

Spectrum

The Journal of the Association of Adventist Forums

God and Money

PROFIT OR PROPHET?
CALLED TO COMPASSION
ETHICS IS THE BUSINESS
OF THE LOCAL CHURCH

CAUGHT BEHIND IRAQI LINES

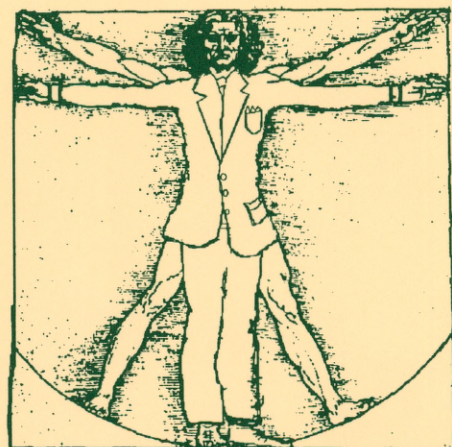
SOUTH AFRICAN CHURCHES
CONDEMN APARTHEID

WHO ARE NORTH AMERICAN
ADVENTISTS?

THE EVOLUTION OF
ADVENTIST CREATIONISM

REVIEWS OF ALDEN THOMPSON'S
Who's Afraid of the Old Testament God?

March 1991
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Spectrum

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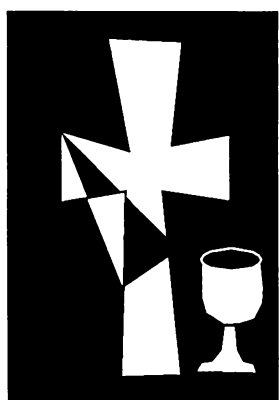
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To The Gulf War Dead

Reporter: "I'm struck by how somber...you seem."

George Bush: "Well, to be very honest with you, I haven't yet felt this wonderful euphoric feeling that many of the American people feel."

—White House Press Conference
End of the war, Saturday, March 2

Thank you, Mr. President. How could anyone be euphoric after ordering the start of a war that the Saudi commanding general has said left 50,000 to 100,000 dead? General Schwarzkopf, on the day before the president's press conference, had called the low number of deaths "miraculous." Only for the allies. God performed no miracles for Iraqi conscripts caught between mine fields and Saddam Hussein's firing squads, unable to surrender, unprotected from allied fighter bombers, incinerated in their trenches and tanks by the thousands upon thousands. After ordering the most intense aerial bombing in the history of humanity, no wonder George Bush could not immediately exult in patriotic fervor. No wonder the President, a churchgoing layman, told the reporter that first Sabbath that he needed "a little more time."

Did Adventists, that first Sabbath after the war, also pause? Were American Adventists as somber as their President? This issue of *Spectrum* not only chronicles the life of an American Adventist missionary in Kuwait under Iraqi occupation, it also reports that an estimated 2,500 American Adventists were in the Gulf War because they voluntarily joined the American armed forces. The vast majority of these Adventists volunteered as combatants, willing to shoot-to-kill.

They reflect an American Adventist membership that seems much less ambivalent than before about the justice of using force to repel aggression. Of course, some Adventist Americans remain opposed

to a war they consider to have been fought over oil, and here and there are Adventists who refuse to participate or condone war under any circumstances. But the majority of American Adventists seems to have reluctantly approved the use of military means to protect the vulnerable communities of the Gulf.

But can any Adventist exult in what happened in the Gulf? How can Adventists celebrate what embarrassed American flyers described as "shooting fish in a barrel," a "turkey shoot"? Some of us have eaten and slept in the homes of fellow Adventists in Iraq. We are an international community of Christians. Whether pacifists or reluctant supporters of this war, can any Adventist wholeheartedly enter into patriotic festivities? Can we hail an American-enforced "new world order," erected on tens of thousands of Iraqi bodies?

The first Sabbath after the war ended, worship in the Sligo Adventist church was never more healing. A Canadian-American pastor and an Arab-American mother of a soldier in the Gulf, alternated in offering the pastoral prayer in English and in Arabic. They remembered all those killed in this war—on both sides. It made me wonder. Our quarrel has never been with the Iraqi people, President Bush has said. If so, when the memorial of the Gulf War is constructed, could it go beyond honoring Americans and their allies who were tortured or killed in action? Could it not also be a memorial to the thousands of unknown Iraqi dead? President Bush's initial instincts were right. Euphoria is not the appropriate response to war. Wars, no matter how justified, are not for celebrations of patriotism. Wars are tragedies, to be remembered in congregational prayers and memorials of stone.

Roy Branson

Caught Behind Iraqi Lines in Kuwait City

A missionary couple share the reality of life on the run in wartime.

by Tom Dybdahl



David Dunn stepped onto the tarmac of Andrews Air Force Base on December 10, 1990, 12 months after first arriving in Kuwait as an Adventist missionary. Two days before, he had been in Kuwait hiding from the Iraqi army. Waiting for Dunn was his wife, Elizabeth, and their two children. They had been allowed to leave occupied Kuwait three months earlier. The following interview was conducted and edited by Tom Dybdahl, an editor at Rodale Press and senior editor of Spectrum.

—The Editors

SPECTRUM: When and how did you decide to go to Kuwait?

DAVID DUNN: Our call to serve in the Middle East came during the summer of 1988. This appointment came, in part, out of planning done by the General Conference Global Strategies Committee. The plan, at first, was to find some way to enter an Islamic country that had no Adventists. Near the end of 1989 I was asked to serve as the Gulf section leader, headquartered in Kuwait.

SPECTRUM: What responsibilities did that include?

D. DUNN: I had three different emphases in my work. One was to pastor the 124-member Kuwait City church. I received a formal residence in Kuwait as a clergyman. That was unusual, because normally that pro-

cedure takes a long time. But in this case, what normally took a couple of months only took a couple of days.

The second emphasis was to be the leader of the Gulf section, which involved all of the countries down along the Arabian Gulf. In all of these countries there are Seventh-day Adventists, but they are not organized, so my task was to go down, find out who was there, who could lead, establish companies, and eventually churches.

The third emphasis was to study Arabic and Islam and to work with the Moslems. My interest was in the last one, but the areas demanding the most attention were the first two.

SPECTRUM: What was your living situation like in Kuwait?

ELIZABETH DUNN: The church in Kuwait City had been able to locate and rent a large, old villa. They had fixed up the ground floor for church and Sabbath school. Our family lived on the second floor. We had one guest room and three good-sized rooms plus a kitchen. The landing we turned into a living-room area. We also had air conditioning, and outside we had a walled-in courtyard.

D. DUNN: At the time when we started in Kuwait, it was one of the most affluent countries in the world. (It had a very high per capita income.) It had Pizza Huts and Baskin-Robbins

What form will Adventism take in the Middle East after the war? David Dunn thinks the Arab world will experience a liberation of policies, both economic and cultural. Adventism will have to run to catch up.

and Safeway shopping centers. Also, Kuwait was a very safe country to be in. You could leave your house unlocked without fear of being robbed. Security was very tight. You couldn't leave the country without clearance.

SPECTRUM: Did you feel restricted in terms of your preaching?

D. DUNN: Yes, there was some anxiety. Not so much from what I was saying. In what we spoke to our own church members—what we did within our walls—we basically had freedom to do what we wanted. Some Adventist members' agendas were different from mine. They were there to earn income and go back to their home countries. This issue became more sensitive when we began to work with non-Adventists. We say that we have churches in the Middle East. In Kuwait we had a transient meeting house where people came, but their focus was not on that congregation, especially in an evangelistic way. They did not want to identify themselves evangelistically. There was a small group of members, converted in the country,

“The Iraqi soldiers were disoriented and thirsty. . . Many didn't have any idea why they were even there. They thought they were on joint maneuvers with the Kuwaitis.”

who were laborers, and who were beginning to show more interest in reaching out evangelistically.

SPECTRUM: From your experience, what was the first indication of the invasion?

E. DUNN: Dave had been traveling the whole month of July. When he returned, to enjoy some privacy as a family, we checked into the Holiday Inn, which is right near the airport. We went to bed and I woke up about 5 or 6 o'clock in the morning and turned on the TV to see what we could find. The headline was, “Kuwait has been invaded.” The walls were so insulated from being near the airport that we hadn't heard a thing. Then we looked out the window and saw convoys of Iraqi tanks going by on their way to Saudi Arabia.

SPECTRUM: Would you have heard more if you had been at your house?

E. DUNN: Yes, because our house was closer to the Gulf, right along the Gulf Road where the Iraqis were lining up their tanks. So David decided around 10 o'clock that he was going to take the car and go see what was going on.

SPECTRUM: Were there checkpoints?

D. DUNN: Yes, but at first not in a formal fashion. There were Iraqi soldiers, but they were disoriented. They were thirsty. They wanted a ride from here to there. So they would flag you down and get in the car with you, and you would take them to their place. They would thank you and you would go on. Many soldiers didn't have any idea why they were even there. They thought they were on joint maneuvers with the Kuwaitis.

E. DUNN: David went to the American Embassy just about every other day to see if there was any reason why we should be worried.

D. DUNN: I drove right down in the very heart of where the fighting had been—the palace and the

Sheraton Hotel. I went down right through town. The Iraqis usually didn't hassle me at all.

SPECTRUM: When you talked to the people at the American Embassy, they didn't seem to feel that you should leave immediately?

D. DUNN: No, they told us to lie low. They told us to remain in the hotel. They didn't have any specific instructions.

E. DUNN: About a week later we decided to leave the hotel. Thursday morning we just packed our bags, and David went down and got the car. The hotel has rooms all around a large opening so you can see down. I could see down to the front door, and as soon as he had the car at the front door, I came down with the suitcases and we just left. We weren't going to risk any confrontations at that point with the hotel management.

D. DUNN: Soldiers had come in by this time and were occupying the top floors of the hotel.

SPECTRUM: At that point had you seen any looting?

D. DUNN: Yes. If anyone made an attempt to resist, he was killed. Shop owners were killed in front of their stores. There was rape. There were hostels of women who worked in the hospitals and hotels. These were broken into and the women raped.

E. DUNN: Most of those killed or raped were not Westerners. Most were Indians, Filipinos, and Arabs.

SPECTRUM: Was this very common?

D. DUNN: I would not say common. It wasn't happening all over the place all the time. By this time—about a week and a half later—an order had come out from the Iraqis that we were to meet at the hotel. I went down to the embassy and tried to get advice from them. They advised us not to go.

SPECTRUM: Why was that?

D. DUNN: Because they seemed to realize that if we did do such a

thing we would end up being sent to Baghdad. And the embassy had lost all touch with those people who had been taken to Baghdad. From that point on, we stayed inside. We had food and water. Our diet was simple but adequate.

E. DUNN: We had a 150-pound bag of rice. We had lentils and flour. Whenever someone came to visit us we had a shopping list made out and we would give them money. They would bring us whatever they could find. So we were pretty well stocked with food and goods and vegetables.

SPECTRUM: Did you go out at all?

E. DUNN: We would go out on the roof, mostly at night.

D. DUNN: There were soldiers on rooftops, but they didn't know we were in our house. We had construction paper pasted on the windows, so no light would come in or out. We kept a very, very low profile.

E. DUNN: When people visited us we didn't know how they were getting through the checkpoints which, at that point, were at both ends of our street. And we didn't know what they were telling the Iraqi soldiers. We were a little nervous that we would be given away. But we never were.

D. DUNN: After a couple of weeks the Kuwaiti resistance had kicked up. For the first two or three weeks the Kuwaitis were kind of expecting that America was going to come galloping in on a white horse and rescue them. And then the reality of the situation dawned—that it was going to drag on—and the Kuwaitis became more active with their resistance. There were regular gun-fights at night.

E. DUNN: The bullets went over our house. You could hear the bullets singing as they went by. There were bullet holes in the window and in the wall. A block away a tank was dug in. There was a cannon on the other side.

SPECTRUM: Mrs. Dunn, you were

able to leave in September?

E. DUNN: Saddam Hussein decided for some reason that he would let the Western women and children out. The British embassy came through with a bus convoy. The American embassy advice was, if you have a way to go, go. It would be just that much safer for David. So we debated and finally decided to go.

We left about 7 a.m., the first Tuesday in September. We got to Baghdad around midnight, and then spent two more hours on our bus. We drove around Baghdad before finding a hotel to put all 350 of us in, Wednesday morning. After we slept a little bit, we contacted the American embassy. They said there was a flight that afternoon, but we missed it by 15 minutes. The next day we got a flight to Turkey. On the runway we changed from the Iraqi plane and went on to a French-Canadian flight. They proceeded to douse us all in champagne and fly us to England.

SPECTRUM: During the day and a half you were in Baghdad, did it seem like a place under siege?

E. DUNN: In Baghdad I called the Adventist pastor. He came over with his wife, picked us up, brought us to the church, and fed us breakfast. He apologized for the state of the bread—very hard and very tough. He had had to wait in line longer than usual to get the bread. He also said there was no heat in Baghdad.

SPECTRUM: Basically there was food everywhere in Iraq?

E. DUNN: In Kuwait we had seen trucks loaded with household and office supplies heading for Baghdad. That is what I saw in the street corners in Baghdad—all this stuff for sale. In fact, the Adventist pastor and his family had been out shopping that morning for things from Kuwait.

SPECTRUM: So, Pastor Dunn, you were left behind in September. What happened after that?

D. DUNN: The next day, another

American moved in to share the space with me. Our warden system linked me up with another person who was alone, living right next to the Gulf Road where most of the action was. So he moved to where I was. We kept our visibility down. Every time one of our great Western celebrities came over to Baghdad and got a handful of hostages, the Iraqis compensated by grabbing more of us in the next 24 hours. One morning about 5 o'clock, across the street from us, 20 police cars and trucks full of troops sealed off the whole area and searched for Westerners. We watched from my house as the Iraqis rounded up 12 foreigners. I could see all of this happening. On my side of the highway there was more random looting. Another day a census was taken by the Iraqis, going on both sides of the highway, but they never stopped at my door.

SPECTRUM: Were you in any danger?

D. DUNN: Yes, some of my friends were captured and used as human shields. One was put in an ammunition factory. One fellow did not see the light of day for more than three months. Some people had very little to eat, but other people had everything they needed. I thought it was



better to stay in hiding because there were certain things you could control. You had your own food, your own resources. And in the case of an invasion, the likelihood was that Kuwait would be safer than Iraq.

SPECTRUM: As time passed, was there a growing sense that you needed to do something?

D. DUNN: Yes. By November 21 I hadn't been out of my house for three months. Then some British people who were four houses down from me invited me to their home for Thanksgiving dinner. I was alone and there were three of them. Rather than become vulnerable in the light of day, I went on Wednesday evening. Thursday morning there was a big gun battle in the street in front of our houses and, of course, we went into hiding.

All of us in hiding had developed secret places. We had false walls built up. We had sewage manholes that we would hide in, or air conditioning ducts. When the shoot-

The Iraqis went to Kuwaiti homes randomly in the early morning hours, yanked people out, and shot them in cold blood—five Kuwaitis for every Iraqi soldier who was killed.

ing would go off, we would hide, because usually after that there would be house-to-house searches. After things had been quiet for a couple of hours, we came out, prepared our meal, and had a lovely day.

When it became dark again, I returned Thanksgiving night to my home and found that the only day that I had left my apartment the soldiers had come and taken anything of value, including all my personal documents. Probably what happened was that some Iraqi soldiers happened to jump over the wall for protection in the gun battle, and then realized that they had hit a jackpot. They took what they could carry and came back and trashed the place.

SPECTRUM: Did they take the food as well?

D. DUNN: Some of the food. Not the very heavy items. I took a small bag of clothes and slowly made my way back to my friend's house. The next day the Kuwaiti resistance relocated me in another flat that had already been trashed, so the likelihood of the Iraqis returning was pretty slim.

SPECTRUM: When you went out, you went at night. Did you just walk out in the street?

D. DUNN: I did wander out in the street quite boldly. I had been making plans to escape as an Indian, so I had already dyed my hair and changed the color of my skin. I had grown a mustache. The British were much bolder than the Americans. Of course, there were a lot more British living in Kuwait, so there were 400 British hostages and only 120 Americans.

SPECTRUM: It doesn't seem as though the Iraqis were really desperate to find all the foreigners.

D. DUNN: They did house-to-house searches in selected areas. Even then they were careless. It was almost as if they wanted us to escape. One American didn't have

time to find his secret hiding place, so he slipped around the bathroom door. He was about 6'4" and weighed about 220 pounds. The soldier opened the door. He was standing behind it. His toes were coming out from under the door and the Iraqi soldier just looked and said, "No one is in here." And he walked right on by.

Another time, there were three Americans in a flat. They had been pointed out. The Iraqi soldiers said, "OK, get your things." Two of the guys were living in one bedroom and another guy was living in the other. So the two guys went into their room. One guy crawled under the bed before the soldier entered. The second guy, walking around the room packing his things, sang a song: "Your feet are sticking out from under the bed." Then when he moved and his arm went out, "Your arm is sticking out." And all this time the Iraqi soldier was standing there with his gun, nonchalantly touching things here and there.

One American lived in his air conditioning duct for 23 days. He was a man who was involved with the Hawk missile system. He had been involved with the military on the morning of the invasion and had been involved in shooting down aircraft. He had his small dog with him. The little dog was usually a yappy thing, but it didn't let out a peep for 23 days. The man found six cases of wine and he and the dog drank themselves into oblivion.

SPECTRUM: After this Thanksgiving incident, you said that a Kuwaiti group helped you find a place. What group was that? Was there an organized resistance?

D. DUNN: Yes, in the area where I was living, the Kuwaitis killed a couple of Iraqi soldiers. The Iraqis then went to the Kuwaiti homes randomly in the early hours of the morning, yanked people out of their homes, and shot them in cold

blood—five Kuwaitis for every Iraqi soldier who was killed.

SPECTRUM: If they had found Westerners, would they have killed them?

D. DUNN: I myself did not hear of such cases. Once, they followed a Syrian-Kuwaiti who was involved in the resistance in helping to relocate Americans. The Iraqi soldiers then came with the Syrian-Kuwaiti into the American's apartment and put a gun to the Syrian-Kuwaiti's head and asked the American, "Do you want me to kill him now or later?" Later, they took the American away and we attempted to find this Syrian-Kuwaiti. He had been killed. Anyone who was involved in hiding Westerners or providing us food was killed.

SPECTRUM: By this time, were you thinking more about other ways to get out?

D. DUNN: Yes. We were collecting things for desert travel. Other people had purchased boats and

were making contacts with the Iraqi soldiers who were positioned along the coast. They hoped to buy them off and arrange something so that perhaps a dozen of us could get out by boat.

SPECTRUM: But then what happened?

D. DUNN: On Thursday, Hussein said we would be allowed to leave. Saturday, we got word from the embassy that it was OK to go out on the street. They had assurances from Iraqi forces that we would not be harassed. We started popping out from almost everywhere. We just felt so good to be free. We drove into the city. Their checkpoints didn't know what to do with us Westerners. They looked shocked.

SPECTRUM: When did you leave?

D. DUNN: At 2:30 in the afternoon we left Kuwait City and flew into Baghdad. When we finally boarded another plane, around 8:30 that evening, it turned out to be another Iraqi flight. We hung an American

flag at the front of our cabin. Even the Iraqi stewardesses and pilot got caught up in the spirit. They were very, very hospitable.

SPECTRUM: Looking back, how does this experience seem?

D. DUNN: When you are in the midst of the crisis and it is terrible, your mind blocks out the horror. It is the anxiety of the unknown that is strange. On the other hand, I felt God had called me there. I kept thinking that I had not accomplished my mission there. I never gave up hope to the extent that I said, "Well, this is finished." God had allowed my family to leave safely and had protected me. I had to learn to get along with myself. That was really hard.

E. DUNN: You gain confidence that you are in God's hands, that you are doing the right thing and you don't have to worry. When I would get uptight, or if I would start saying, "We really don't know what is going to happen," the boys would say,

Adventists in the Gulf

In Iraq

Dunn says that, as of January 16, 1991, the approximately 250 Adventists in Iraq, and their two church buildings, were unharmed by allied bombing. There are two congregations—one in Baghdad and one in the northern city of Mosul. For 50 years, up to the present, the Hasso family has led the Adventist church in Iraq. From Kurdish roots around Mosul in the north, the family continues to be among Iraq's most prominent retail merchants, particularly in Baghdad. They provided much of the financial support for establishing Middle East College in Beirut, Lebanon. Members of the family, and their in-laws, have also been denominational leaders throughout the Middle East.

Among the Allied Forces

The Defense Department estimates that one-half of one percent of all U.S. military personnel are Seventh-day Adventists. Based on this figure, the General Conference Adventist Chaplaincy Ministry assumes between 2,000 and 2,500 of the 500,000 U.S. troops in the Gulf War were Adventists. Of course, the United States now has a completely voluntary armed forces, so these Adventists chose to join the American military. It is possible to volunteer for non-combatant roles in the U.S. military, such as careers in health care, but there is a long waiting list for these jobs. Conversely, volunteers declaring that they are willing to serve in combat receive cash bonuses that sometimes

reach \$9,000. One Adventist military chaplain estimates that 90 percent of the Adventists in the U.S. military—including, presumably, those in the Gulf—are combatants bearing arms.

The Chaplaincy Ministries says that 16 of the 47 Adventist chaplains in the U.S. military, by February 16, were on assignment in the Gulf. They serve Christians of any denomination in all services—the Air Force and Army in Saudi Arabia, and the Navy (including the Marine Corps) on board ships in the Gulf. The number of Adventist chaplains serving in the U.S. military is proportionally higher than the percentage of Adventists in either the U.S. military or the American population.

"Well, Mommy, what is wrong? Jesus is with Daddy." Their faith was, of course, much greater than mine.

D. DUNN: I did think God's timing was kind of bad. I was ready a lot sooner than He was. When Thanksgiving went by, that was hard. And then I didn't even anticipate Christmas. I said, "I am not going to set myself up for that."

SPECTRUM: What do you think the implications of this event are for the Gulf area?

D. DUNN: The Arab world is rapidly changing. I see Kuwait coming out of this probably more open and more democratic. They will experiment with democracy, and it will be at the cutting edge of the new Arabic identity. There will be liberation of policies, both economically and culturally.

SPECTRUM: Do you think that, in a way, this crisis really could have a positive effect on the future of the Adventist Church?

D. DUNN: Yes. I think our biggest problem in the Gulf and in the Middle East is the status quo that has been maintained for the past 100 years by our church. At the beginning of the 1900s there was a much different Middle East than what you

have today. Twenty-five or 40 years ago the essence of Kuwait was camels and tents. Now, Kuwait City is one of the most advanced cities in the world.

But we have been very slow to attempt new methods or to fine-tune old methods to meet local needs. We have tended to orient ourselves toward larger institutions, rather than meeting the people at their level, one-on-one. We have become dependent on machinery. I think we need to turn to a style of missions where an individual Adventist—maybe a lay person—moves into a community, meets some of the needs of the community, identifies with people where they are.



Adventist colleges, at least when I was around them, didn't give much direction in that regard, saying, "Well, we are going to need five Adventist laymen in the Gulf, or Tibet, or Albania." I would suggest that young people plan their careers with missions in mind. There are many very high-paying, very interesting, exotic, exciting, adventurous jobs in the Middle East. Adventists in those jobs would have an impact on the mission of our church, plus be personally and professionally rewarded.

Within the Seventh-day Adventist Church, rather than looking ahead to meet the needs and the situations that we are facing now, a lot of energy is being spent on trying to re-create some sentimental emotion of what we had at one time. I am not saying that I am on a different course than the leadership. When we get together and talk these things out, we are in unity. But when we get out into the field, there's such a gap between what's been said and what is happening.

The Seventh-day Adventist Church is a church that is based upon missions. We get our lifeblood from missions. That's why I think some changes need to be made.

South African Churches Call Apartheid Sin

An historic conference draws South African Adventism into an ecumenical arena.

by Eric C. Webster



Eric C. Webster is the director of the Voice of Prophecy in South Africa. He received an M.Div. from the SDA Theological Seminary at Andrews University and his Ph.D. from Stellenbosch, South Africa's most distinguished Afrikaans university.

A month after I represented the South African Union at the historic national churches' conference held in Rustenburg, November 5-9, 1990, I reported to the union executive committee. I painted a brief verbal picture of the conference and read the entire Rustenburg Declaration. The executive committee, representing white, colored, and Indian Adventists in South Africa, sensed that a significant document was in their hands, but did not take time to critically analyze it. The document was not accepted, merely noted. However, a committee has been appointed to explore the steps necessary to open negotiations between the black and white unions in South Africa to ensure a racially united witness of the Seventh-day Adventist churches.

I was not the only Adventist delegate to the Rustenburg Conference. There I met David T. Bandla, ministerial director of the Trans-Orange Conference, who represented the Southern Union Mission, comprised of black Seventh-day Adventists in South Africa. I invited Pastor Bandla to share my room during the conference, and we had the opportunity to talk and pray together. As we discussed the proceedings, it became clear that he identified with the basic direction of the conference.

I also had the opportunity of meeting church leaders across a wide spectrum of South African church life. On the two-hour minibus ride from Johannesburg, I sat next to Rev. Michael Nuttal, Anglican bishop of Natal. We shared not only personal interests, but also views on church life, doctrine, and practice. Also in the minibus, I met Michael Cassidy, an Anglican evangelical layman, and author of the best-seller *The Passing Summer*. Cassidy proved to be one of the main architects of not only the Rustenburg Conference, but also its Declaration.

The opening worship service was conducted by Anglican Archbishop Desmond Tutu of Cape Town. It is strange how one's own perspective often colors one's perceptions of people. To many middle-of-the-road, white South Africans, Desmond Tutu appears to be an instigator of instability, especially with his pro-sanctions stance. But as I listened to him again, and heard him speak of the God of surprises, I realized that when you take time to listen to another man's heartbeat, feel his pain, and share his dreams, you know there is another side.

Especially impressive was his commentary on the possibility of our dreaming dreams and seeing visions:

Visions of a land whose people are knit as one. Visions of a land that is repentant, that is forgiven and forgiving. Visions of a land where justice will flow like a river. Visions of a land where we will discover that we were created for fellowship, for togetherness, for love, for joy,

for peace, for reconciliation, for justice, for goodness, for compassion, for laughter, for caring, or for sharing. Visions of a land where we will know that we were made for family, since we have a God whom we address as "Our Father." During the conference I had

opportunity to chat with Desmond Tutu. When he discovered I was a Seventh-day Adventist, he indicated that when he was General Secretary of the South African Council of Churches, his secretary was a Seventh-day Adventist, Tembe Sekgaphane (see "Bleeding Silently—Adventists in South Africa," by Roy Branson, *Spectrum*, Vol. 17, No. 2).

Voices of Conscience

CONFESSION

I confess before you and before the Lord, not only my own sin and guilt, and my personal responsibility and structural wrongs that have been done to many of you and the results of which you and our country are still suffering from, but vicariously, I dare also to do that in the name of the NGK of which I am a member, and for the Afrikaaner people as a whole.

I have the liberty to do just that, because the NGK at its latest synod has declared apartheid a sin and confessed its own guilt and negligence in not warning against it and distancing itself from it long ago.

—*Professor Willie Jonker, University of Stellenbosch theologian, at the National Conference of Churches.*

RESPONSES TO PROFESSOR WILLIE JONKER'S CONFESSION

Archbishop Desmond Tutu

Professor Jonker made a statement that certainly touched me, and I think touched others of us when in public he made a confession and asked to be forgiven. And I believe that I certainly stand under pressure of God's Holy Spirit to say as I have said in my sermon, when that confession is made, then those of us who have been wronged must say "We forgive you." And that together we may move to the reconstruction of our land. It is not cheaply made and the response is not cheaply made.

Dr. Pieter Potgieter, Moderator of the Dutch Reformed Church

Mr. Chairman, thank you for granting our request that we may have the opportunity of making a short statement this morning.

It became clear to us that there was at least some doubt in conference on the official position of the NGK regarding the confession of guilt by

Professor Jonker in his paper yesterday morning.

The delegates of the NG Kerk want to state unambiguously that we fully identify ourselves with the statement of Professor Jonker on the position of this church. He has in fact precisely reiterated the decision of our General Synod in Bloemfontein two weeks ago.

We would like to see this decision of Synod as the basis of reconciliation with all people and all churches.

The issue of restitution after confession has also been raised. From the Minutes of our Synod it will be clear that we did embark on a process of restitution, both in our relationship to our own family of NG churches and to South African society in general. We could for instance refer to the adoption of the Declaration of Christian principles by Synod which includes a Bill of Human Rights.

Archbishop Desmond Tutu

I heard people say that I had no mandate in a sense to have accepted a confession on behalf of anybody except as it were myself and I believe that it is right for people to say so. It is the height of presumption for me to have suggested that I was speaking on behalf of anybody in a sense, though I need also to say that I have been ministered to by very many people in my life and I want to give thanks to God for that.

Malusi Mpumlwana stood up here to tell you about his experiences of detention and torture. When I was General Secretary of the South African Council of Churches, Malusi Mpumlwana came to Johannesburg on one occasion. He has said here that he had difficulty forgiving, but I want to tell you that on that occasion he said, "You know Father, when they torture you, you look on them and you say, 'By the way, these are God's children,'" and he said, "and you know they need you," meaning himself, to

In the second session of Monday afternoon, the co-chairman of the conference, the Rev. Dr. Frank Chikane, presented his insightful paper, entitled "Understanding the South African Reality." He suggested that, in South Africa, apartheid had built two worlds, written two histories, and fashioned two gods.

Throughout the conference I

was impressed by Frank Chikane's Christian spirit. This was especially significant to me in light of some of his past experiences. While he was in prison, he was tortured by a white official who belonged to the same church as he did, the Apostolic Faith Mission. The prison official believed that he was doing God's will as he administered this "justice."

The highlight of the conference came on Tuesday morning when the church leader I knew best, Professor Willie Jonker, a leading Dutch Reformed theologian from Stellenbosch University, made his spontaneous confession regarding apartheid at the end of his paper, "Obstacles to a United Witness."

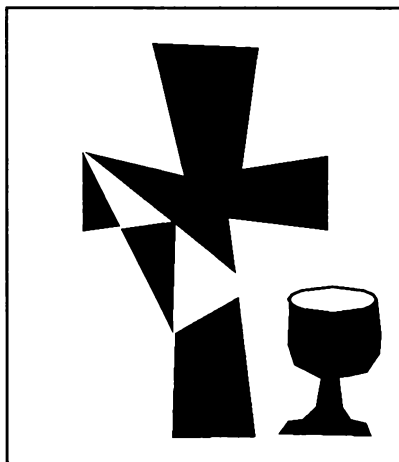
I received my doctorate from

help them recover the humanity they are losing. And he spoke out of that kind of pain, and I listened to him as a young person, ministering to me of the meaning of forgiveness.

Malusi was at a funeral in King William's Town and they found someone they suspected to be a police informer. Malusi called on a number of us to please come, because they were going to kill that man. Malusi and others held hands to ward off people who were angry. The man who was going to be killed had not even confessed, but Malusi took his life in his hands as he stood against that crowd.

I was part of a South African Council of Churches delegation when we went to Mahumba, a village which was being demolished and the people were going to be uprooted. The church leaders went to Mahumba to pray with the people before their removal. And as we prayed in the rain at about midnight, one of the old men in the village whose home was about to be demolished, whose schools had already been demolished, stood up and prayed a prayer that I will never understand. The man said, "Thank you, God, for loving us." I have never understood that prayer.

And then I have been with men like Walter Sisulu and others who have been in jail for 25 to 27 years for having the audacity to say they are human and they come out of that experience and they have an incredible capacity to love. They have no bitterness, no longing for revenge, but a deep commitment to renew South



Africa. And I am humbled as I stand in front of such people. And so dear friends, I think I am convicted by the Holy Spirit of God and by the gospel of our Lord and Savior Jesus Christ.

There are no guarantees of grace. When Jesus Christ looked at Zaccheus, he had not guaranteed that Zaccheus would respond to the grace of his forgiveness and love. We are people of grace who have to have the vulnerability of our Lord and Savior Jesus Christ on the cross. Jesus Christ, in accepting Zaccheus, released Zaccheus so that Zaccheus could then say, "I will make restitution."

God has brought us to this moment, and I just want to say to you, I am deeply humbled, and I speak only for myself. I cannot, when someone says, "Forgive me," say, "I do not." For I cannot pray the prayer that we prayed, "Forgive as we forgive." Our brothers in the NG Church came to me and said, "It is going to be up to us to show the genuineness of what we have said, in actions."

But my church has to confess too. My church has to confess its racism. I have to confess as a black person. How many times have I treated others in my own community as if they were less than the children of God? What is my share in our common sin? And I just pray that all of us will know that we are being led by a gracious God, the God of grace, and that we will see God putting us at the start of wonderful things for this land. Pray God that we will respond to your grace graciously.

Stellenbosch. Professor Jonker was my mentor during the five years of my doctoral program in apologetics and ethics, and the supervisor of my doctoral dissertation, "A Critical Analysis of Seventh-day Adventist Christology." During that time and since, we have regularly met at meetings of the Dogmatic Society. I had always known him as an honest and sincere Christian scholar.

Immediately after Professor Jonker's confession, Archbishop Desmond Tutu arose and responded by extending forgiveness. During the remainder of the day there was much private discussion as to whether these two men had acted in their personal capacities or whether they had the right to act on behalf of others. That night, the official delegation of four from the Dutch Reformed Church met with Professor Jonker and Johan Hoyno.

The next morning, Dr. Pieter Potgieter, moderator of the Dutch Reformed Church in South Africa, made a statement identifying the Dutch Reformed delegates with the statement of confession made by Professor Jonker the previous day. They said it was in harmony with the decision of the General Synod of their church, made two weeks earlier in Bloemfontein.

At the conclusion of this statement, Archbishop Desmond Tutu again arose and gave an extended clarification of his previous brief statement which, no doubt, will become a classic in the field of Christian forgiveness and tolerance.

Much of our time at the conference was taken up in small group discussions. I belonged to a group of about 10 who were a good sample of the conference mix in terms of race and denomination. Our chairman was a Methodist minister; there was a black member who had felt the hand of the "system"; a white theologian from one of our universities, well-known for his anti-

apartheid and antigovernment views; and Dr. Pieter Potgieter, moderator of the white Dutch Reformed Church, who had now become the focal point of drama.

By Wednesday the conference decided that it should produce some kind of united declaration by the end of the session. A draft committee was therefore appointed, and began work. On Thursday morning the first draft was presented to delegates, and our small groups began discussing the document. Thursday afternoon and evening the full plenary session gave consideration to suggestions from the small groups.

I found myself asking many questions. I wondered what I would do if the conference was asked to vote on the final declaration, or if we would be requested to sign it. To what extent could I commit the South African Union Conference to the declaration? Should I feel chagrined to find myself in sympathy with the feeling of the Dutch Reformed delegation? While standing firm in their denunciation of apartheid as a sin, they became disturbed at the trend toward phrasing the declaration in terms that they felt were too radical.

By Thursday evening I had overcome some of my hesitations. That night and Friday morning I spoke in the plenary session, appealing for moderation in the wording of the declaration. This was probably not a popular thing to do.

Considering the delegates present, I would place myself in the center as a moderate. A few were so far to the right that they considered the whole conference a waste of time. This small minority has, since its close, vigorously opposed the entire conference. Many delegates were to my left, and a smaller group could have been even farther to the left.

By Thursday night the first draft had been considered, and the draft-

ing committee worked right through the night to present the second draft early Friday morning. The entire morning was spent in going through this paper, paragraph by paragraph, in plenary session.

By noon the arduous but challenging task was completed. The document was not put to the vote, neither was there any call for signatures. It was simply taken for granted that after all the discussion and agreement, paragraph by paragraph, the document had been accepted by consensus. It was also understood that delegates would take this declaration back to their respective churches for study and adoption.

At noon on Friday, November 10, the second draft was placed in the hands of the editorial committee for final revision. Just after lunch at 2:00 p.m., as delegates were leaving, the Rustenburg Declaration was placed in their hands.

One month after the Rustenburg Conference, the South African Union Conference session met. I attended as a member of the union executive committee. It was interesting that Union President James Bradfield's opening address focused on human relations and church unity. He raised the question of whether the present racial divisions in the church structure in South Africa were in harmony with God's will for the church.

The theme of church unity proved to be a particular burden on the hearts of delegates from the Good Hope Conference, comprised of colored Adventists in the Cape Town area. Through their insistence, the union session soon found itself discussing church unity.

To the credit of the delegates, they unanimously adopted the General Conference policy on human relations. A further action was taken requesting the South African Union Executive Committee to appoint a committee to implement this world church policy.

It was after the union session that I reported to the union executive committee. The reaction to my report was mixed. Some members even expressed the view that Adventists should not attend such gatherings in the future, as they were too ecumenical. I reminded those present that the church of Christ had been at work at Rustenburg. The Christian church does not consist of only Seventh-day Adventists. I

pointed out that our own teaching of the fundamental beliefs in Chapter 11 of *Seventh-day Adventists Believe*. . . . defines the church as "the community of believers who confess Jesus Christ as Lord and Savior." Chapter 12 then deals with the remnant who have been entrusted with a special reformatory message to the world and to the whole church.

The Rustenburg Conference sought to grapple with the thorny

socio-political problem of apartheid. Many of us had hoped that such issues could be divorced from the church and confined to the political arena. However, we discover that the roots of apartheid are intertwined with our moral and religious lives. Some white Seventh-day Adventists may regard the declaration as too political and radical, but its basic message has thrust our society forward on the road to reconciliation.

The Rustenburg Declaration

PREAMBLE

We, 230 representatives [This includes 26 overseas visitors who came as observers only.] of approximately 100 Christian denominations, church associations and interdenominational agencies participating in the National Conference of Church Leaders in South Africa, have come together in Rustenburg in the belief that it is under the authority of God's Word and the guidance of the Holy Spirit. We have been convinced anew of God's amazing grace by the way in which, despite our wide variety of backgrounds, we have begun to find one another and to discover a broad consensus through worship, prayer, confrontation, confession and costly forgiveness. We have sought a spirit of patience, mutual care and openness as we have tried to discern the mind of Christ and have often been surprised how our views on many issues have converged. Some of us are not in full accord with everything said in this conference, but on this we are all agreed, namely the unequivocal rejection of apartheid as a sin. We are resolved to press forward in fellowship and consultation towards a common mind and programme of action.

Coming from diverse Christian traditions, histories, political persuasions and cultural backgrounds, we engaged amidst joy and pain, love and suspicion,

in a process of soul-searching and wrestling with the theological and socio-political complexities of our country. In the process, we had a strong sense that God was at work among us. We became aware that He was surprising us by His grace which cut through our fears and apprehension. We give praise to this liberating God who is forever faithful in visiting His people in their hour of need.

1. CONTEXT

1.1 The Conference has met at a critical time of transition in our country. We thank God that we are already in a period of gestation with the hope of a democratic, peaceful and just dispensation emerging from our nation. Yet many people are continuing to suffer immensely under ongoing structures of injustice. Recent months have also seen the upsurge of violence in many areas and much brutalizing of innocent people. There is also extensive alienation among young blacks and a seemingly interminable crisis in black education. Unemployment has reached alarming proportions. The crisis in our land has also been aggravated by grossly inadequate housing in the black community. All this is leading to the social and economic disintegration of our society.

1.2 We believe, however, that we stand on the threshold of new things. There appears to be the possibility of a

new dispensation and the promise of reconciliation between South Africans as some of our black and white leaders prepare to negotiate together for a new and liberated nation of equity and justice. In this context Christians are called to be a sign of hope from God, and to share vision of a new society which we are prepared to strive for, and if needs be, to suffer for.

1.3 We acknowledge that this hope will elude us unless we can break completely with the past. Accordingly we make the following confession.

2. CONFESSION

2.1 While in this document we focus attention on apartheid, we recognise that there are many other sins in our society which call for repentance.

2.2 As representatives of the Christian Church in South Africa, we recognize that the South African situation owes much to the context of western colonialism, to the stifling of conscience by inherited social attitudes which blind communities to the wrong they inflict and to a weakness common to the world-wide church in dealing with social evil. Now, however, we confess our own sin and acknowledge our part in the heretical policy of apartheid which has led to such extreme suffering for so many in our land. We denounce apartheid in its intention, its implementation and its

consequences as an evil policy. The practice and defence of apartheid as though it were biblical and theologically legitimated is an act of disobedience to God, a denial of the Gospel of Jesus Christ and a sin against our unity in the Holy Spirit.

2.3 We remember with sorrow the victims of apartheid who have suffered and continue to suffer humiliation, dispossession and death. We pay tribute to those who have stood resolutely for justice and cared for the oppressed.

2.4 We know that without genuine repentance and practical restitution we do not appropriate God's forgiveness and that without justice true reconciliation between people is impossible. We also know that this process must begin with a penitent Church.

2.5 We therefore confess that we have in different ways practised, supported, permitted or refused to resist apartheid.

2.5.1 Some of us actively misused the Bible to justify apartheid, leading many to believe that it had the sanction of God. Later, we insisted that its motives were good even though its effects were evil. Our slowness to denounce apartheid as sin encouraged the Government to retain it.

2.5.2 Some of us ignored apartheid's evil, spiritualising the Gospel by preaching the sufficiency of individual salvation without social transformation. We adopted an allegedly neutral stance which in fact resulted in complicity with apartheid. We were often silent when our sisters and brothers were suffering persecution.

2.5.3 Some of us were blind in condemning apartheid but timid in resisting it. Some churches failed to give effective support to courageous individuals at the forefront of protest against evil. We spoke out for justice but our own church structures continued to oppress. We blamed other churches and were blind to our own inconsistencies.

2.6 Those of us who have perpetuated and benefitted from apartheid are guilty of a colonial arrogance toward black culture. We have allowed State institutions to do our sinning for us. In our desire to preserve the Church we

have sometimes ceased to be the Church. We have often been more influenced by our ideologies than by Christ's Gospel. We have continued to move in separate worlds while claiming to be one Body. We have insulated ourselves from the pain of black Christians. By failing sufficiently to challenge the violence of apartheid and its enforcement, we have permitted a culture of violence in which our people believe that force is the only way to deal with any dispute. Human life has become cheap. By our faltering witness we have allowed families to be broken, children to go uneducated and millions of people to be denied work. We have erected economic systems based on race. By our disunity and disrespect for other people's beliefs and opinions we have encouraged a fragmented and intolerant society. Most of all, we have been unwilling to suffer, loving our comfort more than God's justice and clinging to our privilege rather than binding ourselves to the poor and oppressed of our land.

2.7 Those of us who are the victims of apartheid acknowledge our own contribution to the failure of the Church. While colonialism and oppression have damaged our self-esteem and eroded the fibres of "ubuntu" (humanness) which held our communities together, we acknowledge that many of us have responded with timidity and fear, failing to challenge our oppression. Instead we have acquiesced in it and accepted an inferior status. Some of us have become willing instruments of the repressive state machinery. Others have reacted to oppression with a desire for revenge. Many of us who have achieved privilege have exploited others. An indifference to suffering has crept into our communities, often leading to ostracism of those who have stood courageously for justice and truth. Some of us have failed to be instruments of peace in a situation of growing intolerance of ideological differences. Others of us have also neglected our calling to contribute to the theological renewal of the Church.

2.8 Those of us who are male confess that we have often disregarded the human dignity of women and ignored the sexism of many of our Church, social, political, economic and family structures. By limiting the role and ministry of women—as was reflected in this Conference—we have impoverished the Church. We have been insensitive to the double oppression suffered by black

women under sexism and apartheid.

2.9 We confess that we have prevented youth from full participation in the life of the Church and have ignored the issues facing youth. We acknowledge with sorrow that apartheid has brutalised young people and turned youth against youth in conflict.

2.10 Therefore in these and other ways, all the representatives at this Conference confess that we have often let the world rather than the Gospel mould us and we have served our selfish interests rather than Christ.

2.11 With a broken and contrite spirit we ask the forgiveness of God and of our fellow South Africans. We call upon members of our Churches to make this confession their own. We call upon the Government of South Africa to join us in a public confession of guilt and a statement of repentance for wrongs perpetrated over the years.

3. DECLARATION

3.1 To the Church of Jesus Christ in South Africa we address an appeal to adopt our confession and pledge itself to restitution. We call for an end to racial disparities in clergy remuneration; to deploy clergy without regard to colour or social status; and to end all discrimination within the Church on the basis of sex or race. We call on Church leaders to carry the confessions and commitments of this Declaration into the life of every congregation in the country.

3.2 To the Nation we declare the compelling necessity for all to renounce and turn from personal, economic, social and political sin, most especially the sin of racism in both our souls and our structures. We call every South African to be positively involved in nation-building.

3.3 To Political Leaders, we express appreciation for the progress made thus far and we address an appeal that you meet urgently to negotiate a new and just order for our country. We call on the Government to repeal as a matter of urgency all apartheid laws, such as the Land Act and the Group Areas, Population Registration, Homelands, Black Local Authorities, Black Education and Internal Security Acts. We also call for the granting of unconditional indemnity

to political exiles, the immediate release of all political prisoners and for the return of property confiscated from previously banned organisations. We assure all leaders of our prayers in these historic and demanding tasks.

3.4 To the World-Wide Church we declare gratitude for loving care, confrontation, prayer, support and solidarity over many years. We ask you all to continue to stand with us.

4. AFFIRMATION

We affirm and highlight the following:

4.1 Justice

4.1.1 The Bible reveals God as a God of compassionate love who has a special care for the sinner, the down-trodden, the poor and all who suffer injustice. Obedience to Christ therefore requires that we develop an economic system based on justice, compassion and co-responsibility, so that those in need benefit more than those who have more than they need. More equitable wealth distribution must go hand in hand with economic growth.

4.1.2 After decades of oppression, the removal of discriminatory laws will have to be accompanied by affirmative acts of restitution in the fields of health care, psychological healing, education, housing, unemployment, economic infrastructure, and especially land ownership. For many years, greed has led to the taking of land from the poor and weak. Both Church and State must address the issue of restoring land to dispossessed people.

4.2 Church and State

4.2.1 In the past we have often forfeited our right to address the State by our own complicity in racism, economic and other injustice and the denial of human rights. We also recognise that in our country the State has often co-opted the Church. The Church has often attempted to seek protection for its own vested interests from the State. Our history compromises our credibility in addressing Church-State issues.

4.2.2 We therefore commit ourselves to the struggle for a just, democratic, non-racial and non-sexist South

Africa so that our witness may carry greater credibility when we address Church-State relations in the new dispensation.

4.2.3 Our highest loyalty as Christians is always to God. The State is always under God, its power is limited and it is a servant for good, firstly to God and then impartially to all the people it represents. We therefore ask that the separation of Church and State, the necessity for the freedom to believe, practise and propagate religion, and freedom of association be guaranteed equally to all.

4.2.4 On the basis of biblical and ethical values, we call upon those negotiating a new South African constitution to respect the following principles in the Constitution:

4.2.4.1 The preciousness and value of human life created in the image of God.

4.2.4.2 The exclusion of all racial, gender, class and religious discrimination of justice.

4.2.4.3 The acceptance of the Rule of Law under an independent judiciary.

4.2.4.4 The entrenchment of a Bill of Rights subject to the judiciary alone, noting the Christian conviction that basic human rights are God-given and not therefore conferred or removable by any State.

4.2.4.5 The establishment of a democratic elective process based on one-person, one-vote on a common voters roll, in a multiparty democracy in a unitary State.

4.2.4.6 The sincere commitment to employment, housing, education, health and welfare for all South Africans.

4.2.4.7 That the power of the security machinery of State, including the police, be limited for the protection of the population.

4.2.4.8 The embodiment of the right of individuals or religious groups to preserve and protect the moral values that affect marriage, family life and particularly moral norms. We express particular concern for the protection of children from abuse. Protection should also be available to all religious groups in

terms of their life and world view.

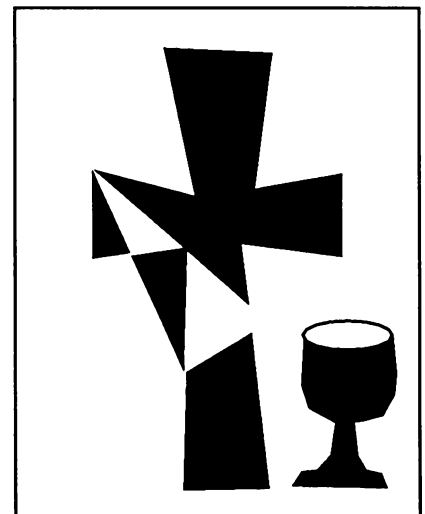
4.2.5 Further we call for the negotiation of a new constitution by a body clearly and fully representative of all South Africans. We ask the Government to discuss with other political parties the setting up of a form of administration or government which will ensure that the interests of all South Africans are adequately represented in the transitional period until a new constitution has been agreed upon.

4.3 Peace

4.3.1 In both Old and New Testaments God's Peace or Shalom speaks of a comprehensive wholeness and rightness in all relationships, including those between God and His people, between human and human and between humans and creation. In South Africa Peace and Shalom are shattered, not only by personal but also by social and structural sin. The consequences are devastating: racial alienation, mistrust, humiliation, exploitation of humans and the environment, privation of basic needs, denial of self-worth. Perhaps most devastating has been the emergence of a social climate in which violence and death rather than co-operation and life have become the norm.

4.3.2 The causes of violence include inter alia:

- Decades of exploitation of black workers leading to the creation of desperate economic inequities,
- The denial of full political rights to most South Africans,



- The resulting struggle by black South Africans against an oppressive white political system, culminating in violence becoming the norm for political response,

- The apparent emergence of "third forces" dedicated to sowing confusion,

- Poverty, inter-group rivalry and competition for limited resources,

- Power struggles between some political parties,

- The uprooting of families from their traditional homes, leading to the breakdown of family structures and parental authority,

- The resulting spiritual problems,

- Spiritual principalities and powers of evil activated across the human spectrum.

4.3.3 We need to respond to violence by:

- Mobilising church agencies to help collect evidence about violence and present it to the authorities and political organisations,

- Condemning the perpetrators of all forms of violence,

- Supporting victims materially and spiritually,

- Encouraging all South Africans to enter the process of negotiations, with conditions of safety to facilitate this being fully ensured,

- Praying for the cessation of violence and the speedy social, economic and political transformation of the land,

- Convening a task force to co-ordinate Church strategies,

- Calling a peace conference to bring together leaders who can help end violence.

4.4 Spirituality, Mission and Evangelism

4.4.1 The Church's work of mission

is a consequence of its worship, prayer, fellowship and spirituality. We commit ourselves to deepen these aspects of the practice of our faith. We resolve to fulfil the Great Commission and by evangelistic faithfulness to bring men and women to repentance and personal faith, new birth and salvation and to help them to work this out in a witness which engages the world. We recognise our need for the equipping fullness of the Holy Spirit's fruit and gifts and we call on God's people to pray for spiritual renewal in the land.

5. RESTITUTION AND A COMMITMENT TO ACTION

5.1 Confession and forgiveness necessarily require restitution. Without it, a confession of guilt is incomplete.

5.2 As a first step towards restitution, the Church must examine its land ownership and work for a return of all land expropriated from relocated communities to its original owners. "White" schools must be opened to people of all races and programmes of affirmative action embarked upon at all levels of black education.

5.3 We call for a National Day of Prayer for the purpose of acts of intercession, confession, forgiveness and reconciliation. We urge that these be accompanied by a declaration of intention to engage in a common witness to God's love and justice. Conference requests the formation of a Liaison Committee to plan such a day of prayer and to consider the recommendation of the "Silent Minute" concept.

5.4 Conference asks churches which own private schools to review their policies on such schools with a view to making them more accessible to the underprivileged.

5.5 We request the Liaison Committee to provide study material for use by the churches seeking to equip members with a better understanding of their mission in a new South Africa.

5.6 Conference asks churches to make available financial and human resources to enable the work of reconstruction and renewal of South African

society. Conference asks churches to co-operate in programmes for the welcoming back and rehabilitation of exiles.

5.7 Conference requests churches and organisations present to place on their agendas as a matter of urgency the following:

- The need to work toward a new economic order in which the needs of the poor can be adequately addressed.

- Provision of work for the unemployed.

- Provision of adequate homes and essential services for the poor.

- The need to work toward parity in standards of living between black and white people.

- The need to eradicate poverty and hunger.

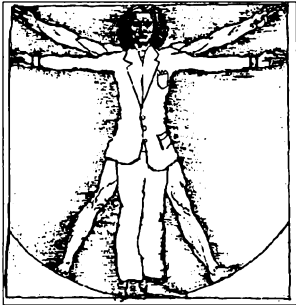
- Affirmative action to enable transfer of some of the economic power presently in white hands.

- Consideration of major health issues, e.g. AIDS.

5.8 Conference authorises the Steering Committee to pass any information it considers might be of interest to community organisations.

6. CONCLUSION

We give thanks for God's past grace and faithfulness in our land by which He has seen fit to use so many of His people here, in spite of our many weaknesses and sins, to bear witness to His Name, to proclaim His Saving Gospel and bring blessing to many, to labour for justice and to care for the poor, oppressed and needy. We give praise in our belief that in wrath He has remembered mercy. This being so we are enabled by His Spirit to move forward together in His Name and call others to do likewise so that the Kingdom of our God and His Christ may be extended far and wide both in our land and beyond. And so to that Name which is above every name, the Name of Jesus, we ascribe all might, majesty, dominion and praise. Amen.



Who Are North American Adventists?

We're middle class, have above-average educations, live half in metropolitan areas and half not, use our credit cards a lot, and are growing increasingly gray.

by Monte Sablin

THE NORTH AMERICAN ADVENTIST COMMUNITY is a community in change. It has always thought of itself as a blue-collar church, but it must now come to terms with its middle-class character. The mission and message of the Adventist Church remains what it has historically been, but the social conditions within which it must work continue to change rapidly. Will the hundreds of decisions that are made each month in church boards, conference constituencies, and denominational committees successfully relate that eternal mission to the changing situation?

The total picture of the Adventist community in this revealing survey is that of a solidly middle-class church. Two out of three Adventist men hold professional, managerial, and white-collar jobs, or are in school preparing for such positions. Only a third are blue-collar workers. The percentage of Adventists

who have completed some level of higher education is almost double that of the general population. Adventists own as many VCRs and TVs as the general public. They make more use of credit cards.

The profile of North American Adventism in this essay is drawn from one in a series of reports published by the North American Division Church Information System. It presents information collected by the Adventist Family Opinion surveys conducted for the North American Division by the Review and Herald Publishing Association's Office of Research and Development. The survey consists of 1,675 households selected by stratified probability sampling from among the mailing lists of the union conference papers.¹

Where Do They Work?

Half of the Adventists in North America live in small towns and rural locations. This is in marked contrast to the general urbanization

Monte Sablin, an associate director of Church Ministries for the North American Division, is coordinator of adult ministries. He has recently written Sharing Our Faith With Friends Without Losing Either (Review and Herald, 1990).

of United States and Canadian society. It reveals a significant gap in Adventist penetration of the large cities, especially the suburbs surrounding North America's largest urban centers. Nearly half of the general population lives in these suburbs, while less than a third of the Adventist community is present there. This may be a contributing factor to the large number of white Adventist churches experiencing little or no growth in membership.

For the purposes of this report, "white-collar" occupations are defined as technical, sales, and service positions and "blue-collar" occupations are defined as farming, forestry, craftsman, artisan, and laborer jobs.

Only a third of Adventist men are blue-collar workers [see Fig. 1]. This is true for all ethnic groups, but less true for Adventists living in rural areas, where one in six Adventist men works in farming and forestry, and one in four is a craftsman. Ethnic minority men are twice as likely as white men to be employed in the military.

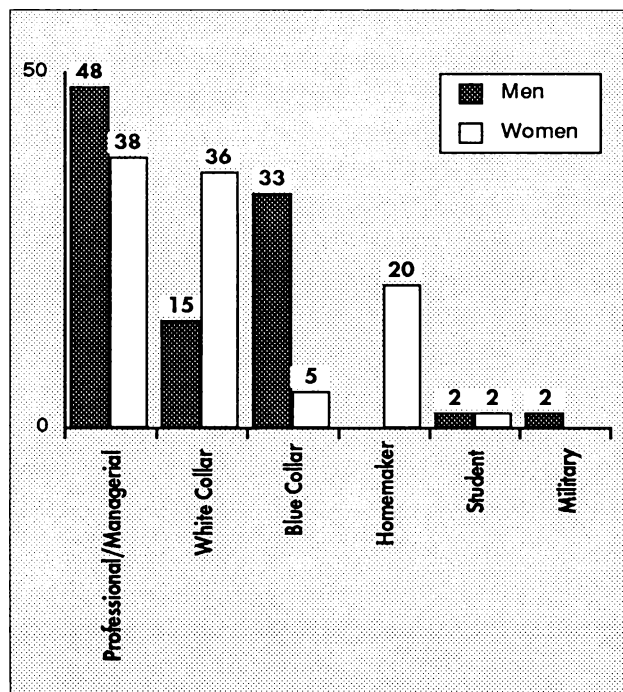


Fig. 1 Occupational profile of NAD members

How Much Education Do They Have?

The emphasis on Christian education in Adventist faith and practice has resulted in a very significant level of educational attainment among Adventists in North America. The percentage of Adventists with less than a high school diploma is half that of the general population in the United States and Canada. Two out of five Adventist males and a third of the females have college degrees. The majority have spent some time in postsecondary schools.

A comparison of generational cohorts indicates that the dominant majority of educated adults is a recent phenomenon. Among Adventist men born before 1925, only 29 percent have college degrees, while among Adventist men born from 1946 through 1964, fully 50 percent have college degrees.

The percentage of highly educated church members is significant in all ethnic groups. In fact, the percentage of males with college degrees among black and Hispanic Adventists may be slightly greater than among white Adventists.

This highly educated membership is likely related to some of the changes underway in the local church in the North American Division: the leadership role of the pastor, the kind of outreach and nurture activities that receive support, and the decision-making processes of congregations.

What Do They Earn?

There are fewer poor people and more households with high incomes among Adventists than in the general population in North America [see Fig. 2]. The majority are above the median household income. Most are middle class in socioeconomic status.

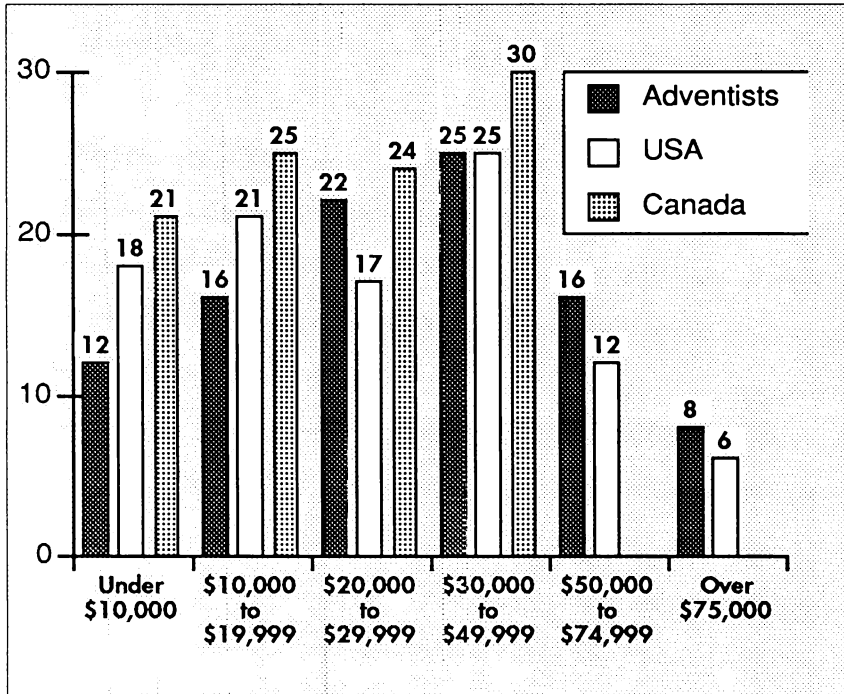


Fig. 2 Annual household income in the NAD

Black Adventists are as solidly middle class as are white Adventists. Asians are even more likely to be middle class. Hispanics and other minorities are more likely to have lower incomes. The Adventist Church has been particularly successful among the black population of North America. The proportion of blacks in the Adventist community is twice that in the general population. Among Asians, Hispanics, and the smaller ethnic groups, the number of Adventists is proportionate to the profile of the general population.

Congregations with less than 100 members have more low-income families, and congregations with 600 or more members have more middle- and higher-income families. From compiled membership statistics, we know that only 19 percent of the total North American Division membership meets in congregations of less than 100 members. Conversely, 24 percent of the total North American membership belongs to congregations of 600 or more members.

What Do They Buy?

Adventists are more likely to be homeowners and to live in single-family dwellings than is the general population. This is especially true for white and Asian Adventists, but it is also true, to a significant degree, among black and Hispanic Adventists. Even low-income Adventist families are likely to be homeowners.

The middle-class nature of North American Adventism is especially illustrated when the use of credit cards among church members is compared to usage among the general population in the United States. Adventists are significantly more likely to have bank cards

such as Visa and MasterCard, charge cards at retail stores such as Sears, and gasoline company credit cards. They are twice as likely to have travel cards such as American Express. Retailers to the Adventist market will be interested in the fact that Visa is the single most-used credit card.

Personal computers are present in a quarter of the Adventist homes in North America, while only 3 percent have satellite dishes

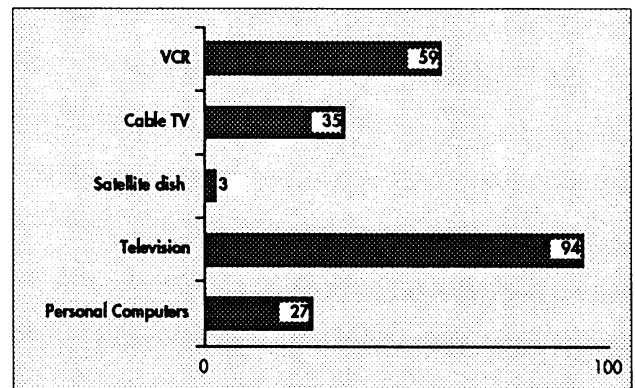


Fig. 3 Technology in Adventist homes in the NAD

[see Fig. 3]. This indicates that a computer bulletin-board service might have greater utility than a satellite communications network.

More than 9 out of 10 Adventist homes have a television set, almost as many as the general population in the country [see Fig. 4]. Adventists are significantly less likely to be subscribers to cable television services, but perhaps a little more likely to own VCRs than the average American. This may indicate a pattern on the part of some Adventists to exert control of the medium, since cable includes many of the more objectionable elements of television pro-

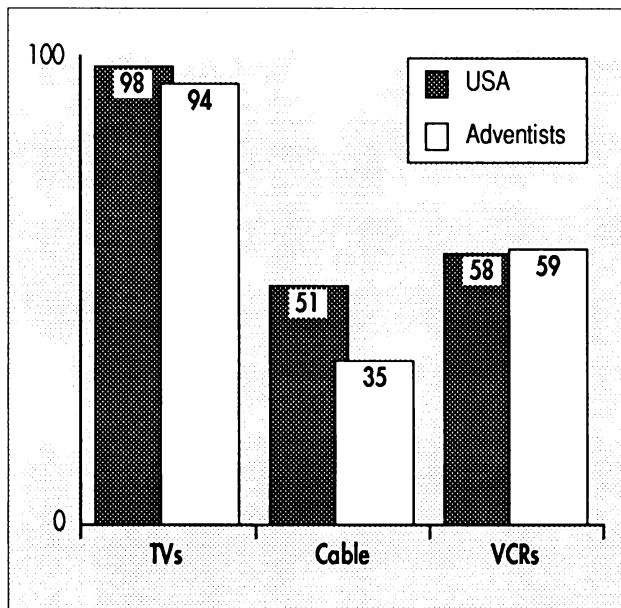


Fig. 4 Penetration of television in Adventist homes

gramming, and video cassettes are the major source of programming of a Christian nature.

The panel was asked about its purchases of Christian books during the last year, including those from all publishers, both Adventist and non-Adventist. Doctrinal books, children's books, and those by Ellen White had the largest market. Books on Christian living, health, inspirational topics, and music—the practical subjects—also had a good market. The smallest market share is among books for teenagers, church how-to books, and historical topics.

What Kinds of Families Do They Have?

Married couples make up the dominant majority of Adventist homes in North America [see Fig. 5], and only one in five includes a nonmember spouse. A third of Adventist families are couples with children,

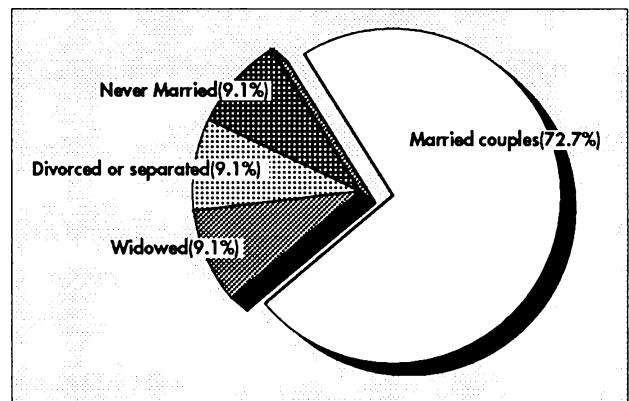


Fig. 5 The Adventist family in North America

but nearly two out of five are couples without children in the home. Most of these are “empty nesters” whose children have grown up and left home [see Fig. 6]. This is reflected in the fact that the average household size is smaller among Adventists than it is in the general

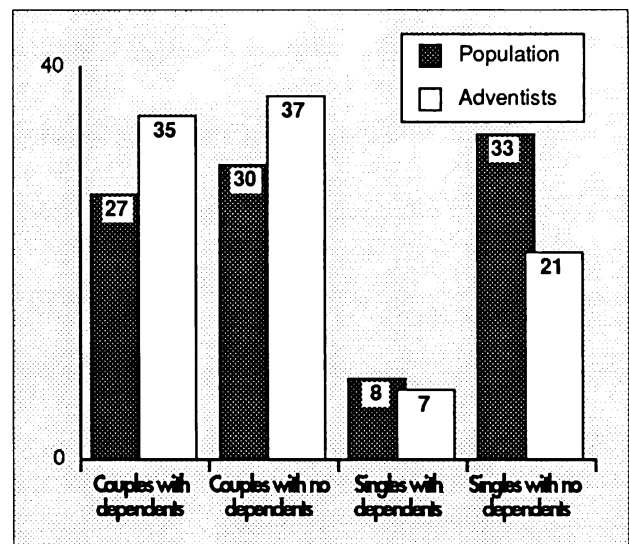


Fig. 6 Households by type

population in both Canada and the United States. There are more "empty nesters" among whites, and more couples with children among minorities.

The proportion of single-parent families in the Adventist community is the same as in the general population. So is the proportion of divorced individuals. Never-married adults and still-single widows and widowers account for the "undersupply" of singles. One explanation for this is the known tendency of young adults to drop out of the church. Another possible factor is that more widowed Adventists are remarrying due to the longer-than-average lifespan of Adventist males.

The role of women has changed within North American Adventism, as it has in the society at large [see Fig. 7]. Three out of four Adventist women who are not retired work

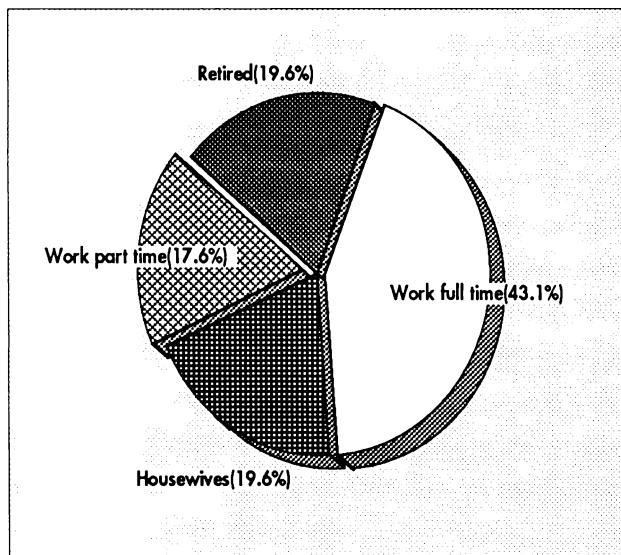


Fig. 7 Adventist women in North America

outside the home; two-thirds of these work full time. Only one Adventist woman in five considers herself a full-time homemaker. This could be why volunteer programs in the local church are hurting, since these programs have relied on the donated time of housewives.

The Adventist church in North America is aging; there is an overrepresentation of the

middle-aged and a rapid decline in the youngest age cohort of children.

How Do They Help the Church?

However, it is encouraging that a little more than half of the Adventist members in North America hold some office or responsibility in the local congregation. This is a very wide and significant base of participation compared to mainstream Protestant denominations. It must be acknowledged that Seventh-day Adventist participation in local congregations is probably less than that among Mennonites and other small Anabaptist denominations. One household in five includes a denominational employee, including 17 percent of the male heads of households, and 12 percent of women, with some households in which both spouses are employed by the denomination. As in North American churches generally, men are somewhat more likely than women to be a non-member spouse in a church-related household.

In summary, North American Adventists are middle-aged, middle-class, multiethnic, above average in education, work in professional or white-collar jobs, with half living in metropolitan areas and half not. Perhaps the most important single demographic fact for projecting changes in the future of Adventism in North America is the significant underrepresentation of Adventist children in the youngest age groups (birth to fifth birthday). Through the years, this could affect everything from cradle roll Sabbath schools to graduate school enrollments. Undoubtedly, the single most hopeful fact is the continued high participation by members in their local congregations. With that sort of commitment, North American Adventists can yet meet the challenge of change with the wisdom and creativity of diverse perspectives.

Notes and References

1. Local conferences that do not participate in distributing their respective union papers provided membership lists.

The sample size and technique is comparable to those used by the most respected public polling organizations in the United States and Canada today. To arrive at these numbers, the total sample of completed interviews was first weighted to bring the ethnic characteristics of the final sample into alignment with the known ethnicity of the total membership of the North American

Division, based on the 1988 statistics supplied by the North American Division Office of Human Relations. Also, because about 16 percent of the sample households were unbaptized children under 13 years of age, the official membership of the North American Division, of 708,616 on June 30, 1988, was increased by 16 percent to project the probable number of unbaptized children, bringing the total Adventist population to 843,361. In using this table, remember that any cell in it has an error factor of 2 or 3 percentage points.



Adventist Creationism: Facing the Nonpeaceable Kingdom

What are we to think when “God’s second book” sometimes reads like a Stephen King horror story?

by James L. Hayward

SEVENTH-DAY ADVENTISTS EXHIBIT KEEN INTEREST in the history of the earth. This interest is inspired not so much by curiosity as by concern that scientific claims about earth history seem to undercut church doctrine. A 6,000-year history seems biblical and finite—only 80 human life expectancies back to Eve. By contrast, 4.6 billion years, the usual age given for the earth, seems infinite—65 million life expectancies. With Creation buried in deep time, the relevance of Sabbath as its memorial seems lost; without a recent beginning, prospects for a soon-coming end seem remote.

To avoid these consequences, many Seventh-day Adventists defend a short-term chronology for earth history, believing that the Genesis flood formed significant portions of the earth’s crust. It was in this tradition that Ellen White provided her graphic descriptions of the Flood and its aftermath in *Spiritual Gifts*

(1864) and *Patriarchs and Prophets* (1890).

Following her lead, George McCready Price sought to create the “science” of Flood geology in *Illogical Geology* (1906) and subsequent articles and books. Adventist biologists, chemists, and physicists retrained for the new discipline. In 1958 the Geoscience Research Institute was founded in hopes that it could reinterpret the geologic record in diluvial



Fig 1. The nonpeaceable kingdom pictured in G. B. Andreini’s *L’Adamo, sacra rappresentazione*, 1617. Reproduced from John Prest, *The Garden of Eden* (New Haven, Connecticut: Yale University Press, 1981), p. 17. Used by permission.

James L. Hayward is professor of biology at Andrews University and is also engaged in research in paleobiology and behavioral ecology. He received his Ph.D. in zoology from Washington State University and has taught at several SDA colleges.

terms. Most recently, the church invested in startup costs for a short-lived geology program at Loma Linda University. If the geological time knot could be untied, it seemed, threats to the doctrinal pillars could be thwarted.¹

Here I raise three such problems for constructive consideration: first, the moral indifference of nature; second, evolutionary change; and third, death and reproduction. I conclude with a brief discussion of several tentative resolutions to these problems within the context of Christian faith.

The Moral Indifference of Nature

Ichneumons constitute the largest insect family, one with more species than all fish, amphibians, reptiles, birds, and mammals combined. Measuring from one-eighth of an inch to more than 1 1/2 inches long, these wasps exhibit black, brown, or yellow coloration. The most striking feature of ichneumons, however, is the feeding behavior of the young. The female ichneumon, after mating, locates a host—often a caterpillar or aphid—for her young. After stinging her captive, she deposits fertilized eggs on or within its body. These soon hatch into voracious grubs. The grubs feast first on the paralyzed host's nonvital fat bodies and digestive organs. Only after

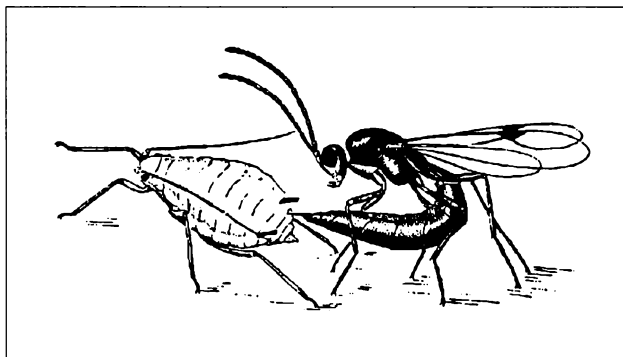


Fig. 2. A female ichneumon wasp deposits an egg inside the body of a paralyzed aphid. Once it emerges from the egg, the larval wasp will eat the aphid alive from the inside. (U.S. Department of Agriculture)

finishing off these large, nonvital structures do they devour the life-supporting nervous and circulatory systems. The young ichneumons finally emerge from a hollow corpse—having dined on living, quivering flesh to almost the last bite.²

According to early creationists, God designed ichneumons as object lessons for the human species. Thus, Reverend William Kirby, rector of Barham and an early 19th-century entomologist, viewed female ichneumons as exemplars of motherly love. "A very large proportion of them are doomed to die before their young come into existence," wrote Kirby. "But in these the passion is not extinguished. . . . When you witness the solicitude with which they provide for the security and sustenance of their future young, you can scarcely deny to them love for a progeny they are never destined to behold." Elsewhere Kirby praised the ichneumons for keeping under control "those . . . that would otherwise destroy us." For example, he mentioned the little wheat-eating fly that "is rendered harmless, by the goodness of Providence, by not less than three [species] of these little benefactors of our race."³

Despite Kirby's apologies, and many similar to his, it is impossible for the modern Christian biologist to overlook numerous creatures that behave with what seems like wanton cruelty, some even more ruthless than ichneumons. Indeed, wherever one looks, nature seems to exhibit benign indifference to suffering, greed, and deceit.

During a recent visit to the Scottish Isle of Foula, biologist Robert Furness was puzzled to find living tern chicks with amputated legs and wings, and corpses of decapitated chicks scattered over the nesting colony. He knew of no local predator capable of such mutilation, but observation soon revealed the culprits—domestic sheep. One animal was seen to "pick up a tern chick in its mouth and shake it, biting through the spine until the severed body fell to the ground. The sheep then ate the head." Three times Furness saw sheep "force a tern

chick down on its back, bite off one or both of its legs, eat them, and then continue grazing without further attention to the chick. . . . The tern chicks made little or no attempt to get away from the sheep."⁴

The queen of one species of ant from France intimidates workers of another species and repeatedly tries to enter their nest. She eventually succeeds, locates the resident queen, assassinates her, then assumes control of the work force for her own wishes.

By contrast, the queen of a German species uses a more subtle tactic. She calms the host workers by gently stroking them with her antennae and her mouthparts. Then, once inside, she grabs their queen from behind, crushes her neck with saber-shaped mandibles, and takes control of the colony.

Similarly, slave-making ants of numerous species invade neighboring colonies, killing both the workers and the queen. However, the young are captured and carried back to the invaders' nest. The captives are raised to adulthood and are put to work foraging, nest-building, and caring for their captors' young. Typically, slave-makers possess large mandibles for puncturing the heads of their opponents during raids.⁵

Insects of the species *Xlyocaris maculipennis* reach what seems to be the pinnacle of natural obnoxiousness. Using a daggerlike penis, males of this species stab the abdomens of *both* males and females and deposit their sperm. In females, the sperm travels to receptacles where it is stored until ovulation. In recipient males, sperm travels to the reproductive or-

gans and is inadvertently used by these males to inseminate females with which *they* mate. Males thus father offspring directly when they mate with females and indirectly when they mate with other males. Homosexual matings sometimes occur while the violated males are themselves copulating with females.⁶

One would hope that the lower levels of fossil record containing the remains of earlier living creatures would provide evidence of a more benign creation. Unfortunately, this is not the case. Sharks and other predatory fish

were apparently abundant when these early rocks were formed. Labyrinthodonts—amphibians with teeth like sharks—are found at this same low level along with many other predatory animals. Structures for offense and defense seem to have been part of the animal world for a long time.⁷

Adventists have generally underplayed the seamy side of nature, perhaps out of ignorance. Church publications focus on features of the natural world that provide evidence for Creation or provide some object lesson—nature nuggets and moral illustrations for Sabbath school programs and bedtime stories.

This approach, while entertaining, creates a cardboard caricature of nature, one that sets people up for disillusionment when confronted with the facts. Moreover, when Adventists do address the issue of the moral neutrality of nature, their explanations are sometimes inconsistent.

Harold Coffin, for example, ascribed responsibility for many abhorrent natural fea-

Adventists have generally underplayed the seamy side of nature, perhaps out of ignorance. . . . This approach, while entertaining, creates a cardboard caricature of nature. . . that sets people up for disillusionment when confronted with the facts.

tures directly to Satan. "Should we accuse God of creating the fangs and poison glands of the reptiles, the stings of the wasps and bees, the musk gland of the skunk with its accompanying odor, the large head and jaws of soldier ants, or the thorns on the rose?" He noted that "Satan has done what he can to corrupt God's Creation. Jesus said to the tares, 'An enemy hath done this,' and He identified that enemy as Satan."⁸

By contrast, Harold W. Clark seemed less willing to ascribe the production of abhorrent features to the direct workings of the devil. He suggested that "part of the corruption in animal life was due to intermingling of the original kinds," and that only the created kinds were saved in the ark at the Flood. Today the bones of these so-called "confused species" are dug up as fossils, testimonies to the witness of Scripture.⁹ Elsewhere, however, Clark was comfortable attributing many adaptive characteristics of organisms to evolutionary change through natural selection.¹⁰

Clearly, no consensus has emerged among Adventists on the issue of the moral indifference of nature; indeed, this topic has received little attention. This is due partly to the difficulty of determining what is good or bad or "perfect" in a created sense. Many features that humans view with abhorrence apparently do not evoke the same response among other organisms.

Faced with the reality of nonmoral nature, most Adventist creationists agree that significant changes have occurred since the time that "God saw every thing that he had made, and,

behold, it was very good." But how extensive have these changes been, and when and how did they come about?

Evolutionary Change

"There is in this Universe a Stair," wrote Sir Thomas Browne, "rising not disorderly, or in confusion, but with a comely method and proportion." To Browne and his 17th-century contemporaries, all earthly and heavenly things were links in the Great Chain of Being spoken into existence by the Creator.

This Greek-inspired chain, or Ladder of Perfection, rose from the minerals, through plants, animals, humans, cherubim and seraphim, to God himself. The "links" of the chain were of equal length. The mythical Scythian lamb—part plant, part sheep—linked vegetable and animal worlds; the dual-natured

human, *Homo duplex*, bridged a temporal earth with an eternal heaven. Everything found its preordained place in the divine scheme.¹¹

Swedish naturalist Carolus Linnaeus set out to classify this structured world. "God creates, Linnaeus arranges," he opined, immodestly referring to himself in the third person. Linnaeus believed that he saw nature as it had come from the

hands of the Creator—complete, orderly, purposeful, manageable, knowable.¹²

Today an army of taxonomists scours the planet to catalog life. In contrast to Linnaeus, the new classifiers recognize the impossibility of their task—and their estimates of species



Fig. 3. The mythical Scythian lamb linked plant and animal kingdoms in the Great Chain of Being. Originally published in C. Durer's *Histoire admirable des plantes*, 1605. Reproduced from John Prest, *The Garden of Eden* (New Haven, Connecticut: Yale University Press, 1981), p. 51. Used by permission.

numbers keep rising: 5 million is conservative; 30 to 50 million seems within reason.

When the late J. B. S. Haldane was asked what his study of biology had taught him about the mind of God, he quipped, "Madam, only that he had an inordinate fondness for beetles!" Nearly a half-million species have been described.¹³ The question emerges: Why would God create so many similar species?

As I have already noted, most Adventist scientists concede that significant biological change has occurred since Creation, and that this change, in part, is responsible for much of the diversity. But they are quick to add that change never occurs from one "created kind" to another. For example, Harold Coffin wrote:

Living organisms are not fixed or static. They change either naturally or through man's manipulations. New varieties, races, subspecies and even species have [been formed] and are forming. In a sense evolution is taking place, but it is not the kind of change evolutionists need. . . . It is small change, microevolution, that we see. Variations within the basic "created kinds" are a fact of life and part of God's scheme for nature. But they do not pass the barriers God established at Creation.¹⁴

Statements like Coffin's raise several issues about the extent and nature of evolutionary change. First, there is an apparent dispute over the terminology used to describe change. To most evolutionists, *microevolution* refers to "slight evolutionary changes within species,"¹⁵ changes often driven by natural selection. Moths on darkening backgrounds, for example, become darker and less visible to predators; house sparrows in northern climes become bigger and thus better able to retain their body heat.

Microevolutionary mechanisms, the province of population geneticists, are quite well understood and accepted by most creationists. *Macroevolution*, by contrast, refers to "the evolution of great phenotypic changes, usually great enough to allocate the changed lineage and its descendants to a distinct genus or

higher taxon."¹⁶ Herbivores, for example, develop the musculature, dentition, and digestive tracts to become carnivores; desert-dwelling plants reduce the sizes of their leaves or eliminate them altogether and thus conserve water.

While creationists eschew macroevolutionary terminology, they accept selected evidence for macroevolutionary change. For example, Frank Lewis Marsh pointed out that vinegar flies, along with many other organisms, have undergone species transformation. How, then, he asked, "can we escape the fact that the development of a new biological species does not necessarily constitute macroevolution, that is, organic evolution?" Marsh solved this problem through redefinition. Simply call such change microevolution, he suggested, for "the term macroevolution is poorly and inaccurately defined."¹⁷

Similarly, Coffin viewed the remarkable specializations of egg-swallowing snakes, ant-eating mammals, coral-crunching fish, and blood-drinking bats within the context of microevolution, though secular biologists would consider these and similar examples the result of macroevolutionary adaptations.¹⁸

Second, the meaning of the term "created kind" (also called "basic kind," "original kind," et cetera) is raised. Creationists assert that while extensive change has occurred, it has never occurred from one created kind to another. But what is created kind? According to Coffin,

The original created kind may be represented on the species level by mankind; it may be presented on the family level by the Galapagos finches; it may have been on the order level with some insects; and it may have been on the phylum level with the Acanthocephala, which are entirely parasitic.¹⁹

In this broadened view, "created kind" loses operational significance—it becomes anything we want it to be.

Third, we face the issue of what is simple and what is complex surfaces. Creationists

sometimes deny that change results in the production of more complicated structures from simpler structures. However, they consider many structural, physiological, and behavioral features of organisms to be the result of post-Creation change. Often these features are very complex, and it is difficult to visualize functional created structures from which they could have been derived. Consider, for example, the proboscis of the Acanthocephalon worms, all 500 species of which are parasitic. This structure is covered with curved spines for attachment to the digestive tracts of their hosts. The proboscis can be retracted by specialized muscles into a protective sheath when not in use.²⁰ Is it reasonable to refer to this complicated organ as a “degenerate structure”?

Fourth, many organisms exhibit vestigial structures that have no apparent function. Vestigial structures seem to be the anatomical

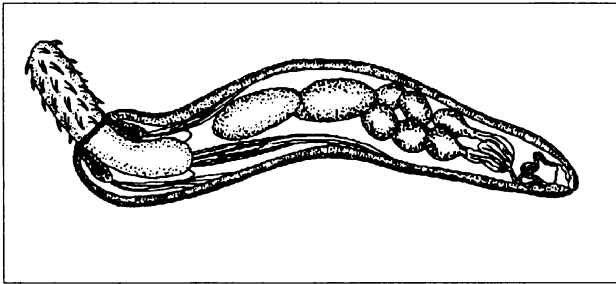


Fig. 4. An acanthocephalon worm. The spiny proboscis is used by the worm to attach to the digestive tract of its host. The proboscis can be pulled into a protective sheath when it is not in use.

remnants of once-functional organs. For example, whales have tiny pelvic and femur bones “floating” within the muscles of their hindquarters. Boa constrictors have these same bones. Today, whales and boas have no need for pelvises or femora, for they are without hind limbs.²¹

Likewise, many salamanders have four functional legs; others have no legs; still others have only front legs by which they drag themselves along; and still others have four legs, though only the front two are functional—the remaining vestigial legs drag helplessly along behind.²² It is doubtful that God created organ-

isms with useless structures. Significant historical change seems to be implied.

Fifth, attempts by creationists to explain moderate change within the context of a short-term chronology are problematic, considering the apparent diversity of life in Egypt, Mesopotamia, and other areas of the Middle East three or four thousand years ago. A visit to any collection of artifacts from this period shows that many species thriving then are still alive today. Some, like the lion, leopard, and adder, exhibit predatory characteristics that creationists cannot picture in a newly created world.

The eggs of *Schistosoma haematobium*, parasitic flatworms that continue to plague Africans today, are preserved in 3,200-year-old Egyptian mummies. At least 50 references to “bloody urine,” a sign of the presence of this parasite, have been found in Egyptian papyri.²³ When and how did these organisms appear?

Sixth, patterns exhibited by the fossil record are difficult to account for from a traditional creationist perspective. While there is not space to adequately develop this topic here, I will note several generalities. For example, as one goes deeper in the geologic column, the proportion of extinct types of organisms increases gradually, not suddenly as one might expect with a worldwide flood. Many modern groups of organisms are not represented in the lower levels of the column, including flowering plants, mammals, and birds. Others, unlike anything we see on earth today, were abundant: for example, trilobites, armored fishes, dinosaurs, and therapsids.

Many of the complex organisms in lower levels of the geologic column were, by all appearances, fearsome predators. I am unaware of any reasonable explanation that accounts for these data from a traditional creationist perspective.

Finally, the present-day distribution of organisms broadly reflects the spatial distribution of their putative fossil ancestors, a fact that complicates any reasonable model of earth history, especially one proposing that modern-

day animals radiated out from Noah's ark several thousand years ago. Most fossil marsupials, for instance, are found in Australia and South America, where today's marsupials are found. Edentates, including anteaters, armadillos, and sloths, are restricted to the New World, both as living and fossil forms. Many organisms are modified to function in their local ecosystems and could survive nowhere else.

George McCready Price suggested that after the Flood, animals migrated back to their pre-Flood localities by instinct.²⁴ Careful examination of the intricate structure of ecosystems and the complexity of plant and animal adaptations and distributions reveals the inadequacy of explanations such as this.

The incredible complexity of life and its temporal and spatial distribution are only beginning to dawn on us. If we want to be taken seriously, we must take this complexity into account as we construct our models of the past.

Death and Reproduction

Small flies called fungus-eating gall midges reproduce in two ways. Females either mate with males and produce offspring in the usual manner, or, if conditions permit, females reproduce parthenogenetically as virgins. Young from unfertilized eggs hatch *inside* the mother's body. Because the only food available to these cloistered larvae is their mother, they gorge themselves on her soft,

inner tissues. Eventually they emerge from her empty shell, having eaten her alive. But two days hence the eaters become the eaten as their own young repeat the process.²⁵

Mites of the species *Acarophenax triboii* exhibit similar but even more bizarre reproductive strategy. Fifteen eggs develop within the mother's body. Fourteen of these hatch into females, one into a male. As in the case of the gall midges, the larval mites feed themselves into adulthood on the mother's tissues. The single male then copulates with his sisters.

The impregnated sisters now give birth to themselves by chewing their way out of their mother's hollow corpse. The unborn incestuous brother, having carried out his only responsibility, remains behind to die—death before birth.²⁶

Gall midges and mites juxtapose two mutually dependent processes—death

and reproduction. Without reproduction, death would bring life to extinction; without death, reproduction would spawn overpopulation. Reproduction assures the inevitability of death—one is impossible without the other.

For the creationist, no problem is so vexing, yet so central, as this one. Virtually everything an organism does is related to reproduction. Plants form flowers that produce seeds. Roosters make feathers that attract hens. Women develop bodies that accommodate childbirth. Take the reproductive functions from organisms and life ceases to exist. Indeed, the repeated command of Genesis 1 is to "Be fruitful, and multiply."

But death, too, is a creative process. Without death, plants would lack nutrients and animals would be without food. Indeed, ani-

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mal digestive tracts and the batteries of digestive enzymes they produce are for the absorption of the dead by the living. A whole kingdom of organisms—Kingdom Fungi with some 100,000 species—depends primarily on dead material for its existence.

Moreover, without death there could be no natural selection; without natural selection there could be no adaptation to environmental change; and without adaptation to environmental change, life would cease to be. Death is even more important to embryonic development—the death of cells in paddlelike embryonic hands frees human fingers for their amazing dexterity. Ironically, death shapes life.

It is impossible, then, to think of life as we know it without reproduction *and* death. Nineteenth-century Presbyterian writer James Miller Killen recognized this:

Marriage in this world is the ordinance God hath appointed to repair the ravages of death: but in heaven there will be no death, so there is no such compensatory institution as marriage . . . to counterbalance the effects of dissolution.

Another Presbyterian, John Kerr, was even more direct:

As there shall be no more death [in heaven], neither will marriage, instituted to supply the waste of mortality, be any longer necessary, and of course have no place.²⁷

To most Adventist creationists, however, reproduction began at Creation; death began later with the entrance of sin. We have largely overlooked this apparent inconsistency.

Conclusion

It is important to recognize that the issues above will never be fully resolved. But given our immersion in the natural world and our commitment to faith, many of us find it necessary to achieve some measure of resolution. How can this be done?

First, questions about the origin and nature of life must be placed within their appropriate context. Despite major differences of opinion over the history of life and the interpretation of sacred writings pertaining to that history, life is undeniably abundant and diverse.

Moreover, this abundance and diversity is crucial for human existence. It would be ironic if we were to participate in the destruction of this abundance and diversity while arguing over its nature and origin. Clearly, then, our questions about life's origin and nature, while interesting, must always remain secondary to ethical questions about how to serve as proper stewards of the planet.

Second, developing an understanding of molecular genetics and developmental biology provides fascinating glimpses into mechanisms of biological change. For example, studies in molecular biology reveal that levels of genetic variation in nature are much higher than we once thought. This is an important discovery, for genetic variation provides the raw material for natural selection, and natural selection adapts organisms to the environment. We also know that genetic systems have remarkable capacities to

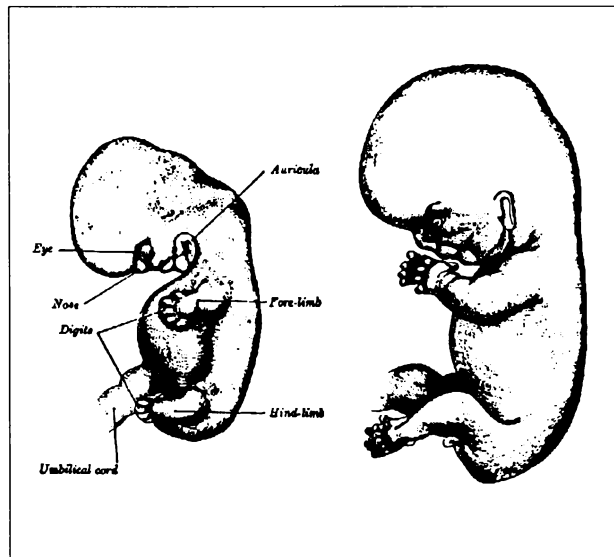


Fig. 5. Early human embryos have paddlelike hands and feet. By the eighth or ninth week of development, however, the fingers and toes are freed for independent movement as a result of the cell death between these digits.

undergo recombination, either spontaneously or through action of viral and bacterial vectors. This recombination sometimes involves the transfer of genes from one type of organism to another, resulting in modifications to the recipient.

But perhaps the most interesting discovery is that minor genetic switches during embry-

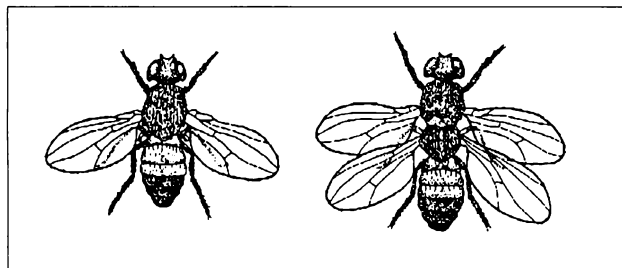


Fig. 6. A normal fruit fly develops one pair of wings (left). However, a simple mutation can alter embryonic development in the fly so that it forms two pairs of wings instead of one (right).

onic development can translate into major alterations in adult form—plants produce flowers with fused petals instead of free petals; insects develop extra pairs of wings or legs; and salamanders that normally have only gills develop lungs. In short, we are only beginning to appreciate how the macroevolutionary processes alluded to by Harold Coffin occur.

Finally, as Christians interested in natural history, we must resist the temptation to assert control over the past. Just as we must relinquish control of our lives to the Creator-Redeemer, we must also relinquish control of the past to the divine Person. Our assemblages of data, our interpretations, our conjectures—all of which continually change—have no impact on what really happened. God is over all, including the history of life. To the scientist who is a Christian, it is a great relief to make this discovery.

One thing seems clear. Despite the questions it poses, life is too wonderful to be accounted for on purely naturalistic grounds. Life is a mystery, a divine mystery ultimately beyond the purview of rational analysis.

It was in this context that the Apostle John penned the most profound confession of creationist faith ever recorded:

In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. In him was life, and that life was the light of men. The light shines in the darkness, but the darkness has not understood it (John 1:1-5, NIV).

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Appendix: The Evolution of Adventist "Evolutionism"

Seventh-day Adventist scientists believe in the divine creation of life as witnessed by Scripture. Because of this belief, many people assume that Adventist scientists reject the concept of evolutionary change, or think that if such change occurred it was insignificant. This is a misconception. As the following published statements demonstrate, Seventh-day Adventists have always accepted the occurrence of evolution to some degree or another. Adventist writers have usually avoided use of the term *evolution*, favoring instead words like *variation*, *adaptation*, *speciation*, or simply *change*. However, the term *evolution*, as used by contemporary secular biologists, applies to the processes of change acknowledged by all these SDA writers. Significantly, the degree of evolution implied by several of these statements fits the category of *macroevolutionary* change, though the authors do not label it as such.

Anonymous writer in *The Advent Review and Sabbath Herald* — 1860

"As to the number of beasts [in the ark], it is not necessary to suppose that each species now known was represented; for naturalists are generally of the opinion

that their number has greatly increased from the influence of climate, food, intermixture of races, et cetera."¹

Ellen G. White — 1864

"Since the flood there has been amalgamation of man and beast, as may be seen in the almost endless varieties of species of animals, and in certain races of men."²

George McCready Price — 1911

"There are, indeed, many proofs that various types now classed as distinct species must have had a common origin. For instance, . . . we know that the extremely diverse types of dogs, scattered in all climates, are not only perfectly cross-fertile among themselves, but breed freely with wolves and others of the canidae, so that this whole family may possibly represent one original stock. Hence, a broad view of species would lead us to trace a real genetic relationship between many quite diverse types of animals, just as we are assured that the Negro, white, and yellow races of mankind are all descended from a common stock."³

Harold W. Clark — 1940

"Largely, however, it must be recognized that the [diverse forms of organisms of particular major groups] are adaptive, and must have come from ancestors which were not similarly adapted. No creationist can accept the idea of rock slides, deserts, high altitude winter conditions, and the like, in the original creation. A considerable amount of change from the original condition of the earth must be conceded in order to explain these findings in nature.

"In a given population where variations are continuously arising, the ones best adapted to meet the struggle for existence would survive whereas the ones less fortunate would succumb. The survival of the fittest is a real phenomenon every field naturalist must reckon with.

"The theory of 'divergent evolution' . . . is apparently a valid one within actually observable limits. Like any theory, it loses its value when an attempt is made to apply it universally beyond the range of experience and observation.

"A thoughtful consideration of the problems of distribution of plants and animals emphasizes the reality of the struggle for existence, the survival of the fittest, and natural selection. As a working basis for understanding such problems, these principles constitute fundamental biological background of value to every practical ecologist.

"The creationist viewpoint is one of limitation of the amount of change rather than the disallowance of any change whatsoever."⁴

George McCready Price — 1941

"Believers in creation . . . admit that considerable changes are possible, such, for instance, as the possibility that all the bears of the world may have come from a common ancestor, that all the cats may be of common descent, or that all the dogs and wolves may have had a common origin. Creationists do not claim to know the limits of such variations, but they seriously question

whether any distinct transformation of one genuine species [Price here means "created kind," not the "biological species" that scientists speak of] into another has ever been possible."⁵

Frank Lewis Marsh — 1947

"The special creationist *does* believe in 'fixity,' but it is most decidedly not 'fixity of "species."' Many species (modern) are being built up and have been built right under our eyes today. The creationist welcomes this knowledge with a mind just as joyously open to the fact as does the evolutionist. Anyone with his eyes open to facts regarding the origin and development of any one of our modern, economically valuable plants or animals must become very conscious of the fact that there is rarely 'fixity' of modern form and coloration."

"If there ever was a group of scientists sold on the idea of descent with change (within limits) it is special creationists."⁶

Harold G. Coffin — 1969

"As we look at the examples of speciation out of the past, there are also questions that a creationist cannot answer and that indicate a level of speciation (at least in some instances) beyond what most of us have previously thought."⁷

The Seventh-day Adventist Bible Commentary — 1978

"New species of plants and animals are being formed at the present time. The almost endless intergradations within the various kinds of animals and the various kinds of plants in the world, the profound degeneration among some parasites, and the evident adaptations for offense and defense among certain animals lead to the inevitable conclusion that much change has occurred among the living forms on earth. But there is no evidence of major change from one fundamental kind to one another."⁸

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Gold

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ard to believe
 there is any gold:
 from crucible to crucible
 I go: all my thoughts
 Flow and burn, bubble and
 steam until He
 Skims again the dross
 cools me again,
 Less one intention,
 inclination.

Ah, I breathe, so it was *that!*
 —then feel the furnace
 Heating up again. . . .

by Beverly Dolan Rorick



A Dream of Gardens (for Ann)

m

y friend will understand
 My dream of gardens—
 We hunted flowers together
 Long ago—the wild kind
 That flourish in dampish
 Meadows or close to rock-rough
 Walls; daffodils grew there,
 Small sleeves of yellow silk
 Fluttering over flacons of
 White narcissus; white, too,
 The fichus of lilies and
 Queen Anne's Lace. . . . It
 Was a womanly world in
 Early spring—the soft eyes
 Of violets stared up at us
 And we, seated on old
 Tombstones or in some ruined
 Arbor, stared back, smiled
 At pansies' frowns—and
 Saw before us a whole
 Bouquet of years. . . .
 My friend will understand
 My dream of gardens.

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Profit or Prophet?

Andrews University, in 1990, held a conference on business ethics. Organized by Malcolm Russell, the conference produced this sermon and the succeeding two essays.

by Peter Bath

WHEN ORGANIZATIONS UPROOT US FROM OUR communities and transplant us to new jobs, sociologists suggest that we have just six to 12 months until we are fully absorbed into routines. Do you remember the last time you were moved to a new town? Do you remember how everything was new? The street signs, stop lights, buses, shopping malls. Everything was new, and you noticed every bit of it. However, as time passed, your awareness diminished to the point where it no longer mattered what you saw. What was important as you began was now no longer inviting your attention. Instead, your vision narrowed and focused on the things of life that were part of your routine, and you found yourself back in the rut!

Habits, patterns, and routines. Corpora-

tions—indeed all organizations—love predictability! The challenge that we face as Christians, as educators, as students, as members of the corporate business world, is to get out of the ruts and routines that keep us from seeing and hearing, that prevent us from having a moral/ethical vision.

Last fall, flying to Minneapolis, I had an experience that opened my eyes and ears. All the airlines have a preflight routine that they take all passengers through. Experienced flyers know that it goes something like this:

“FAA regulations require that we inform you about certain aspects of the 737 you are flying on today. Please reach in front of you and get the card from the seat back pocket and follow closely.” They then proceed to tell you about the plane depressurizing and how the oxygen masks will drop down; how you are not to smoke in the bathrooms; how, if you have a water landing, you are to use the seat cushion as a flotation device; and finally how to put on a seat belt. After you’ve heard this speech once, you’ve heard it a million times. But not on my flight to Minneapolis. As I was

Peter Bath, Provost of Kettering College of Medical Arts, received an M.B.A. from the University of Western Ontario, Canada. He worked for two years as a market analyst at the Canadian Bank of Commerce in Toronto. After receiving an M.Div. from the SDA Theological Seminary at Andrews University, he pastored in Kettering, Ohio, including four years as senior pastor until 1990.

preparing to bury myself in a magazine, expecting to hear the same old stuff, a steward picked up his microphone and said:

“All right, folks, you’d better listen up and listen good!

“How many of you can tell me how many doors and windows there are on this plane?”

Not missing a beat, he went on to say, “I didn’t think so. You need to know, for it may make a difference in your life!

“Reach in front of you and grab a safety card now!”

You know, we all did it—for the first time in many a flight I reached along with everybody else in the plane and took my card out of the seat back pocket. He went on to say, “If the plane depressurizes, oxygen masks will drop from the ceiling. Put them on right away, and if you’re traveling with

a child, or the person sitting beside you acts like a child, put theirs on next!

“There will be no smoking on this plane. If you go into the bathroom and smoke or mess with the smoke detectors, unspeakable things will happen to you and your generations forever.

“Should we have a water landing, those of you who are single and traveling alone will enjoy it because you’ll have something to hug—your seat cushions!

“Now for the brain buster. How to put on a seat belt!”

The steward had done such a great job that a friend I was traveling with started excitedly checking out the window exit beside us. I got him settled and we took off.

As the plane completed its flight and was taxiing onto the jetway, the steward got back to

the microphone and said, “Anyone who stands up before this plane has stopped will have his picture taken and faxed to all airports in the world. You will never fly again!”

We gave the steward a standing ovation because he made a difference in our lives. He helped our eyes to see and our ears to hear through a wonderfully creative way of presenting what was to everyone a horribly boring routine. He lifted us out of the rut of life and let us look around and enjoy the view. He made the old and familiar new and fresh. He gave

the mundane new life and turned the “ho-hum” into an “ah-hah!”

I appreciate rut busters. These are people who help us see anew, who wake us up to the real concerns and the issues of the world round about us. Rut busters are people who can break the grip of sin that so transfixes us

that we cannot see the forest for all the trees in our way.

In a very real way you and I are called to this kind of ministry. As Christians we are called to have a prophetic voice. Not a voice that speaks in terms of beasts and times of trouble as much as a voice that breaks the ruts of our lives, our society, that dares to ask the whys and why nots of our world. We are called to have a voice that dares to make a mind think; a voice that speaks of values fundamental to the worth of humankind, of the limitless potential of each person, of being a citizen in our society; a voice that speaks to our brothers and sisters around the world. For indeed, this is not just an occupied planet but a global village.

In the Old Testament it was the prophet sent by God to interrupt the lives of people in

I appreciate rut busters. These are people who help us see anew, who wake us up to the real concerns and the issues of the world round about us. . . . We are called to this kind of ministry.

the midst of their misguided, unjust, and deceitful ways. It was the prophet who called the people to a happier, peaceful, more wholesome life, a life that embodied a higher value than their temporary maximizing of gain at the expense of the unwitting client. It was the prophet who invited them to do justice, to love mercy, and to walk humbly with God.

It was the prophet who dared to call evil by its right name and not soothe it or explain it away. It was the prophet whom the people killed, for no one likes to hear that he needs to change or that his little world is in need of some heavy-duty reformation.

So, too, we kill the prophets today. We silence them by calling them "communists" as those in the Sierra Club or Greenpeace were called before the environment became a good marketing ploy. We call them "radicals," "wild-eyed liberals"! We still kill the prophets because we still don't want to be disturbed.

Prophetic voices speak today. One such voice spoke in an article entitled "Values and Integrity in Health Care," by John A. Whitt. In excerpts from this article, he speaks about the changes in the health-care industry, about the loss of values, but principally about the loss of the human factor.

Winds of change are blowing across American health-care organizations. Generations of trust are being blown away like so many dry leaves in the fall winds.

In team-building seminars, we discuss service strategy, human development, and the differences between success and fulfillment. We never talk about how to really listen to what people are feeling. Emphasizing hospital budgets and clerical work more than caring confuses people.

Unless we allow our employees and managers to talk about, discuss, and process their feelings, we will not deliver the caring, quality service that is needed. Do we publicly profess to want the highest quality service, but privately congratulate the cost cutters who produce a bigger bottom line?

Long-service people who are loyal, dedicated and produce to the best of their ability are unceremoniously dumped.

Do we cloak our mission statements in the humanitarian language of social-service agencies, but write Machiavellian business and action plans that seek to crush our professional peers like grapes?

The challenge is to make our philosophies and corporate purposes integrative so that service professionals at all levels can truly buy into our missions. Values that take their nutrition from the mission statement are what employees are hungering for. They want a sense of purpose that will serve themselves and their employer.

What are your values? How far are you willing to go for them? What beliefs are you willing to stand up for? How integrative are you in your dealings?

Standing up for integrative practices and values may sound like an ethical discussion for philosophy professors. However, I am reminded how essentially practical it is to stand up for principles by some thoughts that were born in the ghastly crucible of Germany during World War II. The author was Pastor Niemöller, a German Lutheran minister:

In Germany they came first for the communists.
And I did not speak up because I was not a communist.
Then they came for the Jews,
And I did not speak up because I was not a Jew.
Then they came for the trade unionists,
And I did not speak up because I was not a trade unionist.
Then they came for the Catholics,
And I did not speak up because I was a Protestant.
And then they came for me, but by that time,
No one was left to speak up.

Oh, that you had eyes to see and ears to

hear! Who is left that will speak up today?

In the business world today, the world of education, the world of health care, bicycle building, the manufacturing of service in the public or private sectors, profit or not for profit, I would suggest that there are two voices that are calling. These two voices call to us often in tension.

One is the prophetic voice; the other, the corporate bottom-line profit. Two prophets—both in apparent tension and in competition. One calls to value the means as much as the end, the other to let the end justify the means.

One has the calling of a comprehensive concern, the other a very clear and clean bottom-line concern.

Both are important, as is the tension between them.

The voice of the corporate bottom-line profit speaks in terms of taking care of business as:

- maximizing return on investment in the short term,
- current asset ratio,
- minimizing labor costs,
- increasing earnings-per-share ratio,
- protecting the Standard and Poor's rating,
- insuring annual shareholders for an annual meeting.

The prophetic voice speaks of taking care of business in terms of:

- integrity, honesty,
- value and quality,
- community, not just shareholders, but the city; the world,
- minimizing environmental impact,
- maximizing employee relationships and worth,
- protecting the community and investing in it for the long haul, not just the short term.

Two voices in tension that inform each other and with their tension call to us today.

Think of all the examples of the end being used to justify the means. It's not an item that is restricted to the corporate world! Churches taught corporations how to do it! Governments have been doing it forever, exploiting people for their own ends.

Just south of where I live, near Cincinnati, is a place called the Fernald Feed Plant. If you drive by it, you'll see a red and white checkered bill-

board sign that simply says, "Fernald Feed Plant." Now whenever I see red and white checkerboards, I think of Ralston Purina, a company that makes feed for cattle and livestock. But this isn't an animal feed plant. This is a plant that creates radioactive materials for bombs and nuclear power programs.

The place literally glows at night. For years it has been there. No one told the developers, who were building nearby, and all the mothers who miscarried children, or the children who contracted cancer. No one was ever told.

How's this for another example? R. J. Reynolds, the tobacco giant, hires scientists whose express purpose is to deny the connection between smoking and cancer, as well as lobbyists who fight against the good of our public. They define "taking care of business" that way. Recently they've decided to target women and blacks as potential market sectors that can be exploited, so that in taking care of business they can maximize their return on investment for the shareholders. Their recent marketing efforts were deterred, not by the

R. J. Reynolds hires scientists whose purpose is to deny the connection between smoking and cancer, as well as lobbyists who fight against the good of our public. They define "taking care of business" that way.

shareholders or by their executives, but by the press, which cried out in protest.

R. J. Reynolds now markets cigarettes to the Third World. It takes our illness and disease and turns them into cash, yet these unsuspecting people have no medical infrastructure that can support them or handle the illness that these cigarettes bring. The cigarettes are offered to the people in a way that makes them think that if they smoke, they'll be like those wealthy and fabulous North Americans. That's how R. J. Reynolds takes care of business.

Nestlé, the manufacturer of infant formula, is going to the Third World to market its product by suggesting that breast feeding is passe. Successful people like the people of North America don't breast-feed babies. So Nestlé offers these powdered formulas to people in the Third World, who can't afford to buy enough. These people do with the baby formula what you and I often do with apple juice or orange juice—add five cans of water instead of three. Then the parents in the Third World can't understand why their children aren't growing or are getting sick. That's how Nestlé takes care of business.

Major sugar-cane manufacturers in Haiti own most of the land. They drive the people off and place them on company town lots where they give them subsistence wages and no place to grow food. All so you and I can put sugar on our cereal and in our hot drinks.

What is the evil that drives this type of business practice? You and I may feel smug because we do not put sugar in our coffee, or smoke R. J. Reynolds' cigarettes, but let me remind you of the Adventist Church's record of paying women an equal wage! Let me remind you of our ability to be honest about investments in post offices or how we manage to account for Harris Pine Mills!

But, hey, we're just taking care of business!

This is where the prophet has to stand up and help us get out of our ruts and routines, to see, and to hear what it is we are to value, and whom it is we are to serve. For there is a voice

being heard now. A voice that speaks in shareholders' meetings, a voice that speaks through the press, a voice that speaks through public outrage, a voice that speaks through lawsuits. But the question is: Are we listening?

It would be rather simplistic to suggest that everything must change overnight or that it is possible to change everything overnight. Further, it would be simplistic to suggest that companies, churches, or whomever, are operating overtly with evil intentions. Perhaps it would be more realistic to suggest that we find ourselves in the midst of a society that is sincerely faithful to a value system that is inherently evil.

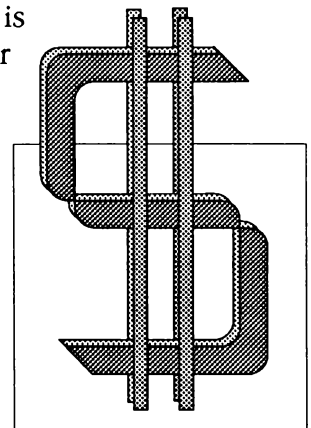
This is our rut. Our social institutions have inherent in them destructive forces that distort reality and goodness by excusing pollution as progress, by suggesting that bigger is better, by treating money as the core of our existence.

It is precisely here in the crucible of the market that the trade-off of values is controlled. It is controlled disproportionately by societal structures that institutionalize success, wealth, and progress as the highest ideals.

You never think of the Haitians when you put sugar on your cereal, do you?

These structures, societal institutions, don't have an address or a head office on Wall Street.

Instead, their address is your address. Your mailbox is their mailbox. I'm talking about standards of living, routines of consumption that reflect the same values we blame corporations for holding. We Americans have been described as a people whose lust for more and more is clearly psychotic.



Gordon Dahl has described this psychosis: "Most middle-class Americans tend to worship their work, work at their play, and play at their worship."

Think about it. We worship our work, which for most of us is the source of our identity. We then find ourselves becoming weekend warriors—working at our play—fighting as broken people to prove ourselves. And then, we play at our worship, for God has become just another good-luck charm in the bracelet of life. Dahl goes on to say, “The result of all this is that our meanings and values in life are distorted. Our relationships are disintegrating faster than we can repair them. And our lifestyles resemble a cast of actors in search of a plot.” In the New Testament, Jesus spoke of money more than anything else except the kingdom of God. There is in that perhaps a message for us. For he spoke of money as both dark and sinister, as that which controls, and yet he spoke of it as a blessing. He ate with the rich and the powerful, the poor and the powerless alike. And it is in all of these things that we are invited to see money not as a master, but as a servant.

The issue, as I read my Bible and experience life, is not that I should hate money or lust after it, but rather that I should become one who submits my money and my wealth to the will and the ways of God. To suggest that people are of greater worth than money is quite clear in Scripture, but it’s not so clear in our culture. A recent article in *Psychology Today*, December 1989, has the following quote:

What then can we surmise about the likelihood of someone’s being caring and generous, loving and helpful, just from knowing that he or she is a believer? Virtually nothing, say psychologists, sociologists, and others who have studied that question for decades. . . . Less than half the college students in a 1975 study resisted the temptation to violate an honors code on an exam, and their religious beliefs had little to do with

honesty. (Atheists were the only group in which a majority did not cheat.)

You and I go by the name of Christian and we find ourselves struggling. Will prophet or profit be heard? Which will supersede the other? Which will mold and shape the other?

I’d like to suggest the two most revealing books on values ever written were written by you. They are your checkbook and your daily appointment calendar. The challenge for us is that of integrity, of integrating that which we believe with how we live. Businesses wrestle with greed, pride, power, expediency, honesty, compassion, and integrity, just as we do as individuals. For businesses have no value, no ethical structure, except that which you and I bring to them.

If we know who we are, personally and corporately, we can have the courage to change routines. We can dare to challenge the arrogance and pride in churches and corporations. If we have committed ourselves to integrate faith and practice in our own lives, we can stand as prophets in a world dedicated to profits.

Taking care of business! We are all involved, but it is *his* business we are to be about. It is his business that we are trusted with to care. He doesn’t seek more market analysts, portfolio managers, controllers. But instead, people who in doing that work will give voice to their values, his values. People who will work for the integration of faith and practice. People who will lead where few have led before.

Taking care of business can begin only by taking care of your relationship with God and daring to stand as a prophet in a prophetless world.



Called to Compassion: Biblical Motifs of Justice

Can the Bible instruct us about matters of social ethics, or is it hopelessly outdated for our times? Henry E. Felder explores several biblical motifs of social justice.

by Henry E. Felder

HOW RELEVANT ARE BIBLICAL PERSPECTIVES ON ethics, value, and money in a society that has virtually eliminated hunger and has established a federal system that spends billions to assist the poor, widows, and homeless? In the movie *Wall Street* there is a scene where the hero, a young, idealistic stockbroker (some might suggest that an “idealistic stockbroker” is an oxymoron), confronts Gordon Gecko, the ultimate greedy guy. Gecko had just scored another economic coup. By manipulating the price of a stock, he was able to secure additional millions for himself, but at the cost of the ruin of another.

At this point, the hero asked the essential question, “How much is enough?” How much

more money, he wanted to know, would it take to be satisfied? How many yachts could Gecko waterski behind?

By all reasonable measures, the United States (along with Australia, Japan, Canada, and the countries of Western Europe) has achieved a level and breadth of consumption and affluence unparalleled in human history. The vast majority of U.S. residents no longer live under the dictatorship of economic deprivation.

In the United States, poverty is the exception, affluence the norm. The median family income is now more than \$35,000 per year. One-fourth of all families have incomes that exceed \$50,000. Our consumption is not only conspicuous, but obscene. Our voracious appetite for goods means that we consume more than 25 percent of all the goods produced in the world—this from a country that has just 5 percent of the world's population.

We have eliminated systemic hunger (that condition that leads to malnutrition and the opportunistic diseases that feed on that malnutrition). But the magnitude of our accomplish-

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ments stifles our ability to comprehend the ethical dilemma surrounding wealth and consumption in an affluent postindustrial society. It is easy to be lulled into complacency—into expecting a seemingly omnipresent government to carry the burden of care for widows, orphans, and the needy.

The staggering wealth in this country has made commonplace that which an earlier society would view as unseemly wealth. But we have not eliminated poverty (defined as income of less than \$13,000 a year for a family of four), and the ancient quest of the prophets for social justice has not been realized.

As a society, we continue to confront the needs of the 33 million poor, the more than 1 million homeless, the elderly, and numerous others through an elaborate system of federal and state cash and near-cash transfers. In 1990, these transfers amounted to more than \$600 billion in federal dollars.¹ Make no mistake about it; economic deprivation, or poverty, has both an absolute and a relative meaning. In his 1968 book, *Guaranteed Annual Income: The Moral Issues*, Philip Wogaman argues that social deprivation is not the physical deprivation that comes with absolute poverty.² Social deprivation is relative poverty, a deprivation in the conditions of social existence serious enough to impede normal human relationships. This social deprivation creates barriers between neighbors that frustrate God's intended human community. Relative poverty can lead to frustration, high infant mortality rates, and pathologies that are consummated in crime and violence.

Does the Bible have anything to say about

all this? To what extent can the Christian develop the proper perspective on poverty and the oppressed by reading the stories, parables, and metaphors of the Bible?

First and foremost, we must recognize that Christian ethics spring from a covenant relationship with God, a relationship that induces action. In his book, *Troubling Biblical Waters: Race, Class and Family*, Cain Hope Felder asserts the relation of action in theology:

It is not enough for churches to glorify the victory of the cross without a parallel commitment to making the resurrection victory a reality in the global context of suffering and oppression.³

Next, to utilize biblical stories and metaphors it is useful to distill, to the extent possible, empirical evidence and the cultural context to glean the Bible's underlying principle. For example,

Deuteronomy 15:7, 8 says:

When one of your fellow-countrymen in any of your settlements in the land which the Lord your God is giving you becomes poor, do not be hard-hearted or close-fisted with your countryman in his need. Be open-handed towards him and lend him on pledge as much as he needs (NEB).

Deuteronomy 15 here articulates a moral imperative, made necessary by the cultural context—the tenuous economic position of a nomadic people.

Last, we must recognize that values are in conflict. Waldo Beach, in his excellent book, *Christian Ethics in the Protestant Tradition*, puts it this way:

Human choices are squeezed between serving the needs of some neighbors versus the needs of other neighbors, when in an economy of scar-

Social deprivation is relative poverty, a deprivation in the conditions of social existence serious enough to impede normal human relationships.... and lead to pathologies of crime and violence.

city, it is impossible to serve them all. The conventional Christian moral platitude calls us to love all humankind. But the forced options are never between meeting and denying universal needs. The actual situation of choice is to provide for the good of some neighbors or to provide for the good of other neighbors. . . . The tightest decisions are those in which the needs and rights of some collide with the needs and rights of others. This dilemma confronts me daily in handling my finance. Should I pay a higher tuition bill to secure the best possible education for my children, or should I heed the desperate appeals for money to feed hungry children in Africa when my income cannot afford both?⁴

We speak of values. But what values? When we move from basic values of life and health—our daily bread, as it were—what are the values that constitute the abundant life (see John 10:10)? Is not life meant to be more than the minimum? What about the social values of friendship and concern? What about the values of the aesthetic, the cultural, and intellectual? The human spirit seeks to realize a full range of these values. But some values conflict—one neighbor against another, the present against the future.

Against this background, what does the Bible say to the modern Christian regarding the role of the state in providing for social justice? the role of the corporate church as surrogate? and the consumerism legacy that we have inherited and developed? Several motifs are suggested.

The Pastoral Motif

This motif is best exemplified by such biblical models as Abraham, Isaac, Jacob, and Job. In the stories of these men (and it is always men), we learn primarily of their dedication to the will of God. The fact that they were all wealthy is only incidental to the greater meaning of their lives. We learn, through the stories of these nomads and wanderers, how God's rich blessings can be given to those who love

him. However, I suggest that the implications of the Bible for the ethical treatment of money in modern life are limited.

The Theocratic Motif

The Judeo system of mutual responsibility was at once a model for the world of man's relationship to man, while meeting the particular needs of first, an unorganized people, then, a theocratic nation state, and finally, a secular nation-state. The early injunctions regarding mutual care as found in Deuteronomy find their contemporary realization in a combination of the state welfare system, the corporate state, the private charities, and the individual response.

When the Christian returns a 10 percent tithe, and has extracted the 30 percent of income for federal, state, and social security taxes, there is a pattern of exchange that mimics the Jewish system of gifts to care for the sacred and secular responsibilities of the state. The institutions vary, but the values are similar.

The Prophetic Motif

The prophets called the Jews, and us, to account in a personal way for the needs of the downtrodden. Isaiah 58 and 59 are calls to personal justice. Amos 5 rails against the injustice of the state, Israel, and the individual.

. . . you levy taxes on the poor and extort a tribute of grain from them, though you have built houses of hewn stone, you shall not live in them . . .

. . . you who persecute the guiltless, hold men to ransom and thrust the destitute out of court. . .

. . . Seek good and not evil, that you may live (vss. 11, 12, 14, NEB).

Micah 6:8 distills ethical behavior into precepts whose applications remain undefined:

God has told you what is good;
and what is it that the Lord asks of you?

Only to act justly, to love loyalty,
to walk wisely before your God (NEB).

As Spike Lee says: "Do the right thing."

Jesus Christ and the Individual

In Jesus Christ we find the fullest expression of the individual, of values, and money. But was Jesus speaking of wealth or of the violation of the first commandment when he told the rich young ruler to sell all? If the latter, it has universal application. If the former, then there is an apparent inconsistency. What comes through most clearly is the violence that wealth can do to the individual's relationship with God. But what constitutes wealth in a surplus economy? How much is enough?

The industrialist, Andrew Carnegie, is said to have answered that question in this way:

There is but one right mode of using enormous fortunes—namely, that the possessors from time to time during their own lives should so administer these as to promote the permanent good of the communities from which they were gathered.

Maybe it was easy for him to say!

In Matthew 25 Jesus calls us powerfully to individual responsibility. Here there is no ambiguity regarding purpose and individual ethic. It is the individual, not the corporate state or church that stands before the judgment seat of God.

The Apostles and the Early Church

We need not dwell on the communal financing of the early church as a model for Christian sharing—it is not an appropriate model for the late 20th century. Perhaps a better model is the financing of the work through gifts from the church in Antioch to the church in Jerusalem.

In James 5, the rich are excoriated in a theme similar to those found in the earlier prophets, especially Malachi. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you" (KJV). Karl Marx, in his tirade against capitalist and expropriated capital, could not have said it better!

Conclusions

The Bible provides a mixed message regarding ethics, money, and value for the modern Christian. Unfortunately, the true ethical response is not unambiguous. As the role of the state becomes more pervasive, and the church is scarcely able to provide substantially for these needs, the manner of Christian ethical response must take on a modern cast. However, the ultimate ethic is still defined as a call for social justice. It is a call for action motivated by love. The modern Christian remains called to address the needs of the homeless, the orphans, and the widows. The Bible and its stories, parables, and metaphors continues to be relevant to moral treatment of the poor.

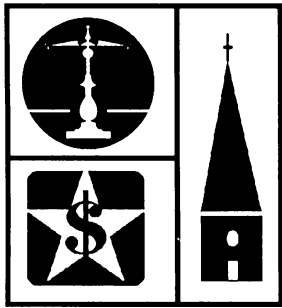
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Ethics Is the Business of the Local Church

Theologian Stanley Hauerwas, in his usual forthright style, takes on American business—and argues that Adventist congregations should be doing the hard work of ethics.

by Malcolm B. Russell

IN COMMENTS THAT MOVED FAR FROM HIS PREPARED text on business ethics and the pervasive and harmful influence of Joseph Fletcher's *Situation Ethics*, Stanley Hauerwas shared with a largely Adventist audience his view of what an Adventist ethic might be. While the two hours of lecture and discussion reflected ideas found in more than 150 articles and nine books, Hauerwas commented specifically on Adventists and business.

Hauerwas' formal lecture was provocative enough. Business ethics, Hauerwas implied, perhaps does not exist as a separate subject. Professions like medicine and law possess codes that detail overriding responsibilities to their patients and clients regardless of social cost. Physicians heal condemned murderers, and extend the lives of the diseased at great cost to society. That is their responsibility. But business, despite arguments about commitment to the stockholders, lacks responsibility

to anyone, and thus any claim to being a "moral art." Businessmen, often unable to describe what they do "as a worthy activity, period," hire ethicists, ministers, and social critics to address them in order to perform a ritual. The businessmen know very well that, according to the standard form of such events, the speech will portray the horrible conditions of society, then place blame on business for creating such misery. This will be followed by demands that business play an active role in alleviating the wrongs. The moral critic may even insist on structural change in economic life.

All feel better from the exchange. The critic feels "morally worthy," purified for "letting the business people have it for their moral shortcomings" and enjoys the generous honorarium received. In turn, the audience of business men and women feel cleansed, "by the masochistic guilt they have—or at least should have—for the less-than-ideal behavior they are forced to deal with in day-to-day business." They invited the speaker in the first place, and resolve to be better, as one would at a confessional.

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Thus, typical talks on business ethics relieve guilt with a not-too-painful punishment: a one-hour talk. Moreover,

the critic's moral exhortation to do better through social involvement seems to give us a solution that allows us to think we can do something. . . . This performs the same function as the revivalist's call to do better in the future, for it would indeed be a sorry call to conversion if it did not envision a better way of life from that moment forward.

Consequently, everyone leaves feeling that something has been accomplished.

Unfortunately, argues Hauerwas, while individual efforts to do good should not be faulted, such speeches on business ethics fail to strike at the root of society's problems. Neither he nor economists possess the understanding to prescribe cures to society's deeper economic ills: "Anyone who thinks he can understand our contemporary economy has got to be in deep self-deception." No effective model exists that shows that businesses can do something about the social situation. Philanthropy (to hire more blacks, provide more social services, or recycle) seems platitudinous, though the efforts may not be unimportant. However, such efforts lack a moral direction beyond self-interest. Reforms of the "do good because it is good business" variety appeal not to ethics, but profit. Hauerwas' desired solution is fundamental structural change: He scoffs at the operations of capitalism, and desires a society moved by ethics and a sense of community, not Adam Smith's competition-limiting greed. To take one example, he notes that "entrepreneurial spirit is exactly what you do not want in modern business to be a success, because you would not want to have to make your life dependent on *fortunata*."

Given these circumstances, Joseph Fletcher's *Situation Ethics* appeals to the business community but fails to provide a "morally good" guide. Business people like to think of themselves as rational decision mak-

ers, a role that situation ethics encourages. Such an allure is false, Hauerwas argues, because the moral person *excludes* choices rather than makes them.

In contrast to centuries of argument in favor of "the end justifies the means," or "the greatest good for the greatest number," Hauerwas prefers two types of rules. The first type summarizes current wisdom about the most rewarding alternative: a *rule of thumb*, like "punt on fourth down." The second sort are *constitutive* rules, like "only four downs in football." Rules of thumb can vary according to circumstances, but you don't qualify constitutive rules.

Hauerwas' discussion flows from his concept of community. He has provocative views about what role church communities ought to play, including Adventists. Contemporary society is overcompetitive and too self-reliant, aggrandizing the individual and consequently limiting feelings of community. Thus people seek more freedom and privacy, but become lonely and unhappy—alienated—when they get it. He reasons:

Americans have a strong desire for community. They long for associations in which they can live in trust and fraternal cooperation with one's fellows, and through such communities they wish to come directly to grips with the social and interpersonal problems that they confront. But in America we have created and voluntarily maintain a society that increasingly frustrates . . . this longing for community.

For proof, he submits the large number of people "attracted to medicine and the law today because they still seem to require morally coherent training." Likewise, many people can hardly wait to get to the office, "because it is morally ordered and coherent, often providing a code of language, dress, and behavior."

Hauerwas stresses the similarity between the responsibility owed to a client by business and the ministry. Like business, the clergy, Hauerwas thinks, lack an overriding commitment to specific clients. Instead, their overrid-

ing loyalty belongs to a community. The Christian community charges its ministers to help orient the community to God. However, business, like the ministry and unlike medicine or law, lacks a specific sense of what knowledge is required to perform its tasks.

To use Hauerwas' example, a seminary student can decide "I'm just not into Christology this year. I'm really into relating, and after all, that's what the ministry is all about, isn't it?" To which the seminary responds, "Right on, kid; why don't you get your head straight, take some more courses in Clinical Pastoral Education?"

At medical school, however, if a student decides "I'm really not into anatomy this year. I'm really into relating and I'd like to take a few more courses in psychology," the medical school responds: "Who do you think you are, kid? We don't care what your interests are! You are being trained to care for people, and you are going to take anatomy and like it. Tough!"

Thus, concludes Hauerwas,

No one believes an ineffectual minister can affect his eternal salvation, but we do believe doctors can hurt us. . . . That's why we hold medical schools to be a much more determinative context for moral training than seminaries.

The sense of community reaches far into affairs of state and the military, Hauerwas says, and here Adventists hold a distinctive position.

One example is dropping the atomic bomb on Hiroshima and Nagasaki. It is wonderful that Adventists are such missionaries, because that means that you know that you are not only, merely

Americans and that you have Adventist brothers and sisters who live in Japan. This means that you couldn't have dropped the bomb. Who could believe that Christians are really God's people if we're ready to murder the very people we share God's table with? Who would believe we really celebrate God if we did that? That's why I say it is so wonderful that we defy national boundaries—and why, therefore, the United States of America is right to distrust Christians, since we're not loyal citizens. We're loyal to our Japanese and Russian and Iraqi brothers and sisters. Thus, we defy the kind of logic that would have us morally do the wrong that good may come in the name of the United States.

To allow 18- to 22-year-olds in this society to make up their own minds is only to confirm them into a capitalistic economy that makes them understand ideas are just another consumer item that they get to buy. That's the worst possible thing you can do to an undergraduate.

Arguing the need for a moral structure, in contrast to the pervasive influence of situation ethics, Hauerwas extends his remarks to education. "Many of you saw the *Dead Poets Society*" (a film reviewed, incidentally, by an Andrews University undergraduate in a recent issue of *Spectrum*), "and you really liked that movie—especially, I suspect, Ad-

ventists who are always reacting a little against authoritarian rules." Morally, however, Hauerwas thinks the movie was rotten, with its theme of education that serves to provide the introduction to human experiences that will allow students to make up their own minds.

I think that's a very bad idea. To allow 18- to 22-year-olds in this society to make up their own minds is to only confirm them into a capitalistic economy that makes them understand that ideas are just another consumer item that they get to buy out of their own subjective wants. That's the worst possible thing you can do to an undergraduate. I tell my undergraduates that they don't have minds worth making up. I'm actually seri-

ous about this: the first task of an education that's any good is about the formation of people into wants that they did not know they had.

Hauerwas plunged on into another aspect of education.

Andrews probably sells itself as a kind of consumer product, rather than saying, "Come to Andrews and let us shape you into the kind of people Adventists should be." But Andrews couldn't stand that drop in enrollment.

So instead, Andrews, like the rest of us in American education, reinforces students, through the cafeteria curriculums we give them, into being good capitalists, thinking that ideas are simply something else that they can buy. In such a situation we all think our only choice is to create our own morality, and our own morality is what we value the most, namely our own self-fulfillment.

Hauerwas warns that popular business ethics may become an excuse for Christians to avoid subjecting their lives to one another for examination. Business ethics may only continue to underwrite the presuppositions about personal and social morality in society. By contrast,

the most appropriate biblical passage to help us deal with business ethics is the Pauline analysis of the powers. We really are constantly captured by powers we don't know how to name, and that's when they really get a hold of us. Therefore it is not an issue of ethics—"If I've got the right principles, I'll get it right." Instead, it is an ongoing interpretive task to help me know when, while in the name of doing good, almost always I've been captured by powers which are fundamentally misdirecting what I care about.

"I don't think there's anything wrong with Andrews having a business school," Hauerwas said. "But," he continued,

in many schools—business or liberal arts schools—we are embarrassed about being Christian, so we professors have students read Samuelson on economics and then say we're concerned about values. Then it is too late. You have already let the paradigm of explanation that society wants you to believe determine how you think about these matters. So one of the interesting things about what a business school at

Andrews University would be is how you are not just concerned about ethics courses in the curriculum. Rather, every course is suffused with the question of how this is helping us be better able to live in a community as Christians.

Asked to advise Christians who feel called to service in professions like business and politics, given that they call for so much compromising in order to be "successful," Hauerwas responded:

Well, first of all you can never try to be successful. Of course, you don't look for failure. We are not called to be dumb. But our first task is to be faithful.

I don't assume that being a businessman is a bit more compromising than being a full professor at a modern university. My own hunch is that business may be a good deal more honest and open than those of us that are in the modern universities.

I think that one of the crucial questions and words that makes it very hard in business today is *service*. As Christians we are called to be in service to one another. I want the people that pick up my garbage to understand how important that is to me. I wouldn't know what to do with the stuff. It would take me two or three hours a week to deal with my garbage.

That's who universities ought to be giving honorary degrees to, by the way. I'm not against big corporations or anything like that. I want to know how the ethos is set that helps people understand that the corporation is about service. That's what I want to know.

Hauerwas' conviction that humanities shape moral behavior leads him to root business ethics in the life of congregations.

If you want a place to start thinking about business ethics as Adventists, I suggest that before you let anyone join an Adventist congregation, have them tell the whole church how much . . . [he or she] earns. Now that's a place to start.

Don't start trying to think about whether capitalism or socialism is the correct alternative. Don't start thinking about whether businessman A under situation B should make this decision or that decision in terms of whether they're using deontological or teleological kinds of normative justifications.

Start in your churches and ask anyone who is

going to join the church to tell the whole church before they join what they earn. Most people would be more prepared to talk about what they do in their bedrooms than to tell the church what they make. We're not ready to have our economic lives examined by our brothers and sisters in Christ. But that's just the place to start . . . if you're serious about being an Adventist community.

Adventists are a disciplined community. Think about how you stood against the wider Christian society about the Sabbath. You stood against the wider Christian society about how you should eat. You stood against the wider Christian society also about the easy acceptance of war. Now you can help us as Christians in society understand why it is that what we earn is not a private matter. In the U.S., nothing is more private than our income. That is the denial of "when Christians come together we are baptized into the body and blood of Christ."

Christians do not believe in individual rights. The church tells individuals, "We're going to tell you what to do with your genitals. That's not for you to make up your mind about: No, you don't

have sexual intercourse before marriage." However, Christians are not libertarians. We in the church say to couples that they can say, "We're so much in love. We want to be married." The church can say, "So what? We don't think that you have the moral character to sustain marriage. We're not going to marry you."

The church doesn't believe in rights. We don't believe in freedom of the individual. When you're a baptized member in Jesus Christ you have made your body available to the whole community. That's the reason Paul says, "Don't go to a prostitute." You're defaming the whole body.

I suppose most business schools do not often read the story of Ananias and Sapphira. These are not popular texts but they're there. And the reason they're there is because we are people who believe that God has made us members of one another through the body and blood of Jesus.

We Christians do not believe in the right to privacy. We believe in something completely different—the protection of the personal that gives space for the development of intimacy.

First LLU International Conference on Pediatric Heart Transplantation

by Kent D. Seltman



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The pioneering work of the Loma Linda University Medical Center's Heart Transplant Team has produced a significant quantity of data, which has been used to address the scientific and ethical issues surrounding pediatric heart transplantation. With by far the largest series of pediatric heart transplantations in the world—106 by the end of January 1991—and with actuarial survival rates of 82 percent for one year and 73 percent for two years post-transplantation, Loma Linda has earned the position of scientific leadership on this medical frontier.

The issues, medical protocols, and surgical and clinical management techniques in pediatric heart transplantation were addressed in the First Loma Linda International Conference on Pediatric Heart Transplantation, March 11-14, 1990, in Palm Desert, California. Nearly 500 physicians, nurses, and social workers from 34 states and 23 foreign countries attended.

A distinguished international faculty of 21 pediatric cardiologists, heart transplant surgeons, immunologists, and ethicists joined with 20 members of the Loma Linda Heart Transplant Team to provide the most detailed and concentrated discussion of pediatric heart transplantation ever conducted. In late spring of

1991, the *Journal of Heart Transplantation* will publish a special supplement edition containing a summary of the conference proceedings.

The most fundamental scientific/ethical questions raised by successful infant heart transplantation deal with the quality of life experienced by children who have been transplant recipients. Are physical and mental development within the normal ranges? Do they enjoy normal social relationships with their peers, or do they have to live within a fragile protective shell?

If the clinical outcomes can produce an acceptable quality of life, a purely ethical question follows in the real world of limited resources: "Can society afford pediatric heart transplantation?" Is this a technology that we should adopt as a standard of care for children with end-state congenital or acquired heart disease?

As reported at the conference, analysis of the growth and development of Loma Linda infant heart transplant recipients indicates that, overall, pediatric heart transplant recipients do fit normal patterns. The immunosuppressant cyclosporine, which is widely used today, appears to support an almost normal development. Earlier steroid-based regimens did suppress growth.

All transplant recipients, of course, live on a delicate balance between suppressing their immune response sufficiently to keep their immune system from rejecting the transplanted tissue and keeping their immune response sufficiently strong to meet the challenge of infections. Sandra Nehlsen-Cannarella, Ph.D., head of the Loma Linda Immunology Center, reported on the "Window of Opportunity" that Loma Linda sci-

entists have discovered. It appears that very young recipients are more tolerant of a foreign tissue graft than are older children and adults. Heart-transplant recipients who receive their grafts when less than three months old usually require a lower level of immunosuppression to ward off rejection episodes than do older children and adults.

Child heart transplant recipients appear to live successfully with their

siblings and peers and also perform normally in school. Of course, as Jay Fricker, M.D., of the Children's Hospital of Pittsburgh, reported, the normal problems of adolescence are intensified in many transplant recipients. To the normal teenage questions about the appearance and function of one's body are added questions about how boyfriends and girlfriends might feel about someone with a transplanted heart. Non-

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compliance with family expectations is normal in adolescence, but it can be lethal for a youth whose life depends on a regimen of immunosuppression. However, the testimony of children and teenagers suggests that these challenges can be successfully addressed in this difficult period of life.

Denton Cooley, M.D., an American adult heart transplant pioneer from the Texas Heart Institute, was joined by a number of pediatric cardiologists in suggesting that heart transplantation is viable therapy for many infants and children today.

This is, of course, in sharp contrast to the situation as recently as five years ago. Then, pediatric heart

transplantation in general and infant heart transplantation in particular was considered "experimental." So, today, many families with children suffering from end-stage heart disease do have an alternative to certain, imminent death for the child. (Within a few weeks after the conference, California Children's Services, Medi-Cal, and Blue Cross of California, whose medical directors were represented at the conference, removed infant heart transplantation from the "experimental" classification and approved Loma Linda as a pediatric heart transplant center.)

Roger Evans, Ph.D., medical coordinator of the Battelle Seattle Research Center and a leading ethicist in the area of medical resources allocation, stated that society certainly could afford pediatric heart transplantation programs. His argument was, however, based in part on the fact that the very limited supply of donor organs provides a natural limit on the impact of pediatric heart transplantation on the total health-care costs to society. At most, a few hundred children will receive heart transplants each year. He also suggested that society might choose not to support heart transplants in children. Children, he noted, have little political clout and no strongly organized advocacy group.

Both Dr. Evans and Arthur Caplan, Ph.D., of the University of Minnesota Center for Biomedical Ethics, addressed the ethical issues surrounding the equitable distribution of donor organs. Children in the

United States are the age cohort most poorly covered by private or governmental insurance programs. It is vital that organs not be donated by a segment of society that would not potentially benefit as recipients because they were poor or uninsured.

Two major ethical controversies were addressed by Loma Linda physicians. Joyce Peabody, M.D., chief of neonatology, reported on the now-discontinued Loma Linda protocols testing the potential of using anencephalic infants as organ donors. And Stephen Ashwal, M.D., associate professor of pediatric neurology, spoke on the definition of brain death in infants and children.

Infant heart transplantation was first successfully performed by Leonard Bailey, M.D., at Loma Linda University Medical Center in November 1985. Bailey transplanted a heart into Baby Moses, who is now more than five years old. Infant heart transplantation is now performed in more than 35 centers in the United States.

The intense interest in the pediatric heart transplantation is perhaps best demonstrated by the international participation in the conference. Registrants came from Argentina (2), Australia (5), Austria (4), Belgium (3), Brazil (1), Canada (24), Colombia (1), England (11), France (5), East Germany (1), West Germany (11), Italy (10), Japan (5), The Netherlands (2), Poland (1), Portugal (2), Russia (4), Saudi Arabia (1), Scotland (2), Sweden (6), Turkey (2), Venezuela (1), and Yugoslavia (1).

Today, many families with children suffering from end-stage heart disease do have an alternative to certain, imminent death for the child.

LLU Quinquennial Constituency Meeting: A Personal View

by William Blythe



William Blythe has been on the faculty of San Jose State University since 1957, for 12 of those years as chairman of the Department of Civil Engineering and Applied Mechanics. He has been an active layman serving as local church elder, church board member, academy board chairman, local and union conference executive committee member, Union College board member, and as a delegate to two General Conference Sessions.

On Saturday evening, August 25, 1990, at 8:30 p.m., in the campus chapel of the University church, the quinquennial constituency meeting of the Loma Linda University, mandated by the Bylaws to occur shortly after the General Conference session, was called to order. At approximately 11:15 p.m., having spent nearly three hours on preliminaries and reports, Norman Woods, president of the university, moved that the assembled constituents "affirm the board decision to separate the two campuses." With no significant discussion, the motion was passed on a voice vote. Shortly afterward the meeting was adjourned. It had been a long meeting.

As a member of the Pacific Union Conference Committee, I received notification of my membership in the constituency and announcement of the constituency meeting some 30 days prior to the meeting, as required by the bylaws. Except for a return card to use to indicate that I would attend, there were no other enclosures with the announcement.

Although I had participated in discussions at Pacific Union Conference Executive Committee meetings concerning the relationship between the two campuses of the university, and particularly under what conditions the Pacific Union Conference should accept the return of the Riverside campus, and also had read related articles in the official Adventist press, I

felt totally unprepared to be an effective delegate. I established that no other delegates had received more information than I.

The meeting was called to order by Neal Wilson, immediate past president of the General Conference, who took some time to explain his presence, "because some of you are questioning why I am chairing this meeting." As I understood his explanation, his position on the board was not by virtue of his prior office as president of the church, but rather by being part of a quota on the board nominated by the General Conference.

Robert Folkenberg, president of the General Conference, provided a short devotional in which he defined three levels of values that required attention in Adventist institutes of higher education: (1) values common to all educational institutions, such as professional quality; (2) values held in common with other Christian institutions, such as ethics; and (3) values distinctly Seventh-day Adventist, relating primarily to the church's eschatological view of world history and its mission. He asserted that the first level of values was the responsibility of the faculty, the second level of values was to be ensured by the administration, and the third level of values was the responsibility of the board.

Wilson, as chairman of the meeting, indicated that 490 invitations to

constituent members had been mailed, that 196 members were present, and that only 75 members were needed to declare a quorum. The 40 percent of the constituency present completely filled the campus chapel.

Wilson then gave a lengthy introduction to Gwendolyn Foster, a member of the board of trustees, who sang "Amazing Grace." Wilson next introduced, also at great length, the General Conference auditors Raymond Wagner and Richard Salsbery.

Upon entering the meeting, each constituent was given a packet of information that included a 21-page financial report for Loma Linda University for the years 1985 through 1989. In addition, the packet included two audit letters from the General Conference auditing service. At the meeting, the financial statements were reviewed briefly, and there was an opportunity for questions. None were asked. The two audit letters then were read to the assembly. After brief discussion, Wilson made another long statement on the work of the General Conference auditing service and the efforts of the university to come into compliance.

University President Norman Woods then introduced the rest of the program, which would consist of financial reports of the university foundation, the Riverside campus, and the Loma Linda campus, as well as certain "corporation business."

Robert Frost, foundation manager, summed up the financial condition of the Loma Linda Foundation by saying that over the past five years, the net operating gain of the foundation was \$16.7 million, with \$12.95 million of that occurring in the 1989-1990 fiscal year, as a result of the maturing of one group of very large trusts.

Fritz Guy, president of the Riverside campus, presented a one-page

financial summary indicating that total operating loss for the Riverside campus for the prior five years was approximately \$1 million, including a loss of \$470,000 for the year 1989-1990. Enrollment figures for the past five years indicated a steady decrease in "financial full-time equivalent student enrollments" from 1,575 in 1985-1986, to 1,314 in 1989-1990.

William Dean, interim chief financial officer of the Loma Linda campus, then presented a five-page report with three attached graphs. The total operating loss for fiscal year 1990 was reported as \$1,515,675, after an undisclosed amount was transferred from plant funds to operations. The only capital debt of the university indicated in this report was approximately \$18 million related to construction costs for the co-generation plant, the chiller, plant, and a 66KV substation.

A response to a questioner seemed to sum up the financial condition of the university: although considerable belt-tightening and careful management was required, rumors of financial crisis were unfounded.

Finally, at approximately 11 p.m., Wilson gave a long introduction to the "corporate business," which I had assumed was the major purpose of the meeting. Following Wilson's lengthy remarks, that alluded to the hard work and difficult decisions that went into the proposal to separate the two campuses, Dr. Woods presented the motion to "affirm the board decision to separate the two campuses."

Dr. David Bieber, former president at different times at both Loma Linda University and La Sierra College, rose to plead that this separation be viewed by everyone as a "friendly" separation. This was heartily endorsed by the chairman and received a round

of applause.

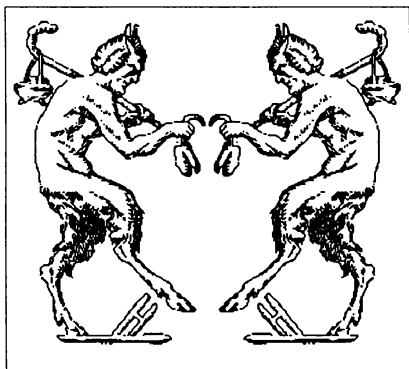
Another speaker rose to ask if the division of assets between the two campuses was proceeding equitably. He was assured that this was the case, although there were some decisions in that area still to be made. There were no other speakers, so a voice vote was taken with the motion clearly passing easily, but with a fairly strong "no" vote (not unanimously, as reported in the *Adventist Review* of September 13, 1990).

After the vote was taken, I rose to comment on the process. I stated that, since I had not enough information to make intelligent comments, I had refrained from speaking prior to the vote. I pointed out that considerable time would have been saved had we received the reports in advance of the meeting so they would not need to be read. We would also have had greater opportunity to formulate significant questions.

I also pointed out that, at least as a layman, I had insufficient background on the central issue of the campus split to be an effective participant in these proceedings. I would have needed information on the history, the discussions that had taken place at the board, the problems that were perceived, and the arguments for and against the proposed solution.

I concluded by making a plea that those responsible for conducting meetings remember that need of lay people to have information in order to be effective participants. Wilson thanked me for my remarks and, perhaps because my comments had been interrupted by applause, said that all those conference presidents and other administrators present should take note. The meeting adjourned.

After adjournment several people thanked me for my comments.



The Lucifer Files: He's Real, He's Mad, And He's Still Here

Reviewed by Deanna C. Davis

The Lucifer Files. Ken McFarland.
Boise: Pacific Press Publishing
Association, 1988. 128 pages.

T*he Lucifer Files*, by Ken McFarland, was the 1989 Missionary Book of the Year and was published in both English and Spanish by Pacific Press. The title, reminiscent of Os Guinness's *The Gravedigger File* (InterVarsity Press, 1983), refers to fictional diabolical writings after the style of Guinness's book and C. S. Lewis's *Screwtape Letters*. Lewis found that "the device of diabolical letters, once you have thought of it, exploits itself spontaneously. . . . It would run away with you for a thousand pages if you gave it head."¹ If this is so, McFarland demonstrates an exceedingly tight-reigned restraint. Of the book's 128 pages, the "Lucifer Files" fill only about a dozen. There are entire chapters without one file. The author explains in his first chapter that "this book will contain only a small sampling from the 'Lucifer Files'" (p. 14). The more than one hundred remaining pages of text are devoted to what the publisher calls, "a background narrative to the 'files.'" As a Missionary Book of the Year, the "background narrative" presents the doctrinal teachings of the Seventh-day Adventist Church in areas such as

Creation, marriage and the family, the Sabbath, the Fall, and salvation.

My trouble with the work begins with "A Word From the Author." The first paragraph of the preface defends allegory as a means of communicating spiritual truth and asserts that Bunyan's *Pilgrim's Progress* and *The Screwtape Letters*, by C. S. Lewis, are "well-known examples of this genre."

Apparently McFarland has not encountered Lewis's statement in his preface to the paperback edition of *The Screwtape Letters* explaining that to those who shared his opinion that devils were fallen angels "my devils will be symbols of a concrete reality; to others, they will be personification of abstractions, and the book will be an allegory."²

Neither *The Screwtape Letters* nor *The Lucifer Files* can be considered allegorical by one who believes in Lucifer as a created being, a concrete reality. The fictional device of allegory presents abstractions as concrete realities. Fictionalizing a concrete reality does not make it allegory.

I also stumbled over the last line of McFarland's preface, where he states, "If *The Lucifer Files* helps to heighten the reality of the unseen war behind all wars, it will have more than fulfilled its intended purpose." First of all, one does not "heighten" reality. Something is real or it is not. An author may heighten

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a reader's awareness of a reality and this no doubt was intended. But there is a larger problem. If heightening the reader's awareness of the reality of the great controversy between Christ and Satan is more than the book's intended purpose, what is its intended purpose?

While pondering that question, I moved on to the next sentence, the first of chapter one: "When you're really good at something, nothing beats getting paid to do it." Even my nodding acquaintance with Elder McFarland and the denomination's policies of remuneration for writers would lead me to suspect he had far purer motives than mere monetary gain when he wrote the manuscript.

While a bit of weak editing can be glossed over by the reader, the book's major structural flaws cannot. The "background narrative" so overwhelms *The Lucifer Files* that it renders them superfluous. The few lines of information the reader gains from the "Files" are hardly worth the abrupt shifting point of view.

McFarland's narrative background explains difficult doctrines in a manner that can be easily understood by the average reader. But I can't help wondering if themes from some chapters were not first developed in sermons. My curiosity

about this aspect of the work comes from the sudden interjection of new material that with proper pauses and changes of tone of voice might be quite acceptable to a listener but that are jarring to a reader.

A case in point is chapter three, which is only seven pages long. It begins with an anecdote on Abraham Lincoln, followed by a bit of theological exposition and a "strategy directive" from Lucifer. Immediately following Lucifer's closing, the reader is confronted by a narrator in the Garden of Eden describing the fall of humankind.

This section, which ends with the rhetorical question, "Adam, afraid of God?" is followed immediately by the boldface subhead, "A Cat Named Mittens." The reader, having been thus alerted to another sudden shift of point of view and subject matter is treated to a first-person story of the adventures of McFarland and his cat, Mittens.

The last section gallantly attempts to pull all of the above together. While the individual sections are well-written, I could not help but feel that I was reading a verbal patchwork.

But the final test of merit of a work of Christian literature is, in my opinion, not its structure, nor even

whether the author knows what genre he is attempting. The bottom line for me is "How is God's character represented in the work?" It is here that the book shines. By setting the doctrinal discussions in the context of the larger picture of the great controversy between Christ and Lucifer, McFarland anchors each belief to Christ and his character. God is shown to be a loving Father, Creator, Lord and Saviour, Companion and Friend, "who wants nothing more than to make me happy, healthy, and holy forever."

McFarland's depiction of Lucifer is also commendable. In giving "the devil his due," the author avoids the sort of sensationalism of some other contemporary authors dealing with the subject of spiritual warfare.

You won't get nightmares from reading this book. Nor is this the sort of work that will have you looking for a "demon under every doily." The adversary is shown to be a force to be reckoned with, one who seeks to undermine our well-being by influencing our thoughts, our feelings, and our will.

1. C. S. Lewis, *The Screwtape Letters* (New York: Macmillan, 1974). p. xiii.

2. *Ibid.*, p. xii.

Who's Afraid of the Old Testament God? Candor on Conundrums

Reviewed by Jerry Gladson

Who's Afraid of the Old Testament God? by Alden Thompson (Grand Rapids, MI: Academie Books, Zondervan Publishing House, 1989). 173 pp.

The Old Testament is a witness out of a non-Christian religion. . . . It is just that which gives the Old Testa-

ment its character of *Old Testament*; its witness does not come out of the gospel.¹

So writes Friedrich Baumgartel after examining the difficulties the Old Testament poses for Christian faith. Although Baumgartel's judgment is a professional one, his conclusion finds a chorus of popular echoes.

Given the New Testament, how *do* Christians appropriate the Old?

How do they deal with the "sub-Christian" behavior portrayed there? Its obscure laws and regulations? Its harsh, uncompromising picture of God? Alden Thompson, professor of Old Testament at Walla Walla College, attempts to show how a Christian can understand these difficulties in their original setting and still regard them as an inherent part of the divine revelation—as a witness to the gospel. Thompson writes from an avowedly conservative perspec-

tive. Although the work bears a Zondervan imprint, his approach is consistent with Adventist theology.

The New Testament period already raised the issue of how Christians were to regard the Old Testament. The Jerusalem Council, described in Acts 15, focused on whether the law of Moses, and hence, the legal portions of the Pentateuch, remained in force for Gentile Christians (Acts 15:1-5). The council concluded that only certain selective aspects were necessary:

It has seemed good to the Holy Spirit and to us to lay upon you no greater burden than these necessary things: that you abstain from what has been sacrificed to idols and from blood and from what is strangled and from unchastity (Acts 15:28, 29, RSV).

Although there is discussion on the issue elsewhere in the New Testament (cf. Hebrews 9,10), nowhere are definitive guidelines laid down. Indeed, one of the most intractable problems in Christian history has been the dispute over the degree to which the laws and practices of the

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Old Testament are to be carried over into the Christian age.

The Sabbath/Sunday controversy, so familiar to Adventists, can be understood as part of this debate, as can the Adventist teaching about clean and unclean foods. Responses to this issue run the complete gamut of available options. In recent times, some scholars have defended the superiority of the New Testament over the Old,² denounced the Old as a product of a non-Christian religion, as noted above; or, conversely, regarded the Old as *the* Scripture, with the New Testament as some kind of extension, or "glossary" attached to the Old.³

More common has been the approach Thompson follows: reinterpreting the Old Testament from a Christian point of view. It is to the credit of Adventism in general, and Thompson in particular, that he remains committed to the entire Christian canon, Old and New Testaments included.

Thompson urges Christians to read the Old Testament in a straightforward, natural manner. He uses the analogy of a "high" road and a "low" road. The high road approach stresses the spirituality of the Old Testament, and hence its kinship with the New; the low road takes into account its seamier, darker side. Christians who read the Old Testament by the high road approach, and thus through Christian "glasses," are often unprepared, even shocked, at the realities they find in the actual text itself.

Since Ellen G. White generally uses a high road perspective, I might add, this is especially true for those who get their primary interpretation of the Old Testament from her. Thompson does not think these two approaches are incompatible, but insists that one begin with a serious study of the Old Testament before going on to a Christian reading of it. "I find the revelation of God in Christ a clearer and better revelation," he

admits, "but I certainly need not deny the marvelous experience that God gave to his people at Mount Sinai" (p. 17).

To synthesize this double focus Thompson employs an organic model. The movement within the Bible, taken as a whole, is one of gradual, persistent growth toward the climactic purpose of God in Jesus Christ.

Many things in the Old Testament anticipate in some way further development within the Bible. An organic model, of course, enjoys more compatibility with Adventist theology than models that find discontinuous, dispensational, or covenantal patterns in Scripture.

Reflecting further Adventist influence, Thompson also finds together with the organic movement hints of a cosmic struggle between good and evil (the "great controversy" motif) in the Old Testament. "When the larger picture of a cosmic struggle forms the background of the Old Testament, I find it much easier to understand the activities of God" (p. 41).

After introducing these ideas, in the remainder of the book Thompson examines several case studies applying the organic model to specific problems in the Old Testament.

The first difficulty concerns the almost complete silence regarding Satan in the Old Testament. Only three passages mention Satan (Job 1:6-12; 2:1-7; Zechariah 3:1,2; 1 Chronicles 21:1). On the other hand, Hebrew writers often attribute evil to God. God "hardens" Pharaoh's heart (Exodus 7:3; 8:19; 9:12). The Lord puts a lying spirit in the mouth of the prophets of Ahab, enticing him to disobey (1 Kings 22:19-23). "Is it not from the mouth of the Most High that good and evil come?" (Lamentations 3:38, RSV). Thompson finds explanation for this difficulty in a gradual shift in the Old Testa-

ment away from attributing the responsibility of evil to God to the identification of an adversarial personality whose full character only emerges in the New Testament as Satan.

Even more thorny are the strange, seemingly bizarre laws of the Old Testament. Laws that call for the death penalty when a child curses its parents (Exodus 21:17), or prohibit an illegitimate person, Ammonite, or Moabite to worship in the assembly of the Lord (Deuteronomy 23:2-6) seem particularly offensive to Christians. Looking at these laws against the setting of the times and in the light of the growth God intended defuses them of much of their strangeness. Thompson explains:

Growth comes by choosing the right. Step by step, God led his people at a pace that they could manage. The strange laws for these strange people are a marvelous testimony to a kind and patient God and provide a fitting background for the God who would one day reveal himself in Jesus Christ (p. 81).

A third, related issue concerns the degree to which the Israelites assimilated the surrounding culture. In technical language, this is known as syncretism. Religions—including Adventism—inevitably appropriate customs and beliefs from their environment and blend these with their own rituals or doctrinal systems.

For Thompson this raises the problem of exactly how the people of God should be *in* the world but not *of* it. He concedes that Israel did borrow important features from its neighbors. Divine titles, such as 'el ("God"), 'el'ehyon ("God Most High"), baal ("master"), all common in

Canaanite parlance, are used to refer to Yahweh.

Israel's festal calendar, particularly the agricultural feasts such as Unleavened Bread and Tabernacles, resembles certain Canaanite celebrations. The Solomonic temple follows a Phoenician or Canaanite plan, while certain Psalms (18, 29, 93) appear to have been adapted from hymns originally devoted to Baal, the most popular Canaanite deity.

In each of these cases, Thompson thinks, Israel, under the guidance of God, "left those things alone which could destroy and adapted those things that she could use" (p. 104). The assimilation thus had selective controls.

However, more troubling to Christians than Old Testament law, the problem of Israel's assimilation, and the ethics practiced by people in Israel's history, is the difference between the Old Testament idea of the Messiah and that of the New. Thompson distinguishes several levels in the way New Testament writers appropriate Old Testament messianic prophecies.

On the first level are those messianic prophecies immediately understandable to the Old Testament readers (e.g. Isaiah 9:1-7). A second level involves those that became clear only as a result of Jesus' teaching (e.g. Isaiah 53; Mark 10:45), or sometimes, in addition, the natural course of events in the life of Christ (e.g. Psalm 16; Acts 2:22-28).

Finally, a few passages came to be understood as messianic only in later Christian centuries (e.g. Genesis 3:15). "It was Jesus himself who brought the ministry of the suffering servant into focus as one of the 'messianic' prophecies" (p. 144). The Christ-event provides the hermeneutical key by which the New Testament writers develop their messianic understanding.

Thompson concludes his study with a look at the imprecatory Psalms. Shocked at the virulent language of these despondent songs and prayers, many Christians have turned away from the Psalter altogether, thinking it sub-Christian. Thompson demurs, claiming that Christians have much to learn from the honesty of these writers who felt free to tell God exactly how they felt. Honesty and realism are features necessary to a mature Christian devotional life, and these Psalms can be our teachers in discovering it.

Alden Thompson has produced a fascinating, exciting study on topics rarely treated outside scholarly circles. He does not try to white-wash difficulties, but faces them head on. He has published this book with Zondervan press, due, in part, I am sure, to the wider distribution and broader audience that Zondervan affords.

One cannot but reflect on how unfortunate it is that Adventist theological scholars must deal with critical, sensitive issues such as those addressed here outside normal denominational channels. Thompson deserves our praise for taking the risk of being misunderstood. Denominational leadership could well take a page on courage and candor out of Alden Thompson's notebook in dealing with both theological and ecclesiastical problems.

NOTES

1. "The Hermeneutical Problem of the Old Testament," *Essays on Old Testament Hermeneutics*, ed. Claus Westerman, tr. J. L. Mays (Richmond: John Knox, 1963), p. 134.

2. Rudolf Bultmann, "Prophecy and Fulfillment," in *Essays on Old Testament Hermeneutics*, pp. 50-75.

3. A. A. van Ruler, *The Christian Church and the Old Testament* (Grand Rapids, MI: Eerdmans, 1971).

Who's Afraid of the Old Testament God? Just Trying to Keep in Touch

Reviewed by Lester N. Wright

For Seventh-day Adventists, claiming to believe in the whole Bible requires that at least some attention be paid to the Old Testament. For many this has consisted of a few choice stories, apocalyptic prophecies, and passages cited in the New Testament. For Alden Thompson, a "conservative Christian" who believes that, "Ultimately, whether our experience blossoms or withers depends on the kind of God we serve and the kind of God we find revealed through Scripture," understanding the Old Testament is critical because he maintains that all inspired Scripture is normative.

Thompson urges that we not let our New Testament get in the way of our Old Testament, that we not insist on the New Testament always having the last word in interpretation of the Old. Of course, if we do not study the Old we are not pressed by questions raised there, but neither can we be impressed by the pictures of God found there nor do we have the background required to understand the many allusions in the New. Although there is no question that the revelation of God presented through Christ's incarnation is "better" than anything before—and of anything short of living in the kingdom—by comparison the Old Testament is "good," not "worse."

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Christians usually approach the Old Testament either by the high road of romanticizing the accounts or by the low road of calling attention to the faults of the characters. Thompson contends that "there is much in the Old Testament that offends refined tastes. When we ignore those aspects, we lay the groundwork for the loss of faith. We must take them seriously and show how God can bring about his purposes even out of that kind of situation." From his study has emerged a picture of a God who is not cruel but rather very patiently trying to keep contact with a people far removed from understanding him.

Thompson has made a major study of Old Testament theodicy without the demonic. According to his understanding, to have highlighted the role of a Satan figure, in the cultural milieu of the time, would have led away from the monotheism Yahweh was trying to communicate. Knowledge of the adversary had to come later. In the interim, God had to run the risk of being misunderstood as being responsible for evil, as is often the apparent case in reading the Old Testament.

The Old Testament seems filled with odd laws. It is no wonder that many Christians, in their perceived freedom under grace through the cross, find little of interest there. Thompson acknowledges that "strange people need strange laws." His understanding is based upon the premise of Jesus (as restated by Paul)

that there is only one principle, love. "All other commands are simply commentary."

But God has graciously given many commands as commentary to assist immature humans while we grow to know Him better. "Divine laws are no more enduring than that human situation which makes them necessary."

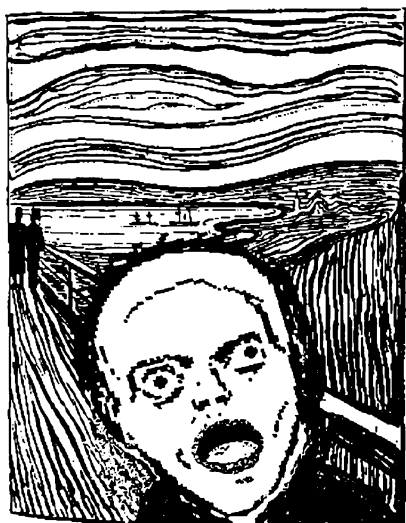
Thus the decalogue command not to murder was not necessary before people began to murder and will not be necessary in the future.

Further, some activities are wrong only because of the way they would be understood in a particular culture. Stated law has never been God's ideal, but even the strange laws in the Old Testament are good news. They show the patient persistence of God in dealing with non-ideal people.

Finally, Thompson deals with the problems of "prophecies" from the Old Testament that really don't look like prophecies, and with the songs and prayers. He sees inspiration working through the thought patterns of the people being inspired.

Thus the New Testament Christian community used the methodology of their Jewish heritage in reading later events back into earlier narratives. The great truth of many of the Psalms is not the ideas expressed but the fact that they could be expressed. These writers trusted God enough to be able to tell him where it hurt and to expect that if the score needed to be evened, he would do it. Today's Christians are often not nearly as able to express how they really feel, even when talking with God.

Thompson's book presents one person's pilgrimage along the path toward truly accepting *all* inspired scripture as profitable. As such, it is useful to others who may be walking the same, often lonely, road.



With apologies to Edvard Munch's *The Scream*

Our readers respond to Charles Teel's revisionist history of the Stahls, to the about-face of Southeastern California Conference's president, Elder Stephen Gifford, on the ordination of women, and to the pro-life stance on abortion.

Justice Stalled in Peruvian Adventism?

As a native South American, I was delighted to read Charles Teel's "The Radical Roots of Peruvian Adventism" (*Spectrum*, Vol. 21, No. 1). Among the books of my childhood that I remember is Stahl's *En el país de los Incas*. I think it is wonderful that 80 years later we may look at our pioneers and present them as enlightened people who lived ahead of their times.

After all, history is created in order to be used, or so some seem to think. I will be the last one to wish to take away anything from the undoubtedly significant contribution Adventists made to life in the altiplano, or to minimize the significant sacrifices our pioneers were willing to make on behalf of the gospel. Today we may look back and see what the results of those early missionary efforts turned out to be, and, on account of our own current thinking, find them exhilarating.

I find myself in no position to evaluate Teel's reconstruction of the early history of Adventist missions in Peru in the person of Fernando Stahl. His reconstruction, however, raises a most troubling question. If it was the case that Stahl was a pioneer who fought against the caste system he found in Peru, what went wrong immediately after Stahl?

One of the saddest facts of Adventist mission history is that it was permeated by a colonialist mentality which institutionalized the caste system in its mission operations. It just happens that Peru, among all the countries of the world, represents one of the most shameful examples. Adventists teaching, pastoring, and doctoring in Peru, until the 1970s (and even to this day), were generally recognized, treated, and remunerated according to whichever caste they belonged: pure-blooded Aymara or Quechua, mestizo, white Peruvian, white South American, and white North American. This was the case whether you were a teacher in one of those 109 schools in the altiplano, a colporteur in Arequipa, a pastor in Lima, or a doctor at the Adventist Clinic in Mireflores. Why do you think that Ruben Chambi did not teach at the Adventist college in Nana? Since he was a full-blooded native Peruvian, the Adventist missionaries who ran the mission field had "casted" him at the bottom of the totem pole!

Another victim of the system was Pedro Kalbermatter, a South American white. Why is it that in Jose Tamayo Herrera's *Historia Social e Indigenismo en el Altiplano*, which Teel characterizes as "definitive," Fernando A. Stahl and Pedro Kalbermatter are named in the same breath (see Teel's quote, p. 48), but in Adventist mission history, Kalbermatter has disappeared into the woodwork?

It seems to me that the early

missionaries did create an “alternative” way of life for the indigenous population of the altiplano, but I am not so sure that they were eager to empower the native Peruvians. Educating them, of course, empowered them. But the missionaries were eager to keep control of that power for themselves and felt quite disappointed when they saw the natives finding ways of liberating themselves from those who pretended to own their bodies and souls.

Many of the converts seem to have felt as much subjugated by the Adventist missionaries as under some (certainly not all!) priests with their fiesta system. If, as Teel reports, in 1940 there were four times as many Adventists in the official Peruvian census as there were in the official church records, most of those who had, through Adventist education, gained new power, did not find life under the missionaries to be one “with dignity.” How else can you account for the “real revolution,” only partially successful, that took place within the Adventist Church in Peru in the 1970s? This revolution, by the way, is worthy of its historian!

Harold Weiss
Saint Mary's College
Notre Dame, Indiana

Ordination of Women: More Open Letters

Dear Elder Gifford:

No doubt by now you have read the letter addressed to you by Roy Branson in the most recent issue of *Spectrum*, in which he questions the position you took with respect to the ordination of women at the most recent constitu-

ency session of the Southeastern California Conference. I am writing to respond to Branson's letter. I would like to begin by saying that if I were a member of the committee that had to vote whether to ordain women, my present convictions would cause me to vote Yes.

Branson identifies the issue as justice versus unity. He says, “Unfortunately, Elder Gifford, you, along with some of the finest conference presidents in North America, have so far placed loyalty to denominational unity ahead of equality in the treatment of women.” He further asks, “Were the conferences to deny ordination to pastors simply because of their color, would we expect black, Hispanic, or Asian Adventists to remain loyal? How can we expect women to endure unfair treatment, with no change in sight?”

Were the issue as simple as justice and fair treatment for women, as would be the case if the issue were ordination of ethnic pastors, I believe that the General Conference would long ere this have extended ordination to women. However, many Adventists have serious theological reservations, based on significant passages of Scripture, about ordination of women. These passages of Scripture would not prevent me from voting to ordain women, but I must recognize, as a member of Christ's body, that certain of my brothers and sisters in the faith do hold this view sincerely and very strongly.

If the General Conference would long ere this have extended ordination to women from the point of view of justice, but has not for theological reasons, then I believe we can say that the real issue is not justice but theology—the theology of church unity, the theology of how we resolve

theological differences.

And this brings us to the role of the General Conference—not of the General Conference Committee that meets in Washington, D. C. once a week, but the world church in session every five years. Apparently some of the delegates to your constituency meeting referred to Ellen White's statement that the General Conference “is the highest authority that God has upon the earth,” and when it exercises its judgment, “private independence and private judgment must not be maintained, but surrendered” (*Testimonies*, Vol. 3, p. 492). Branson argues against this view, citing Ellen White's 1901 statement that “this is blasphemy” (Ms. 37, April 1, 1901).

If we mean that the General Conference in session every five years is infallible and inerrant, and that its decisions come with an authority on the order of papal *ex cathedra* pronouncements, then I would have to agree that the General Conference never has been and is not now God's highest authority on earth. Without having studied the context of Ellen White's statements, I will venture the opinion that this is what she called “blasphemy.” However, every organization has to have a

The real issue is not justice but theology—the theology of church unity, the theology of how we resolve theological differences.

governing authority, a final court of appeal. This governing authority may be wrong, but it has to be respected, not only by individuals, but by subdivisions within the organizational structure. The General Conference in session every five years is the Seventh-day Adventist governing authority, our highest and last court of appeal. If the delegates to the General Conference in session are under the guidance of the Holy Spirit, that body has to be God's highest authority on earth for Seventh-day Adventists, and we don't need Ellen White to tell us so.

In one of his last prayers on earth, Jesus prayed that his disciples might be one. Nothing was more important to him than the unity of his followers. His prayer is to find visible expression in the decisions, large and small, that his people make from day to day, from year to year, and yes, from quinquennium to quinquennium. One of the most important ways we maintain unity is by respecting one another even when we disagree on the most profound issues, and by submitting to one another, and especially to the properly constituted authorities among us.

I predict that the women's issue will ultimately undermine church authority in North American Adventism.

While I personally favor ordination for women in ministry, I must say that when this church's highest court of appeal makes a decision regarding a critical theological issue, my conscience binds me to that decision, not because I am a slave to the General Conference, but because I am committed to the unity of this church. When I am asked to decide between a personal conviction about justice and a theological decision by the church's highest court of appeal that involves that justice, I have to abide by the church's decision. And I believe that organizational structures within the church have the same obligation.

Another question I think we have to ask ourselves is: Was the decision, if less than ideal, the best that the Holy Spirit could bring his church to make at the present time? If the delegates, by and large, were submissive to the Spirit's presence in their lives, then I have to believe that the Holy Spirit directed in the decision. I personally could not encourage a major organizational substructure in the church to vote against a decision that I believe the Spirit guided the world body of believers to make.

When I was a child I submitted to the decisions of my parents, even when I felt that they were being unfair—which in some cases they probably were. I rankled at the time, but in my mid-50s I'm thankful I submitted to their God-given authority. I'm glad I waited patiently. We maintained family unity, and I matured under the discipline.

I am sure there are those who would accuse you of yielding to denominational administrative pressure in the decision you made. I do not doubt that you experienced that kind of pressure. You

were also under pressure from those who are militantly in favor of ordaining women, and could equally as well have been charged with yielding to that pressure had you recommended that your conference proceed with ordaining women. I choose to believe that you made your decision to support the Indianapolis decision out of conviction based on principle. The reasons I have given in this letter would have caused me to make the same decision you did had I been in your position. I commend you for your willingness to make that decision in the face of the intense pressure I know you felt from both sides. I do hope that at a future time you can make the opposite decision, with the General Conference in session supporting you.

Marvin Moore
Associate Book Editor
Pacific Press

Note: This comprises approximately three-fourths of the full letter, and is published by permission of the author.

“The Open Letter to a Conference President (Vol. 21, No. 1)” was a masterpiece! We have very few role models for how one Christian can take another Christian to task on an issue without compromising either moral convictions or their commitment: to treat everyone with respect.

Elder Folkenberg is absolutely correct when he states that the bottom line in the Southeastern California Conference debate was church authority, but what most church leaders do not seem to grasp is that they were in a no-win situation. Church authority was the big loser whichever way the vote went.

A church that sees itself as the end result of the highest values of the Protestant Reformation is

simply not in a position to go to an intelligent and well-educated membership and say, "We want you to have very high standards for treating all people with justice and equality, except when customs within the church make those values inconvenient. In those situations the highest value is always church authority." When my church asks me to take a position that, after careful, prayerful study, I am convinced is morally wrong, and they do this in the name of church authority, down deep in my Protestant soul something snaps and my view of church authority is permanently altered.

I predict that the women's issue will ultimately undermine church authority in North American Adventism in much the same way that the Pope's position on birth control has undermined church authority in North American Catholicism.

The brethren seem to feel that they have solved "the women's problem." One has to wonder if they have any idea what they have actually done.

Susan Sickler
Kettering, Ohio

You eloquently expressed many of the thoughts and feelings of people here in Southeastern California Conference and across the country in your open letter to our current conference president. Before the special constituency meeting, Elder Gifford had consistently enjoyed overwhelming support for his leadership, and for the courageous stands he had taken on women's ordination and active lay leadership. However, because of his action at the constituency meeting, he has lost a significant amount of credibility.

This is unfortunate, because not only has his leadership diminished, but he has left large numbers of people even more discouraged and disillusioned with the church and its relevancy in the world.

I have known Elder Gifford for several years, and having worked closely with him on numerous projects, I was shocked with his turnaround on women's role in the church. What happened may be a common occurrence in many secular organizations, but the church should be different. It should make decisions based on what is right and just, and not on what is (seemingly) going to cause the fewest problems. If moral leadership and decision-making is not modeled by the church, then what is its role?

The issue is certainly larger than Elder Gifford, and there are others who bear responsibility for placing him in a very difficult situation and then pressuring him to back them up.

There is another aspect that apparently has not been seriously considered by church leaders: the consequences of maintaining a policy of inequality.

Decisions in the church are made by a group of mostly older people who have been trained to accept tradition and authority as a primary basis for decision making.

Unfortunately, younger people (who are the church's future) place less emphasis on tradition and authority, and more significance on rightness, fairness, and relevancy. We have grown up in a society that chooses to be based on the concepts of justice and equality, and we largely do not question the rightness of ordination for women. Of course equality is right and just. Whether church leaders are comfortable with this or not, it is reality.

The consequence of the church's position is that the younger generation generally sees this as further evidence of the comparative irrelevance of the SDA Church, and they continue to drift away.

Those who oppose the ordination of women probably feel they have now prevailed, having effectively maintained the status quo. In the long run, however, the church will be the big loser, because it is already losing the vast majority of young people who see little relevance in the church. The position taken against ordination will only accelerate that trend.

I remain very concerned with the state of the church today, but I am even more fearful with where the church will be in 10 or 20 or 30 years. Unfortunately, most who have opposed ordination will no longer be around to support the church. Also unfortunately, in 10 or 20 or 30 years many of us

The consequence of the church's position is that the younger generation generally sees this as further evidence of the comparative irrelevance of the SDA Church, and they continue to drift away.

younger types may also no longer be around to support the church.

Many African-American and other minority church members must be painfully aware that the church has learned little from the civil-rights struggles of the 1960s. If a ruling bureaucracy is unwilling to change a flawed system, then the people will eventually force change upon the structure. Tragically, this usually occurs through chaos and anarchy, and many people are inevitably lost during the unnecessary struggle.

This will be especially true in the Adventist Church, because laypeople have such a small voice in any of the decision-making processes. (Ask your conference president what percentage of the delegates to the General Conference were laypeople.)

It has become obvious to many members that the only effective way to communicate their dissatisfaction is by redirecting their tithe and offerings. This action is evident throughout the North American Division, and all levels of the church are feeling the effect, but not facing up to the cause. Unfortunately for the whole church, circumstances will probably get a lot worse before there is even a chance of them getting better.

One further observation: if Elder Gifford had supported ordination, it clearly would have been approved, and within a year the matter would have become a nonissue here in Southeastern. The women who were on track for ordination are outstanding individuals, and would have been doing the same things they are doing now. The only difference would be a certificate of ordination. But the validation and acceptance that the certificate symbolizes cannot be overestimated for these women, or for

anyone else who cares deeply about equality and justice.

Lest this letter seem too negative, let me make two closing points: (1) there clearly are still a few courageous individuals within church leadership. We have at least two in Southeastern: Secretary Harold Camacho and Treasurer Phil Robertson. Even after Gifford publicly withdrew his support for women's ordination, they still stood up and publicly urged the constituents to vote in favor of ordination. This was probably not a wise political move, but it was certainly a courageous moral stand, and they (and others like them) need continued support and encouragement.

(2) People who take stands and make statements that may appear to be critical of the church are often dismissed as simply being negative and divisive individuals. However, they generally make their observations out of not only frustration, but caring and concern, and rarely out of anger or vindictiveness.

Finally, for any denominational leaders facing issues that are politically difficult but morally just, the bottom line must be: IF IT IS RIGHT, DO IT, AND DO IT NOW! You will be amazed at the support and encouragement you get from the laity, who are continuing to pray for bold, risk-taking leaders with clear, inspiring visions.

Jay M. Du Nesme

Lake Arrowhead, California

Abortion

Spectrum has always tried to steer a middle of the road course—an indication of the strong academic basis upon which the organization was originally founded. At one time we tended to be drifting a bit toward the left.

Now, however, I see an unsettling trend toward slipping to the right. I was especially surprised with the Readers' Symposium (*Spectrum* Vol. 20, No. 3). Printing the letter on abortion by Ms. Banks bothered me more than just a little.

There is still much denial in the statements "I found myself *unexpectedly* [italics supplied] pregnant" and "I continued on a destructive path of promiscuity and broken relationships. . . ." In a very real sense, there *is* no abortion problem; the problem is a promiscuity problem. To blame abortion for sexual misconduct is to deny the true, underlying problem; and to shift the blame to doctors or clinics or anything else is to continue to be dishonest with one's self.

The "pro-life" paradigmatic allusions are sprinkled liberally throughout the entire letter. Consider, for example, ". . . and obtain a *suction* [italics supplied] abortion," when simply stating that she had had an abortion would have more than sufficed. *Suction* abortion is a "hook." It is designed to evince a desired emotional reaction. Ms. Banks notes that there was "a religious renewal" which led her to "reexamine the source of her problems," and "the facts became clear. . . ." What facts? Whose "facts"?

Whether or not she realizes it, yet, she is still a "[Woman] Exploited by Abortion," but this time it is by the radical right "pro-life" movement. What this woman needs is to admit to the truth of the matter, ask God's forgiveness, and then leave it in his trustworthy hands. I feel very sorry for the damage done this lady and feel that *Spectrum*, in printing something this pathetic, has done her a great disservice.

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