



# What Are Adventists *Doing*?

Some do more than talk. Here's a breakdown of what's happening.

## Float Shows Church's Concern For Environment

by Lara Beaven

The General Conference and North American Division recently took disparate but significant steps to place Adventists within the environmental movement. North America dedicated a highly visible float to the cause of the environment and the General Conference Committee adopted its first official statement on the subject.

For the third consecutive year, the Seventh-day Adventist Church participated in the Tournament of Roses Parade. The theme of this year's float was "Enjoying and Caring for Nature," which was shown by two sets of animated floral waterfalls surrounded by animals and insects. For several years the Rose Parade has been televised internationally, but last year citizens of the former Soviet Union could see it, and this year the parade was televised to the People's Republic of China. As a result, in 1992, if they tuned in, some one-half billion people, worldwide, could see the Seventh-day Adventist float identi-

fying the church with concern for the environment.

Although an outside company, Fiesta Parade Floats, designed the float, Pathfinders and other Adventists, representing the nine regional areas of the United States and Canada, made and rode on the float that depicted outdoor activities such as hiking and camping. The 25-foot high, 18-foot wide, and 55-foot long float was decorated with thousands of flowers—40,000 roses, as well as dendrobiums, cattleya orchids, tulips, camellias, and gerbera daisies.

Norm Middag, North American Division Camp/Pathfinder specialist, was the principal force behind the planning and financing of all three floats. He says the theme of the 1993 float developed out of the Adventist traditions of outdoor exercise and nature observation as well as the tradition of stewardship. Middag explains that the concept of stewardship has been a part of the church for a long time, even though

it is only recently that the church has become excited about stewardship being understood as taking responsibility for the environment.

In addition to identifying Adventists with the environment through a Rose Parade float, the church in 1992 adopted an official position on the environment. A few years before, the South Pacific Division had drafted its own statement. In 1991, the denomination submitted a different statement to the Rio world conference on the environment, which some felt was embarrassingly inadequate. Preparations began on a fuller document.

The final draft emerged from a working group at the 1992 Annual Council that included teachers of science, theologically trained editors at the General Conference and laity, including one person from the South Pacific Division. As readers of *Spectrum* can see for themselves, the statement, "Caring for God's Creation," officially adopted by the Annual Council, provides theological reasons for endorsing the basic goals of the environmental movement.

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## 1992 ANNUAL COUNCIL STATEMENT

## Caring for God's Creation

The world in which we live is a gift of love from the Creator God, from "him who made the heavens, the earth, the sea, and the springs of water" (Rev 14:7, NIV; cf. Rev 11:17, 18). Within the creation He placed humans, set intentionally in relationship with Himself, other persons, and the surrounding world. Therefore, as Seventh-day Adventists, we hold its preservation and nurture to be intimately related to our service to Him.

God set aside the seventh-day Sabbath as a memorial and perpetual reminder of His creative act and establishment of the world. In resting on that day, Seventh-day Adventists reinforce the special sense of relationship with the Creator and His creation. Sabbath observance underscores the importance of our integration with the total environment. The human decision to disobey God broke the original order of creation, resulting in a disharmony alien to His purposes. Thus our air and waters are polluted, forests and wildlife plundered, and natural resources exploited. Because we recognize humans as part of God's creation, our concern for the environment extends to personal health and lifestyle. We advocate a whole-

some manner of living and reject the use of substances such as tobacco, alcohol, and other drugs that harm the body and consume earth's resources; and we promote a simple vegetarian diet.

Seventh-day Adventists are committed to respectful, cooperative relationships among all persons, recognizing our common origin and realizing our human dignity as a gift from the Creator. Since human poverty and environmental degradation are interrelated, we pledge ourselves to improve the quality of life for all people. Our goal is a sustainable development of resources while meeting human needs.

Genuine progress toward caring for our natural environment rests upon both personal and cooperative effort. We accept the challenge to work toward restoring God's overall design. Moved by faith in God, we commit ourselves to promote the healing that rises at both personal and environmental levels from integrated lives dedicated to serve God and humanity.

In this commitment we confirm our stewardship of God's creation and believe that total restoration will be complete only when God makes all things new

tal hazard known to Americans. Fifty-two thousand Americans succumb each year to diseases related to secondhand smoking, including 3,000 who will die from lung cancer. In fact, environmental tobacco smoke causes 30 times as many lung cancer deaths as all other cancer-causing air pollutants regulated by the Environmental Protection Agency. Sharing supper with a friend in a no-smoking area of an otherwise smoke-filled restaurant means being exposed to air pollution that is six times greater than breathing the outside air of a metropolitan area during rush hour.

Until recently, religious organizations were noticeably absent from attempts to employ public policy to combat the tobacco companies. The Washington Institute, an Adventist institution, is leading America's churches to take tobacco seriously as a public policy issue.

Environmental tobacco smoke is part of the general problem of smoking in America. Active smoking kills more Americans (more than 434,000 yearly) than alcohol, cocaine, heroin, homicide, suicide, car accidents, fires, and AIDS combined. Add deaths from environmental tobacco smoke and you have the total for the first and third preventable causes of yearly deaths in the U.S.: 485,000 people (see chart, facing page).

Just as it had attacked studies of active smoking, the tobacco industry responded to the Environmental Protection Agency's report with the usual accusations that health advocates had skewed statistics. They would have us believe that their advertising—an area where the industry spent nearly \$4 billion dollars in 1992 to push their lethal products—has no effect on consumers' buying habits. Given that 90 percent of all smokers begin before their 20th birthday (50 percent start smoking by the age of

## Fighting Secondhand Smoke's Pollution of the Environment

by Bryan Zervos

The Environmental Protection Agency gave us, in January 1993, a chilling level of awareness regarding secondhand environmen-

tal tobacco smoke: It kills, and in a big way. Environmental tobacco smoke now has the dubious honor of being the greatest environmen-

14), the industry targets its advertising at children. And it works.

The December 1991 issue of the *Journal of the American Medical Association* (JAMA) reported on a study involving six-year-olds and RJR Nabisco's Old Joe Cool ad campaign. The findings: the children more readily recognized Old Joe Cool (and the link with cigarettes) than Mickey Mouse. As Charles Scriven, president of Columbia Union College and chair of the Washington Institute's program council, wrote in an article for *Sojourners* (July 1992), this is nothing short of child abuse.

The Washington Institute is rallying the churches to support stiff excise taxes on tobacco. The institute is following its charter to "identify issues . . . that have historically been of concern to Adventists" and to "choose the organization involved with the issue that is recognized as being the best." Washington Institute program council members Roy Branson and Charles Scriven are leading the way in alerting Protestants to the dangers of active smoking and environmental tobacco smoke by writing essays in such leading journals as *Christian Century*, *Christianity Today*, and *Sojourners*. Roy Benton, professor of mathematics at Columbia Union College, is reporting in several journals on a nationwide conference on tobacco and youth he attended in the People's Republic of China. The Ministry of Health in Beijing welcomed public health ministers from each of China's provinces to plan health-education measures.

Working closely with religious advocates on Capitol Hill, the Washington Institute, in the fall of 1992, formed the Interreligious Coalition on Smoking OR Health. Since its inception, the Interreligious Coalition has encouraged mainline denominations to adopt official church statements regarding tobacco. Its co-chairs are Jane Hull-Harvey, as-

sistant general secretary of the general board of the church and society of the United Methodist Church; and Roy Branson, a senior research fellow at the Kennedy Institute of Ethics, Georgetown University. The quarterly newsletter of the Interreligious Coalition, *Religion & Tobacco Control*, is edited by the Washington Institute. The newsletter briefs members on action plans, news items, pending relevant legislation, and is distributed to all members of the U.S. House and Senate through the office of Jane Hull-Harvey. The Interreligious Coalition has also visited members of Congress.

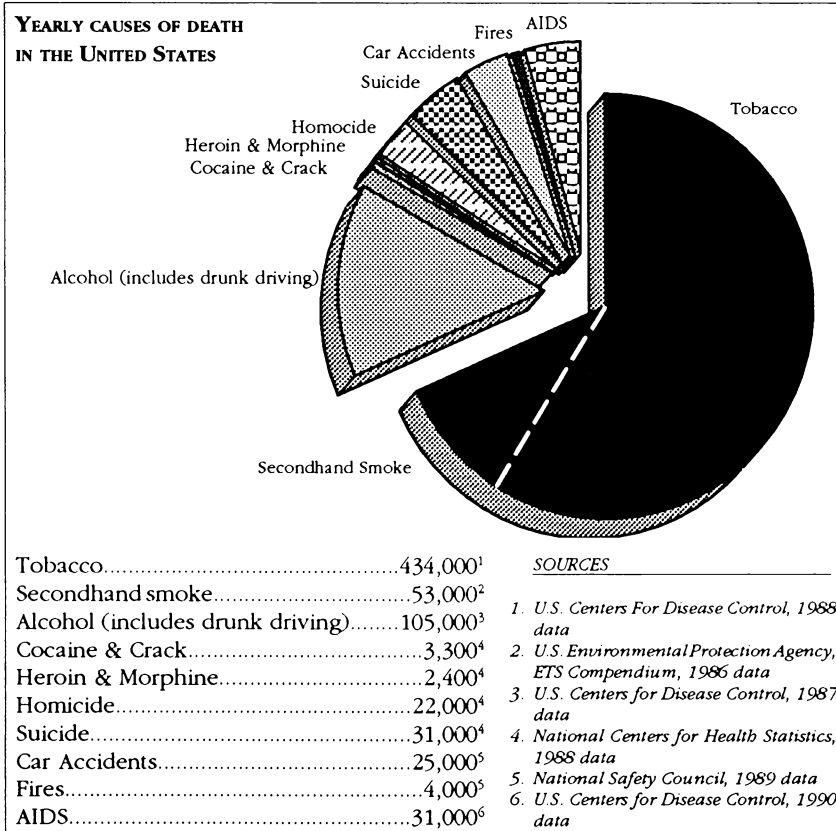
It recently submitted testimony raising questions at confirmation hearings this January regarding Mickey Kantor's nomination to the post of United States trade representative. Philip Morris, the largest tobacco conglomerate in America, had hired Kantor's law firm to represent it in Washington, D.C.

The Washington Institute and

the Interreligious Coalition recently participated in a summit meeting—"Tobacco Use: An American Crisis"—sponsored by the American Medical Association. The summit meeting, with the strong backing of the Washington Institute and the Interreligious Coalition, agreed to advocate the adoption of a higher tax on tobacco—an additional \$2 per pack at the federal level and an additional \$1 per pack at the state level. Higher taxes have proven to be the single most effective measure reducing the number of first-time smokers.

Those wishing to help in this campaign, or to learn more about the Washington Institute or the Interreligious Coalition, write to: Washington Institute, 7710 Carroll Avenue, Takoma Park, Maryland 20912. Fax: (301) 270-2814; telephone: (301) 853-2303.

Bryan Zervos, a graduate of Columbia Union College, is program coordinator of the Washington Institute.



# Recycling College Campuses

by Chip Cassano and Theresa Yu

As the environmental movement gains momentum, the re-greening of Adventist college and university campuses has focused on recycling as a logical first step.

Near the end of 1991, Andrews University's *Student Movement* reported that student Stephen Ertel, with the assistance of Dr. Robert Wilkins of the chemistry department, led in forming ReCreation, a volunteer program that encourages recycling and conservation and educates the community about recycling. The program has grown steadily, and plans are in effect to incorporate 40 or more volunteers—students, faculty, staff, and administrators—to oversee and implement the recycling program.

Support from faculty and administrators has been encouraging. The program was granted a small budget, and one faculty member, Dr. Dennis Woodland of the biology department, offers extra credit to students of his Environment and Man class who participate in the program as volunteers.

A survey of students at Atlantic Union College showed that virtually all respond positively to suggested recycling programs, and plans are afoot that, if implemented, will have more than local impact.

Professor Gene Johnson of AUC's biology department is director of the Adventist Environmental Institute, an organization with the objective of developing environmental awareness. The organization hopes to raise enough money to develop a studio where a Mr. Rogers-type television show can be re-enacted, with the objective of educating children on the importance of maintaining a healthy environment by way of recycling.

The studio could also be used to produce educational videos focusing on environmental issues.

Like Andrews University's program, the recycling program at Columbia Union College was started several years ago by a student, Andrew Marter. Students have continued to oversee the program, but it has struggled for lack of funding and volunteer help.

This year a group of students, organized by senior Jill Potter, have taken steps to secure administrative support and funding for a campus-wide program. A budget

has been submitted that provides for purchase of necessary supplies, and payment of an hourly wage to students who will collect, sort, and transport recyclables.

The group also circulated a petition asking for student and faculty support. Potter says that the group's goal is to establish a recycling program as part of the way that the college does business, and to thus ensure that the program will survive, even if the current level of interest wanes.

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# Adventists Among the Elephants

by Leonard Taylor

My wife and I have participated in five short-term, ecologically related projects with Earthwatch. Carlene and I have spent two to three weeks at a time working with scientists researching orangutans in Borneo, small carnivorous animals in Nepal, cranes in Vietnam, bottlenose dolphins in Costa Rica, and one of the world's last primeval forests in Poland.

We helped researchers with academic positions either in the United States or other major countries. No matter how remote the location of the project, the researchers were at ease with the unusual languages spoken and had wide contacts within the countries in which we worked. In many instances the researchers we joined had devoted decades—sometimes their entire professional lives—to the particular ecological project

we visited.

Typically, the projects accommodate five to 20 or so visiting assistants. Some will be involved with day-long hikes, others with less physical record-keeping. All the programs have several hours a day of lectures both in the field and in the camp.

Life at one project we joined, evaluating the small carnivorous animals of Nepal, can give a more detailed picture of Earthwatch. The government established large areas equivalent to our national parks to protect animals from a rapidly expanding human population. Earthwatch investigators tabulate the variety of species, information necessary for rational programs to maintain ecological balance within the preserves.

We reached our base of operation in the Himalayan foothills by using elephants as our sole means

of transportation, carrying us across rivers and through heavy foliage. The elephants also protected us from attacks by large animals, such as rhinoceroses, tigers and slothbears. At our base camp we slept on the ground in the open forest.

Our day usually began at sunrise, baiting new traps, with their accompanying cameras, and checking the old trap lines. Captured animals were tranquilized and given a complete physical examination. Several pages of data were written up on each animal. Selected animals were equipped with radio collars, and a team was given the responsibility of keeping the location of the animal known at all times by the use of directional radio antennae.

In the evening we gathered around a large campfire, with elephants standing guard in the deep shadows. The information collected that day was then entered into a

computer operated on batteries charged by solar panels during the day.

Financial support for basic ecological research is scarce. Participants like us, by providing their own transportation and paying for the opportunity to work with these researchers, are able to help keep these vital projects alive. By thus supporting basic research our financial contributions to Earthwatch projects were tax deductible. We also obtained a deep respect for other countries, their people, and their religions. A catalogue of Earthwatch projects can be obtained from Earthwatch, 680 Mount Auburn Street, Watertown, MA 02272. Telephone: (617) 926-8200.

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*Leonard Taylor, chief of pathology and director of the clinical laboratory at Redlands Community Hospital, is an associate clinical professor of pathology at Loma Linda University. This piece was written in collaboration with Carlene Taylor.*

without trying to understand what the consequences will be. For example, the advent of antibiotics seemed a certain victory over some diseases. It seems no one knew or cared that the short generation time of bacteria would allow "super bugs" to evolve that would be highly resistant to antibiotics.

The result is that mathematical ecologists are constantly looking for new technology to help us correct the problems created by old technology. The philosophical implications are potent, disquieting, and unpopular. Even if we take a pragmatic stance and assume that we "can't stop progress," we should at least try to reason out what are likely risks of implementing a new technology.

No ecological system can be completely described mathematically, but our research group here at the University of Tennessee uses large systems of partial differential equations to model ecological systems. By using both theoretical and numerical means, and taking into account mathematical theory and empirical, biological data, we create powerful computer simulations of entire environments. In particular, our group at the University of Tennessee is modeling the effects of certain pollutants on natural aquatic populations and communities.

I enjoyed theoretical mathematics, but I always felt that my time and energy should have been used to more directly confront the world's problems. I wanted to feel like my research was useful. Through a seeming setback in my doctoral program, God directed me to an option I had not known existed. I'm so glad my mathematics can make a difference to the wilderness and the world.

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*Shandelle Henson, a graduate of Southern College, is a Ph.D. candidate in mathematics at the University of Tennessee.*

## The Wilderness and Mathematics

by Shandelle Henson

I have been an environmentalist ever since I can remember. I find God in the wilderness. It is my sacred cathedral and my playground. It is a mysterious acquaintance, a comfortable companion, and a stern disciplinarian. I wish to help protect wilderness for pragmatic, poetic, and moral reasons.

Lately, I have found a niche that has combined my career as a mathematician with my interests in ecology!

Last year for the first time I heard the exciting phrase "Mathematical Ecology." At the time, I was a Ph.D. candidate in theoretical mathematics at Duke University. I suddenly found myself in need of a new thesis advisor, and since my major

professor had been the only faculty member at Duke in my specialty, I was also looking for a new school. Then the director of graduate studies at the University of Tennessee at Knoxville department happened to mention a special research group: mathematical ecology! I was hooked. Now I'm finishing my doctorate in mathematics, only this time my research is in this new field of mathematical ecology.

The Environmental Protection Agency uses mathematical models as tools to make assessments of the risks new technologies bring to humans and to the environment. Such risk assessments are of utmost importance, for too often we put a new technology to work