

survey revealed that 72 percent had experienced a change in financial state, 69 percent a change in living conditions, and 54 percent a change in work hours or conditions. Fewer in number but still important, 17 percent had experienced marital problems, and 2 percent (7 persons) had suffered marital separation or divorce. The average family debt was \$12,445—\$8,432 in student loans and \$4,013 in other debts. Six families owed more than \$50,000, while more than one-fourth of the families had no debts.

Items that had the most negative effect on marital satisfaction were student loan debts and frequency and magnitude of stressful events, as measured by the Holmes & Rahe stress scores. Stress had a negative effect on spiritual well-being and commitment to ministry and the mission of the church. High stress scores and levels of student and total family loan debt, along with the pressures of time in field work, a spouse attending school, and hours per week in household duties all predicted lessened well-being and commitment.

The mere presence of stress does

not tell the whole story. Characteristic methods of responding to stressful situations, identified by the *Lazarus & Folkman Ways of Coping Checklist*, have been shown to make a difference. The coping methods used by Master of Divinity students—positive reappraisal (reframing the problem), problem solving, and seeking social support—were significantly and positively related to all measures of well-being and commitment. The evidence for positive reappraisal was especially strong. On the other hand, the coping method of escape-avoidance was negatively associated with all measures of well-being and commitment.

Research such as that done on Andrews Master of Divinity students is ongoing in a number of places in the North American Division. For the past 14 years, a significant portion of this research has been conducted by the Institute of Church Ministry at Andrews University.

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During the trial, I was pastor of the Scenic Hills Seventh-day Adventist church in San Antonio. I knew from the newspapers that a key to the defense's largely successful case was a tape of a 911 emergency call placed from inside the compound at the beginning of the shootout—a shootout that would prove fatal to four agents of the U.S. Bureau of Alcohol, Tobacco, and Firearms. Wayne Martin, a graduate of Harvard Law School and one of Koresh's principal lieutenants, was shouting "Call them off; there are women and children in here!"—hardly the words of someone eagerly awaiting a shootout.

I met Sheila Martin, Wayne's widow, outside the courtroom. She had left with her two youngest children before the final conflagration. Wayne, along with the couple's three oldest children, died in the fire.

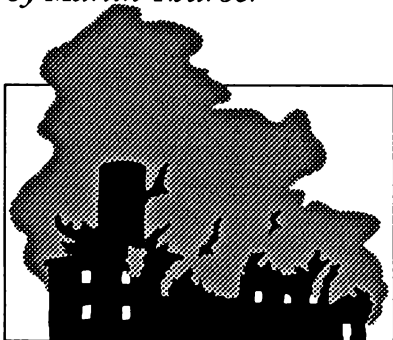
Sheila was unresponsive at first, but perked up when I told her I was writing a report for *Spectrum*. She had read and been favorably impressed by the articles on Waco that appeared in *Spectrum*, including one about her husband.

I sat with Sheila inside the courtroom. For weeks the trial had dominated the local news, and I was eager to witness the proceedings firsthand. A friend of Sheila's came in and, with a certain disdain, asked me if I could give him some room. I said, "Sure," and moved a bit to the left. He sat down between Sheila and me and seemed to ignore me. At the recess, as we got up to take a break, I overheard him tell Sheila that the "guy sitting next to me must be a fed."

When Sheila saw me again, she gave me a smile that was as close as she could come to a laugh. Her friend, she said, thought I was a federal agent. She had told him I was an Adventist pastor. Despite the suspicion that I understood the

## Pastor Meets Branch Davidians At San Antonio Trial

by Martin Thurber



Eleven Branch Davidians, along with their families and friends, gathered in a San Antonio courtroom on Sabbath, February 26, to

hear a jury declare that the 10 male and one female Davidians on trial were not guilty of federal charges of aiding and abetting murder and conspiracy to commit murder. Instead, the jury found four of the Davidians innocent of all charges, two guilty of firearms violations, and five guilty of involuntary manslaughter. A week later the judge in the case expanded the charges of firearm violations to include those convicted of involuntary manslaughter.

Davidians had for Adventist pastors, when Sheila's friend returned, his hostility had changed to friendliness. He couldn't have been more accommodating.

I was able to get another glimpse of the Waco community by talking to the soft-spoken brother of Norman Allison. According to the brother, Norman was only a friend of the Davidians. He was away from the compound when the ATF launched its original attack, but rushed back to show his support. Although the brother insists that Norman is "really not one of them," and points out that he was armed only with a small caliber "rabbit gun" carried in his pocket, agents of the Bureau of Alcohol, Tobacco and Firearms arrested him anyway.

I asked Norman's brother, a Seventh-day Adventist, how the Adventist church back home in Britain had treated him. He spoke well of the church members—they were praying for his family and brother. Although he felt that the pastor had failed to visit enough, he thought him a nice man. As for the conference officials, they seemed to be distant and non-supportive. A friend of Norman's brother, Shirley, had come along to be helpful. She was a member of the Church of England, and seemed as struck as I was that the faith that Norman and his brother had allowed them to be so calm. I was glad that, in the end, Norman Allison was set free.

As I got to know some of the Davidians—not all were on trial, but attending it—I felt that I could see a deep faith in God. They quoted passages of *Great Controversy* to me. But they also pulled together various parts of Scripture to teach a bewildering array of beliefs. They told me how David Koresh's birthday tied into Pentecost. They said that the Adventist Church still has a chance to endure the punishment foretold in Koresh's prophetic scenario, since Seventh-

day Adventists have the light but are not living up to it. Most disturbing of all to me is their steadfast defense of stockpiling guns.

When I became a Christian I sold my valued gun collection. Inside the courtroom I noticed several rifles that I have fired. In fact, as I watched the parade of weapons, the court sometimes seemed like a gun auction. I asked Sheila Martin about the guns. She defended the gun dealing of the Davidians. Her manner is so innocent she almost made it seem an ordinary pursuit. "It was how we made money. It was a business. We bought and sold guns." I am not convinced. I am certain that if guns hadn't been at the compound, the whole tragedy would not have taken place. I was somewhat reas-

sured when I asked Sheila if the surviving Davidians would remain in the gun trade. "No," she told me, "there will be less involvement with guns."

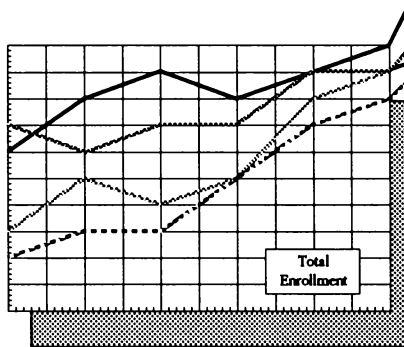
As I reflect on my encounters with the Davidians, I will be surprised if another group of former Adventists rise up and use weapons. I will *not* be surprised if other groups urge strange interpretations of the Bible. As a pastor, I see good folks on the fringe of our church, waiting for someone to guide them through our unique Adventist understanding of prophetic scripture.

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## North American Colleges Vary Widely in Size

by Chip Cassano



Every year, Adventism's North American Division Board of Higher Education compiles and releases enrollment figures for the three Adventist universities, nine colleges, and two medical technology colleges in North America. The figures are intriguing.

That even the largest of Adventist schools is unusually small becomes immediately clear, even when compared with other, denomination-

ally related institutions. For example, the fall 1993 combined enrollment of the 14 North American colleges and universities (15,335 students), is less than half that of the only Mormon university, Brigham Young (31,108). And it is only slightly more than the enrollment of Boston College (14,455), one of many Roman Catholic universities in the United States.

Granting that all Adventist schools are small, the variance in size among them is still remarkable. A quick examination shows that they divide neatly, by size, into three tiers.

The first tier—schools with enrollments of more than 2,000 students—includes only Loma Linda and Andrews. Even reorganized as a medical university, and shorn of