatrick is the research director of Helsinki Watch in its national office in New York. Fitzpatrick has traveled to and lived in the Soviet Union. Helsinki Watch, a part of Human Rights Watch, monitors domestic and foreign compliance with the human-rights provisions of the Helsinki Accord.

please write the following organizations:

USSR News Brief
Das Land und Die Welt e. V.
Schwanthalerstrasse 73
8000 Munich 2
West Germany
tel. (89)-530514

Keston College, U.S.A. (religious prisoners)
P.O. Box 1310
Framingham, MA 01701
tel. (617) 226-7256

Amnesty International
322 Eighth Avenue
New York, NY 10001
tel. (212) 807-8400

Sending telegrams is a faster, more effective, and more reliable way of appealing to Soviet authorities. A very brief telegram of a few lines is not expensive. You can call the toll-free number 1-800-257-2241 to send a telegram or what is called a "night letter" (less expensive). It is charged to your telephone bill.

Letters take longer and more easily go astray. If sent, they should go "registered, return-receipt requested" (certified is for domestic mail) so that it can be determined if the letter reaches the addressee and so that the post office takes it more seriously. This costs about \$3.50. Letters can and should be written in English and need not be written in Russian or other languages of the Soviet Union. They should be brief and politely worded.

Frequent, short, objectively stated inquiries will be taken more seriously than long-winded, angry, emotional diatribes or condemnations. Each letter should be individualized to be noticed. The most effective letters are those sent on business stationery or on the letterhead of a civic organization or professional society. Letters need not be typed; handwritten notes are often more convincing because of their simplicity.

Soviet authorities take letters from foreigners seriously; they have a very widespread, professional bureaucracy that sends these on to the proper authorities. You can address your letter

simply to General Secretary Mikhail Gorbachev, Communist Party of the Soviet Union, the Kremlin, Moscow, USSR. If a prisoner's address is available, you should write directly to the prisoner at his or her labor camp address. Even if this does not reach him or her (the chances are almost nil that it will), but reaches the KGB or prison authorities, it will signal to them that the prisoner has support. A personal letter of concern expressed directly to an individual prisoner shows the authorities that people care. You can also write to the prisoner's family; here, the chances are

A personal letter of concern to an individual prisoner shows the authorities that people care. A prisoner will get more or less attention depending on how much public support seems to be generated for an individual prisoner.

slightly higher that the letters will reach them.

For more dedicated groups that plan to do frequent writing, here are points of information to request from Soviet authorities:

- Status of prisoner; released or detained.
- Address of labor camp or prison or exile place if not known.
- Health condition of prisoner.
- Nature of sentence (article in Criminal Code, activity for which sentenced, etc.)
- Copy of trial transcript and sentence (never issued by authorities, but worth trying).
- Status of visiting, letter-writing, letter-receiving, and reading and exercise privileges.

Always send copies of all correspondence to the Soviet Embassy, 1125 16th Street, NW, Washington, DC 20036. The Soviet Ministry of Justice has stated that information on prisoners' lists has been issued to its embassies abroad and is available on demand. This method of finding out about prisoners has rarely been tried and should be encouraged. Efforts can also be made to call the embassy and set up appointments with diplomats to discuss individual prisoners. Numbers that can be tried for information at the embassy: (202) 347-1355; 347-1347; 328-3234.

Keep calling and be persistent.

The State Department is now regularly involved in Soviet-American bilateral meetings on human rights and is regularly handing over lists of prisoners to Soviet officials. A prisoner will get more or less attention depending on how much public support seems to be generated for an individual prisoner.

Copies of letters to authorities or prisoners need not be sent to Helsinki Watch. But if any

correspondence *from* Soviet authorities or prisoners or families comes, it should be sent immediately to Helsinki Watch.

Address correspondence to:

Ambassador Richard Schifter
Assistant Secretary of State for Human Rights
Human Rights Bureau, Room 7802,
Washington, D.C. 20520.
Tel. (202) 647-2126.

Proposals for Peace and Understanding

by Neal C. Wilson

The attendance of six delegates from the Soviet Union to the 1975 General Conference Session in Vienna marked the beginning of an increasingly friendly relationship between the Kremlin and the world Adventist church. (See "Mesar Interview With an Adventist Pastor From Russia," *Spectrum*, Vol. 8, No. 3, March 1977.) Since that time delegates from the USSR have attended all Annual Councils and the 1980 General Conference Session. During the same period many world leaders of the denomination, including several vice-presidents and two successive presidents of the General Conference, have been invited to the Soviet Union, increasingly often as official guests of the government.

In October 1986 the chairman of the USSR Council on Religious Affairs, Konstantin Kharchev, visited the United States, where he was entertained by the General Conference. A chartered helicopter flew him from Washington, D.C., to the Review and Herald Publishing Association in Hagerstown, Maryland, and back to Takoma Park, where at a reception at the church's world headquarters, he was given a warm (nonalcoholic) toast by Neal Wilson, president of the General Conference. On January 27 of the next year the Council of Religious Affairs approved the establishment of an Adventist Seminary, including the construction of a building to house it. In September 1987 Karchev, accompanied by Wilson, was flown to Andrews and Loma Linda Universities, as well as being taken to other

Adventist institutions. Serious discussions continue between the Soviet government and the General Conference about their creating a joint-venture publishing company—51 percent owned by the Soviet government, 49 percent owned by the church's Review and Herald Publishing company. (See Roy Branson, "Deliver the Captives," *Spectrum*, Vol. 18, No. 4, April, 1988.)

In February 1987 Neal Wilson was invited by the Soviet government to a conference at the Grand Kremlin Palace on a "Non-Nuclear World and the Survival of Humanity," chaired by Mikhail Gorbachev and attended by luminaries such as John Kenneth Galbraith, Kris Kristofferson, Norman Mailer, Yoko Ono, Andrei Sakharov (released from internal exile only two months before), and Gore Vidal. At the conference Wilson delivered the following statement orally to the religion section; he subsequently submitted it in written form to Kharchev and Gorbachev. (See *Liberty*, Vol. 82, No. 3, May-June 1987). Regrettably, the Soviet Union has not met the May 1, 1988, deadline suggested by Wilson for "declaring an amnesty for all 'prisoners of conscience,' a gesture that would arrest and grip the attention of the world."

—The Editors

As the delegates of the Seventh-day Adventist Church, we are honored to be guests at a peace conference in a nation which suffered so sorely in the Great Patriotic War. Suffered, moreover, not only for itself, but for all peoples threatened by the armies of Nazi

Neal C. Wilson is president of the General Conference of Seventh-day Adventists.

Germany. Scribed deeply into our memories are great battles and tragic losses—of our fathers, sons, relatives and friends who died on foreign shores.

But not forgotten are those who died unknown to us on the Eastern Front: During the desperate attempts of the Soviet Fifty-fifth and Eighth armies to break the German ring at Kolpino and Dubrovka in defense of Leningrad: on Defense Commissar Zhdanov's "Road of Life" across the ice of Lake Ladoga. Not forgotten are the heroic defense of Stalingrad and the sacrifice of Rodimtsev's guards that saved the city in September 1942. Not forgotten are the names that Zhukov's resistance bequeathed to history: the "Red Barricade" ordnance factory, the "Red October" metallurgical works, the "Dzershinsky" tractor works, the "Lazur" chemical works—the "forts" of Stalingrad.

In scores of Soviet cities great monuments speak eloquently, and yet so inadequately, of the patriots who died by the millions resisting Fascism. Nonbeliever, believer—they died side by side so that our world might live in peace. And so we come, this time not to lay wreaths at memorials to the fallen, but to give voice to our hope for peace and its requisites: justice, moral integrity, the dignity and freedom of the individual—for all those humanitarian and spiritual values for which mankind hungers.

We come to add our voices not to the "window dressing" of tired propaganda, nor to that "peculiar psychology" of which General Secretary Mikhail Gorbachev has spoken—"how to improve things without changing anything"—but rather to constructive proposals and programs within the purview of our Christian commitment and theology.

We represent the Seventh-day Adventist Church, a worldwide body of believers who witness in 190 nations and more than 600 languages and dialects. Some live among you—believers who uphold the right of their neighbors not to believe and who love their country, treasure its history, its culture, and its humanitarian aspirations. Believers who pray for their officials, work productively for the nation, and seek to fulfill the commission given them by Jesus Christ—to

"preach the gospel."

The gospel is "good news." And preaching it means above all else to reflect the character and teachings of Jesus Christ. Today, we call to memory messages of peace—He inspired not alone peace among nations, but peace between neighbors, peace of mind, and serenity of spirit.

"On earth *peace*, good will toward men."—Luke 2:14.

"So then, we must always aim at those things that bring *peace*."—Romans 14:19, TEV.

"So Christ came and preached the Good News of *peace* to all."—Ephesians 2:17, TEV.

"Blessed are the peacemakers."—Matthew 5:9.

**Our Christian commitment
compels us to re-appraise the contribution
we may make to peace
and the social justice intrinsic to
peace.**

But the Bible speaks not only of peace but judgment, and that too we shall remember at this peace conference, for the Apocalypse, the "Revelation of Jesus Christ," says that in a time when man has at last gained the capacity to destroy his world, God will judge mankind and "destroy them which destroy the earth."—Apocalypse 11:18.

Has mankind now this potential? As General Secretary Mikhail S. Gorbachev reported on behalf of the CPSU Central Committee to the 27th Congress of the Communist Party of the Soviet Union:

"There is. . . a qualitative leap in means of destruction, in the military sphere, 'endowing' man for the first time in history with the physical capacity for destroying all life on earth." *CPSU Report*, p. 11.

Thus, said the general secretary, "the changes in current world developments are so deep-going and significant that they require a reassessment and a comprehensive analysis of all factors. The situation created by the nuclear confrontation calls for new approaches, methods, and forms of relations between the different social systems, states, and regions."—*Ibid.*, p. 5.

Our Christian commitment compels us to re-appraise the contribution we may make to peace and the social justice intrinsic to peace. In the person of the God-man who walked among us as one of us, we see divinity and humanity combined. Thus we cannot serve God without also serving our fellowman. Not only in His incarnation but in His ministry to us we see an example of how we should relate to a choice between conflict and peace. On one occasion in a Samaritan village, Jesus and His disciples were not well

The great pogroms of history have come most often not from bad people trying to make other people bad, but from good people trying to make other people good.

received. Two disciples, James and John, said, "Lord, do you want us to call fire down from heaven to destroy them?" And Jesus answered: "You don't know what kind of a Spirit you belong to: for the Son of man did not come to destroy men's lives, but to save them."—Luke 9:51-55, TEV.

I have visited the Kazan Museum in Leningrad and the Museum of Religion in Lvov. I have seen the tableaux of Christians torturing fellow Christians to bring them into God's "tender" embrace. I have seen the evidence of rich and corrupt churches allying themselves with rich and corrupt governments to oppress the poor. I have seen the unscrupulous preying on the credulous—all this in the name of Christ! And history witnesses to the truth of the exhibits.

But such exhibits show the perversion of Christianity, not its seminal purity and idealism: but other systems, too, have suffered at the hands of those who reduced lofty idealism to selfish ends. I ask only that you recall the crimes that have been done in the name of Lenin—and testified to by Soviet leaders from Khrushchev on. I note the anguished admissions of "contradictions" in General Secretary Gorbachev's report to the 27th Party Congress. But as Lenin said: "Our strength lies in stating the truth."

In fact, it is General Secretary Gorbachev's

frank call for "radical reform" and "democratization" of Soviet society, the February 7 release of 42 dissidents, and his program for peace, that encourages me to speak of a perception that must be faced if the Soviet Union is to achieve these objectives.

I refer to the widespread belief that religious freedom in the Soviet Union means something different from its meaning in many other countries, particularly those in the West.

Will our gracious hosts misunderstand me if I speak frankly of this perception? And of why, in the interests of peace, it must be addressed?

As a Christian, I find it painful to admit the emerging Communist state had reason to remember with distaste the church-state alliance that had oppressed the Russian people. And even, sad to say, set it an example of persecution, in the way it treated its religious minorities.

As a Christian, I find it painful to admit, further, that the great pogroms of history have come most often not from bad people trying to make other people bad, but from good people trying to make other people good. Well our prayer might be, "Lord, save us from the saints."

Philosopher Jacques Ellul has astutely observed:

Whatever the position adopted by the church, every time she becomes involved in politics, on every occasion the result has been unfaithfulness to herself and the abandonment of the truths of the gospel. Every time. . . she has been misled to act treasonable, either toward revealed truth or incarnate love. . . . It would seem that politics. . . is the occasion of her greatest falls, her constant temptation, the pitfall the prince of this world incessantly prepares for her.—Jacques Ellul, *Fausse Presence Au Monde Modern*, pp. 105-111.

I say, then, that while the Christian world cannot condone the persecutions of the Stalinist era and, to a lessening degree, afterward, it should understand them. In addition, I am compelled to admit that, unlike their status under the czar, all religions have equal standing before the law.

And certainly, as leader of a world church, I would not wish to leave the erroneous impression that restrictions on religion are a monopoly of the Soviet state or of Eastern Europe. The most severe restrictions today are imposed by countries dominated by fundamentalist religions.

Why, then, must I speak of Soviet policy toward believers, particularly at a conference that seeks unity on issues of peace?

Simply stated, because Christians of the Western world, and especially the United States, who are disturbed by the circumstances of their colleagues in the Soviet Union, translate their concerns into influence and support for defense alliances and strategic defense initiatives.

It is really not necessary that our hosts and we agree on whether the Christians I refer to reflect reality or perception. For perception is enough, in and of itself, to frustrate mankind's hopes for peace, and as General Secretary Gorbachev more specifically defines it, the building of "an all-embracing system of international security."—*CPSU Report*, p. 92.

As Rabbi Arthur Schneier, president of the Appeal of Conscience Foundation, which sponsored Chairman Konstantin Kharchev's U.S. visit, observed: "It is important for him [Kharchev] to understand the impact that . . . American believers have on our domestic and foreign policy" and "to know about their concern for fellow believers in the Soviet Union."

That concern embraces not only the right to worship within a church or mosque or synagogue but the right freely to witness to one's faith in society—a right that many believers hold is given to his children by God Himself, and that therefore is not rightly man's to withhold.

Will I be misunderstood if I make a constructive proposal? Perhaps one that no churchman, given the history of ecclesiastical intolerance, has the right to ask? I ask it, I believe, on behalf of many who respect not only this great nation's sacrifice for peace in the Great Patriotic War, but also the idealism that motivated the Leninist experiment in equality. And I dare to ask it because I believe that coupled with General Secretary Gorbachev's initiatives for democratization and for a nuclear-free world must be a meaningful change in Soviet policy toward its religious minorities.

I believe that delegates to this conference should do General Secretary Mikhail Gorbachev and Chairman Konstantin Kharchev the honor of believing that the democratization they promote

is something more than "window dressing." That the paper on religious tolerance and peace that Chairman Kharchev presented in Minneapolis, Minnesota, U.S.A., October 1986, foreshadowed further advances toward religious freedom; that the report presented by General Secretary Gorbachev to the 27th Party Congress does reflect a new idealism as well as a new reality in confronting "contradictions" in Soviet society. (If I understand that word "contradiction," it's what we Christians refer to as "sin," which comes from a Greek word meaning to fall short of the mark.)

The changes in policy toward religious minorities in the Soviet Union that I have personally observed may be made progressively, little noticed by the world: or they may be made dramatically, with maximum impact on the world, and consequently, with maximum impact on detente and nuclear disarmament and world peace.

I suggest then, that on or before May 1, 1988—the 1,000th year of Christianity in Russia—the Soviet government witness to its greatness and generosity of spirit by declaring an amnesty for all "prisoners of conscience," a gesture that would arrest and grip the attention of the world.

I have faith to believe that this dramatic gesture of goodwill shall be followed by further democratization of relationships between the Soviet state and Soviet believers.

I suggest that on or before May 1, 1988—the 1,000th year of Christianity in Russia—the Soviet government declare an amnesty for all "prisoners of conscience," a gesture that would grip the attention of the world.

I suggest further, and do so with problems in my own country on my conscience, that this democratization include a new commitment to the United Nations Declaration on the Elimination of All Forms of Intolerance and of Discrimination based on Religion or Belief.

I would think it particularly helpful should this commitment include the following:

1. Respect for religious holy days. This means,

in part, that Orthodox and other believers observing such a holy day as Easter may do so without discrimination. This means also that believers observing the seventh-day Sabbath may do so without penalty at their place of employment. Respect for religious holy days means also that the children of Sabbathkeepers will not be required to be in school on Sabbath, an accommodation made in most nations.

2. Not only freedom of worship (within the confines of a church building) but freedom to practice one's religion, to "witness."

I ask consideration for these proposals not contentiously, but respectfully, in the spirit of peace. In these proposals our delegation shares with you what General Secretary Mikhail Gorbachev has called a "Leninist answer"—that is, that "Communists want the truth always and under all circumstances." And the truth is that believers' concerns must be addressed if democratization and nuclear disarmament are to receive credibility. Our proposals, then, are milestones on the way to peace: milestones that must be traversed on the way to what Secretary Gorbachev has called "an all-embracing system of international security."

This system includes, as he said in his speech to the 27th Party Congress, not only the military sphere, but the political, economic, and humanitarian as well. In the latter, he called for "cooperation in the dissemination of the idea of peace, disarmament, and international security; greater flow of general objective information and broader contact between peoples for the purpose of learning about one another, reinforcement of the spirit of mutual understanding and concord in relations between them."—*CPSU Report*.

Our proposals serve these objectives and thus, we believe, the national interests of the Soviet state, as well as the interests of all humanity.

Though not sharing the Communist vision of present reality and the future hope of mankind, we do not participate in that "unreality" that dismisses mankind's woes and needs as objectives to be met only in some future paradise. Rather, as a

world church, we seek to reflect, as best we can, Christ's selfless service to the poor and oppressed.

Therefore, we would like to explore the following areas of cooperation that fit within Mr. Gorbachev's humanitarian sphere—science, education, and medicine.

1. We are very actively involved in anti-drug and anti-alcoholism programs. Through the International Commission for the Prevention of Alcoholism and Drug Dependency, we work with many governments. We would be happy to help train people who could reduce absenteeism, accidents, and other alcohol-related problems in industry and elsewhere.

2. In our hospital system—including some 500 hospitals and clinics worldwide—we have pioneered certain methods that are being used successfully in major medical centers. Among them: heart catheterization, angiography, transurethral prostatectomies, and proton-beam acceleration. We are also giving special postgraduate training at our Loma Linda University Medical Center, near Los Angeles, California, U.S.A.

3. We seek further participation in cultural exchange programs.

4. We would welcome opportunity to sit down and discuss any of the above technologies, procedures, specialties, and programs—as well as others—that might be of mutual benefit.

Whatever the field, and however small our contribution, we welcome opportunities to enhance understanding and aid humanity in its social, moral, physical, and spiritual needs.

God Himself has commissioned mankind to hold back the night of nuclear annihilation. With General Secretary Mikhail Gorbachev, we are convinced that indeed "God on high has not refused to give us enough wisdom to find ways to bring an improvement in our relations."

Neal C. Wilson, President
General Conference of Seventh-day
Adventists
February 10, 1987

Risking Martyrdom for Sabbathkeeping Adventists

by Ronald Geraty

Anatoly Ivanovich Koryagin was born on September 15, 1938, in Kansk. He graduated from the Krasnoyarsk Medical Institute in 1963 and worked for four years as a psychiatrist in Abakan. In 1972 he successfully defended his doctoral thesis on "Some Problems of the Psychopathology and Pathophysiology of Apathetic-Abulian Conditions in Schizophrenia." In 1972 he became Deputy Head Doctor of the Krasnoyarsk Regional Psychiatric Hospital in Kyzyl and in 1978 a consultant at the Kharkov Regional Psychiatric Clinic.

While working for the Soviet system of psychiatry, Dr. Koryagin became concerned about the political use and abuse of psychiatry in the USSR. In 1979, he became a consultant psychiatrist at the Working Commission to investigate the use of psychiatry for political purposes. The commission collected facts and documentation on the abuse of psychiatry for the punishment of Soviet citizens. People could be hospitalized for political, private, or professional reasons or for disagreeing with the restrictions on religion. Anyone who proved to be a nuisance for a bureaucrat or civil servant, and in whose case there wasn't reason enough for even a rigged trial, could be handled in a simpler manner by the abuse of psychiatry. Political psychiatry was widely practiced at the time, but not until the Working Commission started collecting information on its

Ronald Geraty, M.D., presently the senior vice-president of Parkside Medical Services in Marblehead, Massachusetts, received a B.A. from Columbia Union College. He received an M.D. from Loma Linda University and also took his psychiatric training there. He chairs a two-day seminar in Japan on psychiatry at the end of the year.

abuse had the extent of the problem been known.

Koryagin examined a number of patients and published an article entitled "Unwilling Patients" in the English medical journal, *Lancet*. One of the patients Koryagin evaluated was a Seventh-day Adventist, V. Kushkun. Koryagin reported that Kushkun had been beaten up by drunken colleagues at work who called him "traitor" and "spy" and the police took him to a psychiatric hospital without a psychiatrist's order, where he was subsequently diagnosed as psychiatrically ill and hospitalized against his will. Kushkun thereby joined other Seventh-day Adventists who were hospitalized because of their "anti-Soviet" activities. As Koryagin states in the subsequent interview, he found no evidence of any psychiatric illness in Kushkun.

Of the patients evaluated by Dr. Koryagin, he reports that 70 percent were diagnosed as "psychopaths" and 30 percent diagnosed as "schizophrenics." In the vast majority of cases, the term "paranoid" was used in the diagnosis. In his article on unwilling patients, Dr. Koryagin states,

Several doctors, in different hospitals and at different times, diagnosed nearly all the people I examined in one of two ways, both of which are part of the same syndrome. A striking coincidence, illustrating the difference of opinion and divergence in diagnosis which always has a place in Soviet psychiatry! One easily gains the impression that paranoia is an indubitable clinical sign of mental illness in all anti-Soviet elements.

Koryagin points out that the career structures of psychiatrists is identical to that of engineers or any other professional in the Soviet Union, in that a psychiatrist is completely under the control of the party authorities. He is dependent on the

chief psychiatrist—who is always a party official and subordinates all decisions to considerations of politics—for a decent work assignment, promotions, salary increase, and even an apartment. Koryagin said that, “Psychiatry in a totalitarian society is located entirely in the hands of those who have the power.” He saw that the cases in which he was involved were not rarities or accidents but were, in fact, the rule. His conscience as a doctor led him to resist these practices. He con-

I remember that he was being persecuted because he kept the Sabbath and because he was distributing literature.

iders that a doctor is obliged to restore a person’s health and not to ruin it.

Dr. Koryagin was arrested on February 13, 1981. In July 1981 he was convicted and sentenced to seven years of camp and five years of exile. During his stays in camp and prison he was severely maltreated. He suffered repeated beatings in Chistopol Prison. Even as a prisoner he continued his human-rights activities, and worked to expose the maltreatment of prisoners. From prison he urged Western psychiatrists to boycott Soviet colleagues. In 1983 the World Psychiatric Association elected Dr. Koryagin an honorary member of that prestigious international body, and forced the Soviet All Union Society of Neuropathologists and Psychiatrists to withdraw from the World Psychiatric Association.

While at Chistopol Koryagin was almost constantly on a hunger strike, demanding better treatment, food, and medical care for other inmates. His health deteriorated quickly. While in prison he lost 40 percent of his total body weight. In May of 1987, Dr. Koryagin was finally released from prison and expelled from the Soviet Union. Since that time, he has been working vigorously for the prevention of the abuse of psychiatry, culminating in his spirited presentation to the American Psychiatric Association in May of 1988. He now lives in Geneva, Switzerland. The subsequent interview took place in Dr. Koryagin’s hotel room a few days after his presentation in Montreal.

An interpreter assisted Dr. Ronald Geraty in the interview with Dr. Koryagin.

Geraty: How did you first come into contact with Kushkun, the Adventist?

Koryagin: He came to my home looking for me and requested that I perform a psychiatric evaluation on him. He found me while he was in hiding. He had been threatened with another psychiatric hospitalization and my recollection is that he was referred to me by members of the Working Commission.

Geraty: What had he originally been charged with to be detained by the authorities? What were his symptoms according to the authorities?

Koryagin: I don’t remember at this time exactly what the diagnosis made by the authorities before I saw him was in this case. It may have been that he was given a diagnosis of psychopathy or a personality disorder because of head trauma, or he was given a diagnosis of schizophrenia. However, I do recall that he was placed in psychiatric hospitals as “nonreputable,” which means that he could not be tried for crimes because of the psychiatric disorder. I do remember that he was being persecuted because he kept the Sabbath and because he was distributing literature. It is possible that he continued to be in trouble with the state because he refused to stop distributing literature.

Geraty: To the best of your information and knowledge, where would Kushkun be now?

Koryagin: The only thing that I can tell you is that he remains inside the Soviet Union. I have not seen him since that evaluation, approximately eight years ago and, to the best of my information, he was sent to a concentration camp after I saw him. He no longer was given a psychiatric diagnosis and therefore had to be charged with some kind of a crime to be sent to a concentration camp.

Geraty: Did you come into contact with other Adventists while you were in the Soviet Union?

Koryagin: No, I have not come into contact with any other Seventh-day Adventists. However, when I evaluated Kushkun he invited me to join him with other True and Free Adventists in a

prayer meeting. I did attend. For the first and only time in my life I saw and participated in prayer with True and Free Adventists. But I never had a chance to see another Adventist even in the camps.

Geraty: Did you ever hear of or meet Vladimir Shelkov?

Koryagin: I heard of an old man from Central Asia in his 80s by that name who died while in exile in Siberia, but I did not realize that he was a Seventh-day Adventist. Oh yes, I do remember that he was a member of the underground movement of Seventh-day Adventists who refused registration and were therefore operating illegally. I remember that he and another Adventist described the Soviet state as a "Satan State."

Geraty: When you went to the Adventist prayer meeting, what were the spirits of the Seventh-day Adventists like? Were they in good spirits? Were their spirits low?

Koryagin: First of all, I was introduced to them when Kushkun brought me there. Kushkun introduced me to the elected leader of the congregation and explained what I was doing there and what I was doing for him. My impression was that these were fervent Christians who were very uplifted by their prayer and who were very intense in their prayer. One could get an impression that these were people who felt at union with their God.

Geraty: How many people were there that he met with in this group?

Koryagin: About 200 people.

Geraty: What is your impression as to what Seventh-day Adventists in the United States could do to help these underground Adventists in the Soviet Union?

Koryagin: The best thing to do is to make direct contact with them and ask them about their concrete needs. It is very possible to make contact with these people directly through the registered Seventh-day Adventists who all have contacts with the unregistered Adventists. When members of your American congregations visit the Soviet Union as tourists, it's good to visit the prayer meetings of those Adventists who are registered, because those who are not registered always appear at such meetings.

You, of course, need to join in the overall struggle for religious freedom in the Soviet Union, and the focus of that should be to demand that the laws and regulations concerning the relationship between the church and state should be amended, so that your religion as you know it and as you wish to practice it, will be allowed to continue and to develop as you wish to develop it. You should not be parochial in your fight, because if in general the control of religions in the Soviet Union is relaxed and the overall conditions improve, your brethren also will benefit.

Geraty: Is there hope that *Glasnost*, as it is currently being expressed, is going to free many

You, of course, need to join in the overall struggle for religious freedom in the Soviet Union.

of these people who in the past have been persecuted?

Koryagin: The Soviet Union remains an atheist country and this will remain part of their national policy. They view religion as a competing ideology with Marxism, and therefore they will continue to be wary of any religious beliefs, Christian or otherwise, that are not consistent with Marxism. General help in the struggle for religious liberty must be done as loud and vigorously as possible.

Geraty: As a result of contacts with Helsinki Watch, we have been able to compile a list of several True and Free Adventists who have been detained in the Soviet Union as "prisoners of conscience." Do you have any suggestions as to how we might put faces and locations with those names?

Koryagin: All people who leave the Soviet Union go first to Vienna as their exit point. Almost everyone who leaves the Soviet Union leaves with a Jewish identity. That even includes the Protestant priests who leave. So they initially go to the Jewish Department of Absorption in Vienna and are then taken to a safe location. There they are asked by the Israelis about their true identity and there people may say, "I am a religious Jew, I want to go to Israel," or "I am a

Protestant.” They are then transferred underneath the care of the International Rescue Committee or, in rare instances, when they are a member of a particular church, they may be transferred to Catholic Charities or a specific religious organization. And so much of this information can be gotten from the Absorption Ministry officials in Vienna who have up-to-date information about people still detained in the Soviet Union.

Geraty: It’s been just over one year since you were released from the Soviet Union. Now, looking over the past year, do you have any regrets?

Koryagin: I don’t regret anything, and I would repeat the same thing if I were again called to do it. The only regret I have is that I didn’t start human-rights activities earlier. However, I try and recognize that one’s own conscience grows slowly and perhaps I should not expect more of myself.

Geraty: I want you to know, Dr. Koryagin, that we applaud your bravery, we respect your values, and appreciate what you have done for the international community, for psychiatry, and for Adventists.

Notes From the Underground: A Jewish Dissident Remembers His Adventist Prisonmate

by Paul Lippi

The Siberian village of Aisino (near Tomsk) is the site of the forced-labor camp in the Soviet Union designated JU 114/2. Among the 2,000 criminal inmates held in JU 114/2 were two political prisoners: Vladimir Brodsky and Pavel Raksha. Vladimir Brodsky is a Jewish physician; Pavel Raksha a pastor of the True and Free Seventh-day Adventist church. They were together from December 1985 until September 1986, when Dr. Brodsky was released. Pastor Raksha had been sentenced to hard labor a year earlier than Brodsky and remained in the labor camp for almost two years after Brodsky was released. Raksha has reportedly been freed this year, after four years of incarceration.

Two years after his release, Brodsky reminisces in a flat provided by the Jewish Agency in Gilo, a southern suburb of Jerusalem, practically in Bethlehem. We sit among stacks of books a living room almost bare of furniture.

Brodsky takes pleasure in a cigar after a long day at Hadassah Medical Center on Mt. Scopus. Although routine operations are not scheduled during the high holy days, it has been hectic, with so many of his colleagues called up for army duty this month. Dr. Brodsky has ample employment in his new country. Now his worries are only

those of any new immigrant to Israel: fighting red tape, finding decent housing.

In labor camp JU 114/2 there were no cigars; Brodsky had to give up smoking. Even necessities such as soap, detergent, and toothpaste were in short supply. Brodsky was amazed how Raksha managed to maintain a high standard of personal hygiene and neatness. Brodsky admits that he himself couldn't do as well. Maybe it was a matter of experience. Brodsky was a first-time offender; it was Raksha's third time in a labor camp.

Brodsky's troubles with the KGB began in 1976 when he applied for an exit visa to Israel. In July 1985 Brodsky was arrested in Moscow for having nonofficial international contacts. Brodsky later was a founding member in 1982 of a pacifist group that attempted to build personal bridges between the Soviet Union and the United States, without praise or criticism of either superpower.

Pastor Raksha was last arrested in the Caucasian city of Minwod in June 1983. On February 17, 1984, he was sentenced to four years labor under Article 1901-1 "anti-Soviet slander" and Article 227 "violations of right of citizens under the guise of performing religious ritual." Raksha impressed Brodsky as a dignified, sensitive human being. He was widely read and conversed knowledgeably about history, psychology, and other topics.

Brodsky and Raksha were assigned to different units in the camp, but mornings and evenings they

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attempted to spot each other and on these occasions would signal by nodding. Brodsky was assigned to unit four, which made giant wooden spools for transoceanic cables. Raksha was assigned to unit three, which maintained the machinery in the prison factory. The task in the factory was not as physically taxing as that in the forest, but it was hazardous because of antiquated machinery. Injuries were frequent.

Raksha's worst hardship was the direct result of his refusal to work in the prison factory on Sabbath. For each refusal he was subjected to 15 days in the punishment cell without food or clothing. Upon release from two weeks in the punishment cell he was expected to report for work on the following day. He would faithfully show up for work until the following Sabbath. This round of Sabbathkeeping and punishment went on for the entire period Brodsky was with Raksha.

Twice during his incarceration, Brodsky was

Dr. Brodsky examined Raksha while in the camp and found him to be a very sick man. When Brodsky saw him last, in the labor camp, Raksha had not seen his wife for two years. He had never seen his youngest child.

himself put in the punishment cell. He does not understand how Raksha or anyone could repeatedly undergo this treatment. As a secular Jew, Brodsky tried to reason with Raksha, urging him not to be as strict in his Sabbath observance. But Raksha was adamant; he would not work on Sabbath.

Brodsky also spoke with him about the possibility of applying for an exit visa, but for Raksha this was out of the question. Raksha was a pastor and would not voluntarily abandon his flock. His father also was an Adventist pastor, who had been arrested. Indeed, the elder Pastor Raksha had died in a labor camp.

Raksha insisted on sharing his faith with the other inmates despite the additional harassment this brought from the KGB. He was consistently denied medical rest. The camp nurse once in-

formed Brodsky that Raksha had been to the infirmary and that although he was allowed medication, the authorities would not allow him the prescribed rest.

Disease due to primitive sanitation and overcrowding contributed to the punishing regimen in JU 114/2. Prisoners slept 50 or 60 to a room. Summer and winter dysentery swept through the camp. Many men had contracted tuberculosis. Dr. Brodsky examined Raksha while in the camp and found him to be a very sick man. He diagnosed a kidney problem, hypertension, and mitral valve sclerosis.

Brodsky considers he had it easier than Raksha because by the time he was sentenced to Siberia his case was well-publicized in the West and was constantly being brought to the attention of the authorities. He believes he has human-rights and Jewish activists to thank for his relatively mild treatment and early release. This, after all, is the era of *glasnost*, and world opinion makes the decisive difference in the treatment of political prisoners.

On September 15, 1986, Vladimir Brodsky was released from JU 114/2. Four days later he was reunited with his wife and child in Vienna. From there they went to Israel. Pavel Raksha was not allowed to enjoy this contact with the outside world. When Brodsky saw him last, in the labor camp, Raksha had not seen his wife for two years. He had never seen his youngest child.

Brodsky is still involved with international peace and human rights. In June of 1988 he made a lecture tour of Europe and the United States under the auspices of the Union of Council for Soviet Jewry and the Christian Embassy in Jerusalem. Brodsky says that Soviet Jewry is over the worst in a current wave of persecution. Well-known Jews are not sentenced to the severest labor camps. The full terror of the system is now reserved for unofficial Christian groups. In Norway, Brodsky heard that Raksha, who was due to be let out of the labor camp June 29, 1988, had been released. Helsinki Watch and other human-rights organizations confirm this. Brodsky still wonders if this is disinformation or the truth.

Christians whom Brodsky met in Norway were looking into the possibility of bringing Raksha to

Norway for medical treatment. When Brodsky was in the United States he spoke before several Christian groups about his Adventist friend, but did not find other Adventists at these meetings. I was only the second Adventist he had ever met.

Brodsky, sitting in his makeshift living room in Jerusalem, asked me if, with the present freedom to enter the Soviet Union, some Adventist would go to Minwod and visit his friend, Pastor Raksha.

Merit Pay for Ministers?

by Raymond F. Cottrell

The 1987 purchasing power of a pastor serving in Southeastern California Conference has dropped more than 30 percent since 1967, whereas in the United States as a whole, purchasing power of pastoral workers dropped only a little more than six percent over the same period of time.*

In a January 1987 meeting, the senior pastors of multistaff churches in southern California invited Jay Du Nesme, an Adventist investment banker, to meet with them and discuss retirement planning. It quickly became evident that no one's income was adequate even for meeting basic family needs, let alone having anything left for retirement.

As a result of that meeting, a group of pastors took their concerns to the conference administrators, who subsequently brought the matter before the conference executive committee. The conference committee established a Remuneration Task Force, consisting of six laypersons, three pastors, and the conference undertreasurer. With Du Nesme being asked to chair the task force, the laypersons included an attorney, a financial planner, an investment banker, a controller, a business owner, and a contractor. Since the last conference constituency meeting had already established an educational task force, one of whose functions was to study teacher remuneration, this task force only examined the finances of pastoral workers.

The task force set short- and long-term goals, spent several months in research, conducted two pastoral surveys, evaluated the responses, and prepared a formal report that included specific recommendations. The second survey, completed in June 1988, provided a stark profile of the pastors' financial plight. In order to provide for basic family needs alone, the average family's expenses exceeded denominational pay by more

than \$1,000 per month. Eighty percent of the respondents reported a spouse employed outside the home, with monthly spousal income averaging a little more than \$1,000, which they said was essential for financial survival. In other cases relatives and church members were providing financial assistance. Seventeen percent indicated that their children were in non-SDA schools because of the cost, even with the educational subsidy. Forty-four percent were considering the possibility of leaving the ministry, solely for financial reasons. Many respondents volunteered comments such as:

"Today I found my wife sitting on the kitchen floor in tears over finances."

"My sons would never consider the ministry because of the perpetual financial crunch."

The task force made a recommendation "That the wage scale recognize increasing levels of experience and responsibility."

"My in-laws are putting my kids through Seventh-day Adventist schools."

"Three-fourths of my girls' clothing comes from the local thrift store."

"I have not paid 1986 taxes and have no way of paying 1987's."

"Every month I have to dip into our savings to catch up."

Based on the information it accumulated, the task force formulated three recommendations to the conference executive committee:

1. "That the wage scale for Southeastern California Conference pastoral workers reflect the true cost of living in southern California."
2. "That the wage scale recognize increasing

levels of experience and responsibility.”

3. “That a ‘cafeteria plan’ benefits package, including the educational subsidy, be adopted, replacing the existing benefits package.”

The report provided detailed explanatory material for each of these recommendations. It also proposed a wage scale that would restore the purchasing power of workers’ salaries to where it was about 20 years ago. Under the “cafeteria plan” benefits package, a worker would select benefits to match his or her particular family needs, in most cases paying for those benefits with pretax dollars, thereby increasing take-home pay by lessening taxable income. The conference could also be helped financially, because it would be much easier to control the cost of benefits.

The task force did not think the church should or could compete with comparable wages paid in the business world. However, it recommended that the church provide its employees with a living wage that would allow pastoral workers “to concentrate their efforts on what they have been called to do.” “We have already lost valuable workers simply because of economic hardship, and we will be seeing many more leaving the ministry in the coming months and years if the problem is not corrected.” The fact that a majority of those now entering the ministry are relatively new converts rather than offspring of pastors and established Adventist families lends emphasis to this conclusion.

The conference executive committee discussed the recommendations, ways they could be funded, the impact their approval and implementation would have outside of the conference, the education of workers in personal finance, and the time required to phase in the plan. It then voted unanimously (by secret ballot) to accept the recommendations in principle, and asked the task force to set up a plan for funding and implementation.

Representatives of the task force and Southeastern California Conference participated in the North American Division Church Finance and Employee Remuneration Task Force that met in Washington, D. C., from July 11 to 15, 1988. This committee considered various aspects of church finance, including the Southeastern California

Task Force recommendations. Elder Neal Wilson chaired the meeting in Washington, which formulated a number of recommendations of its own, for presentation to the year-end meeting of the North American Division at Minneapolis in November. These recommendations largely consist of adjustments to existing policy that for the most part would have only minor effect on the situation in southern California.

However, it did recommend that a trial program be set up in three conferences and one General Conference educational institution. This pilot program would be modeled on the principles developed by the task force in Southeastern California Conference, which is requesting to be designated as one of the three conferences.

Southern California pastors await further developments with mounting interest and concern.

*United States Department of Labor statistics indicate that the cost of living in southern California has risen 420 percent since 1967, while the General Conference wage factor grew by only 322 percent. The cumulative national inflation rate over the same period of time was 343 percent. This means that in southern California it took \$4.20 to buy what \$1.00 would purchase in 1967. Nationally, it cost \$3.43 to purchase what \$1.00 would buy in 1967, while the church gave its employees \$3.22 to accomplish the same task. Obviously, the cost-of-living crunch on church workers in southern California is much more severe than in most of the country.

Raymond Cottrell served as a missionary in China for several years, as associate editor of the *Adventist Review* and the *SDA Bible Commentary*, and as book editor of the Review and Herald Publishing Association. Now retired, he writes and preaches extensively, and serves on the Southeastern California Conference Constitution and Bylaws Committee.

Changing of the Guard at the SDA Seminary

by Wendy Ripley

The Seventh-day Adventist Theological Seminary faculty recently chose a search committee at its August 1, 1988,

meeting for the purpose of selecting a new dean for the seminary. At the request of Dr. Richard Leshner, Andrews University president, recommendations were made to fill the position left vacant by the recent resignation of Dr. Gerhard Hasel. It is expected that a new dean will be selected and assigned responsibilities by the summer or fall of 1989. Hasel's resignation becomes effective December 31, 1988. Dr. Raoul Dederen, present associate dean of the seminary, will serve as acting dean until the new dean assumes responsibilities. Dr. Hasel will continue as a professor in the Old Testament department of the seminary.

The seven-member search committee began with 51 names suggested in response to letters sent from seminary faculty and students, union presidents, and General Conference officials. The committee reduced the list to 32, contacted each person, and requested résumés of those interested in the position. Dr. Norman Miles, secretary of the committee, predicts the list will be further reduced by half.

These vitae will be reviewed by the search committee in light of 18-20 specific criteria drawn from suggestions made by the seminary faculty. The ideal candidate will be ordained (ensuring the gender of the new dean), hold a Ph.D., give evidence of scholarship, teaching, and administrative experience, and be under the age of 62. Other criteria such as an open, healing personality, a willingness to decentralize, and a solid conservative stance on theological issues reflect the concerns resulting from the circumstances surrounding Hasel's resignation.

When asked for reasons for Hasel's resignation, Dr. Leshner replied that the dean resigned "because he was asked to resign." Leshner declined to elaborate stating that, "One reason a person resigns is so that the question 'why' does not have to be answered." Hasel also gives no reasons for his resignation, saying "There are plenty of other people who will say why."

Many of the seminary faculty anticipated a change of dean because of a growing concern over what some regarded as Hasel's "purging" of faculty members perceived as liberal and by his increasing interest in the seminary's autonomy

from the university. One evidence of this was the recent establishment of the Seminary Executive Committee, a move viewed by some as taking power away from the faculty and giving more control to the union presidents and General Conference officials who make up the committee. Hasel's desire for seminary independence was also shown at a spring 1988 faculty meeting in

Many of the seminary faculty anticipated a change of dean because of a growing concern over what some regarded as Hasel's "purging" of faculty members perceived as liberal and by his increasing interest in the seminary's autonomy from the university.

which he proposed a change in the mission statement of the seminary. (The mission statement was being revised for the self-study accrediting committee.) Attendance at seminary faculty meetings had steadily declined throughout the year; at this poorly attended meeting the sentence stating the seminary was a school "of Andrews University" was voted to be changed to read a school "at Andrews University." This same sentence, however, was discussed again at the next faculty meeting and restored to read a school "of Andrews University" following Leshner's explanation of the seminary's historical relationship to the university.

Hasel's resignation leaves in its wake a divided faculty and a confused student body. While the students rose to their feet in a standing ovation when Hasel approached the podium during this past August graduation, they are frustrated and concerned by the lack of information and the rapidity of recent events. Even the faculty who agree that it is time for new leadership within the seminary maintain that what was needed was a lateral move for Hasel resulting in an "all-win" situation.

While opinion is divided on Hasel's performance as dean, he is generally credited during his

post from 1981-1988 with successfully gaining the support of the conservative constituency during a time when confidence in the seminary was at a low following the events of Glacier View and the defrocking of Desmond Ford. He has also been a positive influence on skeptical attitudes toward the value of higher education.

Meanwhile, the search for Hasel's successor continues. According to Norman Miles, chairman of the search committee, all names currently on the list are well known within the academic community. The committee does not anticipate any kind of theological inquisition. Miles adds that there is no front-runner at this time.

The search committee will interview those candidates whose rèsumès meet the desired criteria and develop a short list to be approved by the

seminary faculty. This list will be submitted to the university president following the Annual Conference in October. The final names, however, will not be taken to the full Andrews University board until the February 1989 meeting. The new dean will assume the post sometime during the summer or fall of 1989.

When asked about his plans after December 31, Hasel stated, "My plans have already been laid out for me by the university. I will begin teaching in the Old Testament department beginning January 1, 1989."

Wendy Ripley teaches in the Andrews University English department and serves as the director of Academic Support and Advisory Services. She received her B.A. from Atlantic Union College and her M.A. from Andrews University.

On Nicaragua

To the Editors: I would like to join Doug Morgan ("Responses," Vol. 19, No. 1) in praising Herold Weiss' unusually objective and informative report ("Letter From Managua," Vol. 18, No. 5), although Morgan appears to have read it selectively.

Morgan calls the Contra effort a "proxy war" by the Reagan administration. But then Daniel Ortega is Moscow's "proxy." The Sandinistas are exculpated from all their atrocities against the Miskito Indians, their political opponents, and Christians as being simply "misguided," but the democratically elected government of El Salvador ("El Salvador: A High-Risk Mission for Political Reform," Vol. 15, No. 3) is immoral when, in defending itself against a leftist insurgency, it does not maintain perfect control of its army.

Apparently, when a leftist government is in power, opposition is immoral. When a non-Communist government is in power, defending itself against rebels is immoral. This may be good (leftist) ideology, but it is a corruption of both language and thought to speak of it in terms of ethics.

In my opinion, the Adventist church has been right to abstain from this sort of religio-political pontificating.

Sidney Reiners
Grand Rapids, Minnesota

Desmond Ford on Adventist Doctrine

To the Editors: Among the various signs that Adventists are church members because of social and cultural reasons, rather than ideological convictions, is the lessened interest in church doctrines. Recently *Seventh-day Adventists Believe—A Biblical Exposition of Fundamental Doctrines* has appeared, and its circulation is being promoted by financial inducement. What remains to be seen is how many will be stirred by the volume to emphatic disagreement or endorsement.

I rejoice that the editors of the book have had the courage to set forth the long-controverted teaching of the sinlessness of Christ's human nature, but I mourn to see the same trite, oft-repeated arguments used to support a heavenly sanctuary with two distinct rooms, and Christ as coming to the Father in 1844 to do a work of investigative judgment upon all professed believers in order that celestial beings might be edified (see pages 313-331). Is the denomination resolved to learn nothing in these areas? Must we hold to erroneous

traditions whatever the cost? Why do we pretend to the laity that our scholars hold certain positions, which in fact they have repudiated long since?

In this book (p. 330), Dr. Arthur Ferch is cited as supporting the traditional date of 457 B.C. for the commencement of the 2,300 "days." Yet, while in Australia in March of this year, I found that many conservatives there had been angered by an article by Dr. Ferch in the South Pacific *Record*. This article admitted that dogmatism on the initial date for the 70 weeks was impossible. Of course, if 457 B.C. is rickety so is 1844. This inference was perceived by many of the laity there.

Just as bad in the recent book is the shocking assertion that modern translators did not know what they were doing when they translated *ta hagia* as the Most Holy Place or equivalent (see page 327). Adventist scholars, for the most part, have long agreed with the translators. In the Heritage Room of Andrews University you may read Dr. R. Loasby's class lectures on the book of Hebrews. In his own handwriting we find these words alongside Hebrews 9:4ff. "This surely foreshadowed the nonexistence in heaven of a holy place in any sanctuary." Then in his typed notes we have the following: "The Holy Place was the scene of man's approach to God, but the Holy of Holies was a type of the presence of Jesus in the heavens. Any approximation of the first sanctuary and its services cannot be taken into heaven. Cf. verse 9."

Another well-known Adventist scholar has pointed out that when Hebrews 9:7 is compared with 9:25; 13:11; 9:11, 12, it is undeniable that the equivalent of "into the second" in the first reference is "into the holiest" in the later references. In other words, *ta hagia* is used repeatedly in Hebrews for the heavenly equivalent of the earthly second apartment or Most Holy Place.

In pre-Glacier View meetings with the committee appointed by the church, I pointed out that *ta hagia* was reached by priestly passing "through the veil" (see Heb. 10:19, 20). All scholars expert in this area admit that the veil referred to is the second (see Heb. 6:19, 20 which uses the technical phrase "within the veil" borrowed from the LXX). Typical of the responses I obtained in those days was the comment by one committee member that I had employed a dangling participle in my argument! This type of superficial circumvention of the real issues was sadly typical. Oh, that some Churchills might rise up within the SDA community saying, as he did on such an occasion, "This is the sort of nonsense up with which I shall not put!"

On pages 174-176 of the published edition of my Glacier View manuscript are listed 22 assumptions implicit in the traditional investigative judgment doctrine. Nothing in the new book being promoted by the General Conference even acknowledges the spider-web consistency of the Adventist doctrinal structure at this point. When I suggested that none

of these 22 assumptions can be scripturally demonstrated as true, the only response I received that was worth considering was the suggestion that I lessen their number in the manuscript before it was sent out.

If perchance my gloomy hint that not many in the church really care whether its doctrines are true is ill-founded, may I make two offers? One—Dr. Walter Martin and I, over national radio, have, on more than one occasion, invited representatives of the General Conference to discuss these matters on the air (at no cost to the GC). The offer remains. Two—if any would like a copy of the Glacier View manuscript to study, I would be happy to send copies free while they last. Write to me, care of Good News Unlimited, 11710 Education Street, Auburn, CA 95603-2499.

No sensible person looks for infallibility in the doctrinal structure of any church. That would be impossible. At the close of a series of more than 100 hours of instruction in one debatable field, I once told my students: “Half of what I have told you is wrong, but I don’t know which half.” Teachers and church leaders at best are only one-eyed leaders of the blind. I repeat, sensible Christians do not expect infallibility of their leaders, but they do expect honesty. To repeat trite, oft-refuted traditions as truth, when we know better, is just not honest. And to invite Heaven’s benediction on such a project may be to invite Heaven’s wrath.

Desmond Ford, President
Good News Unlimited
Auburn, California

We will be publishing a review of Seventh-day Adventists Believe—A Biblical Exposition of Fundamental Doctrines.

—The Editors

More on Adventists and Homosexuality

To the Editors: Regarding the article “Lawsuits and Scandals,” *Spectrum* (Vol. 18, No. 4). I have several comments. First of all, I would like to commend the General Conference for apparently being on the cutting edge of such a controversial issue as homosexual reorientation. It takes a lot of courage and apparently a considerable amount of funds to take such a positive stance. Perhaps an article on this subject would be worthwhile.

The second issue is that of Colin Cook. The article ends with “Adventist members are left to contemplate the implications of this chronicle of events.” That is a nice way to end an article but it appears the intent of the article is to clearly

review Mr. Cook’s faults and his “addiction.” The whys or what to do about it were left to the readers’ contemplation. I personally feel uncomfortable with such a stance and I feel that we as readers are left to be voyeurs to a person’s well-intentioned activities which have ended up in a tragic situation.

It might have been a better use of this experience to discuss the pros and cons of homosexual reorientation, what to do with an apparent spiritual leader who relapses into an overt, unacceptable physical problem, and how the church should relate to a community anonymous program. I appreciate your efforts to deal with tough issues. However, this should be tempered with the greatest respect for those who try to make changes even if they temporarily fail.

I personally feel that Mr. Cook’s goal of homosexual reorientation is appropriate, and that it can be done through Christ’s grace. However, at Mr. Cook’s present state of recovery I don’t feel he should be allowed contact with people in early stages of recovery until he has developed a track record of consistent behavior. Even then he should be under immediate supervision.

Greg Goodchild
Punta Gorda, Florida

To the Editors: Bonnie Dwyer’s report on the vicissitudes of homosexual Adventists (Vol. 18, No. 4) illustrates the false dilemma confronted by those struggling with this issue. She declares that “it is this issue of how likely it is that a homosexual can change orientation that divides the Adventist gay community.”

Classical Adventist theology, rooted in Scripture and the writings of Ellen White, rejects the popular Christian notion that sinful tendencies constitute sin itself. An orientation to sin we all possess; this is why Christ took fallen humanity to show how human beings can live sinless lives in sinful flesh (Romans 8: 3, 4; Hebrews 2:16, 17; 4:15). Scripture declares: “Each man is tempted when he is lured and enticed by his own desire. Then desire when it has conceived gives birth to sin” (James 1:14-15, RSV). Ellen White agrees: “There are thoughts and feelings suggested and aroused by Satan that annoy even the best of men; but if they are not cherished, if they are repulsed as hateful, the soul is not contaminated with guilt and no other is defiled by their influence” (*Review and Herald*, March 27, 1888). To insist that homosexuals—or any other sinners, for that matter—must change their orientation is to miss the point. It is one’s will and conduct that require change.

What is frequently overlooked by observers is that Colin Cook has long been a promoter of the evangelical Adventist view of the gospel, commonly known as the “new

theology." This persuasion holds that sin and guilt result, not from choice, but from merely possessing a lower nature with sinful promptings. Moreover, Cook's published confidence in "Christ's continual overarching forgiveness" as a substitute for complete sanctification (see "Which Door to Heaven," *These Times*, September 1979, p. 14) leaves him exquisitely vulnerable to the tragic lapses that have lately brought embarrassment to the church.

Homosexual Adventists—like dishonest, materialistic, racist, quick-tempered, adulterous, and gluttonous Adventists—are faced with a single dilemma: Will we claim God's power for victory, or continue making excuses for defeat?

Kevin D. Paulson
Loma Linda, California

The Gospel Sabbath

To the Editors: I very much appreciated Charles Scriven's article, "How to Keep the Sabbath" (Vol. 19, No. 1). His views are akin to mine. Sabbaths have become a special celebration for me to look forward to at the end of each workweek, a day for spiritual rejuvenation as well as a day of rest. This was not always the case. In my younger years there were times when I was made to feel guilty if I did not abide by certain rules and accepted standards of Sabbathkeeping. Sabbath became much more relevant as I matured. Now I resent it when I need to finish a necessary chore on the Sabbath, not out of guilt, but because I want to spend this allotted time in a much more meaningful way.

As a social worker I have a need to get away from human service work on the Sabbath. For me, Sabbath may take the form of worshipping with fellow Christians of like thinking through such creative means as celebrating communion with God at a wildlife reservation, or at a distant retreat by the ocean. After such worship occasions I have always returned with a refreshed spiritual reality.

Whether I spend Sabbath at church, in nature, in an art gallery listening to a concert with friends, or quietly in reading or writing, I am grateful for the opportunity that is mine in experiencing anew the joyous sacredness this special day holds for me.

Ursula L. Hess, M.S.W.
Boston, Massachusetts

To the Editors: The gospel Sabbath as set forth and treated in *Spectrum* (Vol. 19, No. 1) is a desperate attempt to revitalize, not the day, but vital worship; a quality which is greatly lacking in the denomination. The three authors turn cartwheels to imbue the day with some kind of viability in the world of religions.

Actually, Jesus never did set an example of Sabbathkeeping, except for the benefit of the Jewish leaders who

had so loaded the day with trivia that it had lost its original meaning and intent. It was he who was foreshadowed by the day as the Better Rest (the book of Hebrews). That has been completely lost sight of by these great purveyors of religion in *Spectrum*. What was lost to Israel through their leaders is seemingly reenacted by the church leaders in our day.

Spectrum has done more to elevate the Sabbath day as an institution than most of the Adventist media. But the problem, I believe, is not "How to keep the Sabbath," but "who hath required this at your hand?" (Isaiah 1:12).

William Ritz
Santa Cruz, California

To the Editors: I have a great deal of respect for Doctors Weiss and Cox, and I am pleased that the fruits of solid New Testament scholarship are being allowed to make their appearance in the pages of *Spectrum* (Vol. 19, No. 1). I am delighted that form and redaction criticism are being used in defense of the Sabbath. But I wish to question the rather too-facile assumption that grounds both of their contributions, namely that we can without further ado proceed in our explication of the Gospels upon the assumption that the *Sitz im Leben* can be deduced from the final form of the gospel materials. We do not want to follow a viciously circular procedure in which a text is used as a pointer to a *Sitz im Leben* which is then employed to determine the meaning and assess the authenticity of the text; I should think some external criteria better suited to this purpose.

As concrete substantiation for my point I point to Professor C. F. D. Moule's discussion of the relationship between Luke and Acts in *The Phenomenon of the New Testament* and *The Origin of Christology*. By pointing to various facets of Luke's account of Jesus' life, particularly the references to him as "Lord," Moule shows that the understanding of Jesus current after the Resurrection does *not* seem on the whole to have been read back into the Lukan picture of the pre-Resurrection Jesus. I would point to [this] as evidence that some care is necessary in impugning the Gospels as testimonies to the events that spawned faith.

My second point of concern is a recent decision to employ C.E. and B.C.E. in place of A.D. and B.C. I am mystified by the rationale advanced—"respect for our readers whose commitment is to a religion other than the Christian religion." Charity to all men is a signal mark of fidelity to Christ. But I cannot accept that it follows from this that the adoption of a value-neutral dating system is an appropriate expression of such charity. *Spectrum* should exhibit respect for those of its readers who are not Christians, of course. But if the journal really exists to encourage "the discussion of contemporary issues from a *Christian* viewpoint," then it follows that that viewpoint will be genuinely evident, even in so picayune a matter as the expression of dates. For Christian faith is grounded on the assumption that Jesus Christ is the center of history—that

millennia of history prior to his birth had prepared the Eastern Mediterranean to serve as the cradle for the genesis of a movement that would flood the earth with the story of God's incarnation, and that all of subsequent history is to be lived both in the light of his triumph in the Resurrection and in expectation of his reclamation and restoration of the world in his Second Advent. If these beliefs are both central to Christian faith and true to human history, as I believe them to be, then to view world history as pivoting around the life, death, and resurrection of Jesus will be a natural conclusion. The use of B.C.-A.D. dating seems to me an appropriate expression of what I take the essence of Christianity to be—that the fullest revelation of God to humanity is to be found in the Incarnation, the personal presence of God in Jesus of Nazareth, the Second Person of the Holy Trinity incarnate.

Gary Chartier
Cambridge University, England

The Sources and Background of Proverbs

To the Editors: I read with interest the article by Dr. Jerry Gladson, "Taming Historical Criticism" (Vol. 18, No. 4). It is indeed time we should be open to all forms and methods of proof for the authenticity of the biblical record.

I was especially interested in the brief example of the "Wisdom literature" of Amen-em-opet and its similarity to a section of Solomon's proverbs (Proverbs 22:17-24:22) and the comment that this similarity indicated that the ancient Bible writers may have borrowed ideas from other writers of that day.

Though I don't have a particular quarrel with those who would espouse the view that some of the Bible passages could have been influenced by some of the pagan philosophies and writers, there could be another explanation for this one specific similarity. It could be explained by the possibility that this particular supposed "pagan philosophy" was plagiarized from the writing of the "wisest man who ever lived"—Solomon.

One source in my library gives the possible dates of Amen-em-opet as ranging from c. 1,000 B.C. to c. 600 B.C. (*Documents from Old Testament Times*, D. Winton Thomas, editor, 1957). The accepted date for the reign of Solomon is 970 B.C. to 930 B.C.

There are historians within and without our own denomination who feel that the Egyptian dating is erroneous and should be pushed up by at least 600 years.

If this be true then Solomon's wisdom could have been extant for some time prior to Amen-em-opet.

As a denomination that prides itself in belief in the truth

of the Scriptures we should be taking more seriously those historians among us who are coming up with potentially spectacular breakthroughs in the biblical historical criticism that may help dispel the doubt and ridicule that now surrounds the sacred writings.

If the Bible is not true then we all need to recognize that it is only an attempt by a small tribe of people to raise the importance of their own small group in a world of equally important tribes! But if the biblical tradition is true, we should be able to find confirmation by spade and scholarship.

Clifford G. Munce, D.D.S.
Sandpoint, Idaho

Gladson Responds

To the Editors: Dr. Clifford Munce's suggestion that the author of the Egyptian "Instructions of Amen-em-opet" borrowed from Proverbs, rather than the reverse as indicated in my article (p. 28), has been espoused by a minority of scholars since the parallel was first noticed (e.g., W. O. E. Oesterley, "The 'Teaching of Amen-em-opet' and the Old Testament," *Zeitschrift für die Alttestamentliche Wissenschaft* 45 [1927] 9-24; O. Dirotton, "Le Livre des Proverbes et la Sagesse d'Amen-em-opet," *Bibliotheca Ephemeridum Theologiarum Lovaniensium* 12 [1959] 229-241). The strength of the Egyptian dependency theory depends, as Dr. Munce recognizes, on how the book of Proverbs is dated with reference to Amen-em-opet.

Dr. Munce tries to solve this problem by making two critical assumptions: (1) Solomon authored this portion of Proverbs (22: 17-24: 22); and (2) the date of Solomon should be pushed back to a time prior to Amen-em-opet. Regarding the authorship issue, the book of Proverbs does not attribute all the material within it to Solomon, as can be inferred from 30:1; 31:1. Proverbs 22:17 and 24:23, in fact, suggest this material derives from anonymous "wise [men]." Therefore, we may be dealing in Proverbs 22:17ff. with wisdom from sages later than the time of Solomon.

Even assuming Solomic authorship, to push back the date of Solomon as Dr. Munce suggests would create more problems than it solves. It would require virtually the complete redating of all crucial dates in the histories of Israel, Egypt, and much of the ancient Near East in general. To the contrary, the date of Solomon, somewhere between 961-922 B.C.E., seems to be too thoroughly established for this kind of radical revision.

Recently, the Egyptian dependency theory was finally put to rest by the discovery of a new manuscript of Amen-em-opet dating to the 12th or 13th century, if not earlier.

The date of this manuscript now requires we understand the writer of Proverbs as in some way dependent on Amen-em-opet, not the other way around.

Jerry Gladson, Ph.D.
Psychological Studies Institute
Atlanta, Georgia

Miracles Still Happen

To the Editors: Regarding your article "The Moral Danger of Miracles" (Vol. 18, No. 4) by David Larson. I was amazed when he said, "authentic miracles, especially genuine instances of dramatic supernatural healing, are rare."

I can only tell you what he has done in my life. I had lupus and had been on Prednizone for over a year, then I also got shingles. I was in such pain, it was hard to walk, much less climb the stairs. My son and I attended a "Signs and Wonders" seminar to see if these things could really happen in *our time*. All denominations were represented, and the speaker was teaching that whoever believes and prays in faith, God is willing to heal. About five or six people came around me, and quietly prayed that God would heal me. And *he did!* I was completely healed! There was no hero-worship for anyone but God. I did not know those people. They were just ordinary people like you and me, willing to ask God in faith for a miracle; willing to leave the choice up to him.

That's been more than three years ago. Praise God, I have been pain-free since. My doctor couldn't understand,

but finally said he "couldn't argue with success." I praise God daily as I run up and down my stairs. Acts 10:38 tells us Jesus healed them *all—all who were oppressed*. He didn't wait to clean them up first.

Yes, I believe miracles are for our time, and that part of the gospel commission is "Peace be with you; as the Father has sent Me, even so I send you" (John 20:21, RSV).

Norma Zapara
Mission Viejo, California

Faith and Science Are Complementary

To the Editors: As one trained in the social sciences, I am always pleased when I learn of efforts to be systematic, objective, and scientific in approaching the solutions to problems within the church. We need to abandon the parochial idea that some subject areas, such as the social sciences, are naturally opposed to religion/theology—or at best irrelevant. Rather, faith and science each have a role to play in our institutions. One cannot prove or disprove the other; rather, they operate in different spheres and have different bases for their conclusions. However, faith and science *can* complement one another. So it is encouraging when some scientific effort is made to learn more about a reality it can best deal with (i.e., church structure and dynamics).

Thanks for the reports and please give us more.

Dean Riley
Banks, Alabama

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