

and delusions, then we may know that the time has come for the marvelous working of Satan and that the end is near." Certainly, this testimony was "present truth" for any Adventist in the 1880s, as the end seemed near, even at the door. To be sure, Mrs. White's eschatology included the future as well as the present tense, but it was the near future. Her predictions of the future appeared as projections on a screen which only enlarged, dramatized and intensified the scenes of her contemporary world.

Mrs. White was herself a Protestant American whose biography offered an abridgment of America's Protestant era. From her early days as a Methodist New Englander, she invested her considerable energies in the nineteenth-century Protestant concerns of millennialism and sabbatarianism, anti-Catholicism and antislavery, temperance, and education. When this Protestant world began slipping away, Mrs. White was aghast. She saw the Victorian Protestant America declining in the face of religious and ethnic, intellectual and social changes. Mrs. White's eschatology envisioned the end of *her* world.

With Victorian Protestant America on the wane, Mrs. White

preserved in the Adventist community many aspects of its world. Anthony C. Wallace has defined a millenarian group like ours as "a deliberate, organized conscious effort by members of a society to construct a more satisfying culture." Seventh-day Adventist beliefs and attitudes on the Second Coming, the Sabbath, health, education, social welfare, church and state, big labor and the cities all show Adventism to be a Victorian Protestant subculture sustaining itself long after the larger host society has disappeared. In the twentieth century, then, Seventh-day Adventists form a "cognitive minority" that holds on to an earlier, religious worldview in a new, more secular and pluralistic world. Nothing accounts for Adventist distinctiveness in this new era quite so much as the continuing impact of Ellen White on Seventh-day Adventists. Hence, if Victorian Protestant America has ended, Adventists continue to illustrate the remarkable vitality and human significance of that earlier vision. And, while the Second Coming has not yet materialized, the Adventist culture provides an example of a kind of "realized eschatology" from which the world may benefit in our time.

comfortably, found themselves trying to explain Deuteronomic health laws along with their particular slant on health reform to a secular and uncomprehending public. Indeed, until a few years ago, vegetarianism was probably considered by most people as an eccentricity confined to a few religious fanatics, nature freaks, and anemic-looking health nuts. . . .

Society has finally seen the light. This means that all of us who were raised vegetarians, and were slightly embarrassed about it, can now "come out of the closet" and admit that we have been practicing vegetarianism for most of our lives. . . .

I wish to draw the issues as clearly as possible in conclusion. First, because I believe that animals have an intrinsic right to life, thus the right not to be exploited as a means to human ends, I have argued that it is ethically wrong, in fact immoral, to perpetuate the centuries of speciesism against animals by eating meat produced by . . . intensive farming methods. . . .

Second, I have argued that the killing of animals for the mere tastes of the human palate is unjustified when so much food of other kinds is available. In an affluent country such as the United States, few people need meat in their diet to survive and lead healthy lives. Therefore, it seems to me that what the suffering animals go through to gratify an acquired human taste far outweighs the necessity for meat eating. Thus, I believe that it is ethically wrong, and indeed immoral, for the citizens of an affluent countries where food is abundant to insist on meat eating.

Third, I have argued that the increasing demand for meat, particularly beef, and the "green revolution" in crop production have tended to create a situation in which more grain is being used to fatten cattle than is consumed directly by humans—especially humans in the

A Radical Case for Vegetarianism



by Barry Casey

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Barry Casey, chair of the division of arts and communication at Columbia Union College, received his

B.A. from Pacific Union College, his M.A. in communications from Andrews University, and his Ph.D. in philosophy of religion and contemporary theology from the Claremont Graduate School. In addition to writing several theological essays for Spectrum, Casey created its present design.

It has long been a commonplace in Adventism that one was a vegetarian because the Bible seemed to recommend it and because the "health message" demanded it. Adventists, perhaps un-

famine areas of the Third World countries. In addition, the wasteful inefficiency of converting grain and plant protein not only contributes to the spiraling costs and the greed of an overconsuming society, but directly affects [the] . . . starving poor in the Third World. In short, the world is reaching the point where it can no longer afford the

affluent countries' consuming many more times their share of the world's resources and goods. I believe that this, too, is immoral, and that a vegetarian diet is a first step toward alleviating world hunger and undermining support for oppressive economic and political structures, both in the affluent countries and in the Third World.

always been working somewhere.

Later on, I decided that I would have to be asexual in order to be Christian, that I couldn't be homosexual. Needing something to take the place of sex, I turned to the church, and also the school. When I was in school, I was president of my sophomore, junior, and senior classes, and then, after graduating, I started an alumni association and was president of that for three years. I was very active trying to deny that I was sexual, and yet all the time I knew that I was very sexual.

After graduating from La Sierra, I got a job as a youth pastor and then went on to teach school in Hawaii. . . . I was told that I was not going to be rehired. I asked why, and they said, "Well, we think you'd have a better opportunity to find a wife on the mainland than here in Hawaii because there are very few single women your age." By the end of the school year, I still hadn't been offered a job, even though I had several inquiries from mainland schools. Later, a friend told me he'd overheard the academy principal telling someone who called for a reference concerning me that I was a suspected queer. Those were the terms, my friend said, that were used.

After not receiving a job, I went to Glendale to the union office, where I knew personally the head of education in the Pacific Union. I said, "I would really like to have a school. I have lifelong Adventist credentials, I'm a teacher, I want to teach." He replied, "With your problem . . ." and I interrupted, "What is my problem?" "You know what your problem is. I don't want to talk about it." After the conversation ended, I went down to my car, and wrote a letter in the parking lot of the union office requesting that my name be dropped from the church. Fortunately, I didn't have a stamp. When I got home, I tore up

Growing Up Gay Adventist



Anonymous
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The excerpts below are taken from the first accounts from Adventist homosexuals to appear in an Adventist publication. They were testimonies given at one of the yearly camp meetings of SDA Kinship, an organization serving and representing homosexual Adventists. The camp meetings are still held annually.

In August 1980, six delegates accredited by the General Conference, including three seminary professors and two pastors, attended a camp meeting at Payson, Arizona, sponsored by SDA Kinship, an organization serving and representing homosexual Adventists. At one meeting the delegates asked Kinship members to tell their personal stories. "Growing Up Gay Adventist" contains excerpts from the accounts.

Speaker Six: I have just a couple of things to say. As the lover of an Adventist lesbian, I've had prob-

ably a unique experience. We do attend church together; the pastor is aware of our situation. I must admit that our pastor has been kind in every respect, and I really have to give him a lot of credit for that. Initially, he did not know at all how to relate to me. What do you say to the lover of a lesbian? And so, about all he could muster was a "hello," a quick exit and turning red. But, gradually, we began to talk, and he has encouraged me both personally and spiritually and that has met a need for me. Yet even though I feel accepted by him, there is no way for me to identify within the church and so I often feel very isolated. And that's difficult.

Speaker Seven: I'm a fourth-generation Adventist. I knew that I was different from about the age of six, but I didn't know the correct name for what I was. I knew the names of pansy, queer, sissy—all these things that society gives us to grow up with. It was perhaps in the fourth grade that I got my hands on the book called *On Becoming a Man* and found out my condition was very, very bad and I was probably going to be lost eternally unless I could find some way to redeem myself. So I got as involved in the church as I possibly could. When I was a junior in high school I was the earliten Sabbath school leader. And that's how I got into doing things. I have never been in an adult Sabbath school; I have