

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

the letter. I decided that the Adventist church was stuck with me. I would always be an Adventist. I would stick it out.

Up to this time, I still had never had any sexual experience with anyone, male or female. I decided, here I am, unemployable, it's time I find out for sure. By accident I found where gays in my town meet at night. I went there three weeks in a row, every day, meeting people, and I finally met a person I felt really comfortable with.

Later on, I came out to my parents. In the first initial shock they were very supportive. After about a week, they got to thinking about it and decided, "You know, this is something that should be prayed about." So they requested that the pastor make an announcement in church. As a result, I came out to the entire church and they have been very supportive. . . .

Speaker Ten: . . . About a year-and-a-half ago I finally came to complete emotional breakdown and I admitted to my wife and to my pastor that I knew that I was gay. Well, the first response was "You go home and pray about it," which I knew wasn't going to help. I'd been doing that forever. And then he handed me a whole bunch of books of the sort that were supposed to deal with problems in marriage. It had nothing to do with me and my problem. And within a week I found out that he had announced it to the whole church. He had also called my children and announced it to them. Well, I lived through that, and then they asked me to go see a psychologist, which I did—an Adventist psychologist. A dear lady, I must say. She at least helped me in some respects to regain my personhood, although she didn't know anything about homosexuals. After five months of weekly 10-hour trips to go through this, and it wasn't doing much good, I finally had to tell my wife

and my pastor I could not go back to living a lie. I couldn't do it conscientiously.

This time my wife and my pastor—I live in a very small community of about 5,000 people, very red-necked—went to every business in the community informing them of what I was. I lost half my customers, and for the next three months I got phone calls and letters threatening my life. Three times shots have been fired through the windshield of my car as I drove along. I've had no more

communication with the church, except for the pastor one time coming to say he felt that he'd made a mistake. I've continued to attend church. Only two people from church have spoken to me in over a year. One of those dear ladies, a church board member, called last week to tell me that my name was being removed from the books. They have never contacted me about it. More recently, three elders of the church visited me and asked me to stay away from church altogether.

What Does the New Testament Say About Divorce?



by John C. Brunt
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Undoubtedly this brief survey of the New Testament material on divorce is complex and confusing. What does it all mean for our attitude toward divorce and our actions with regard to it? I tentatively set forth the following conclusions.

First, no "divorce policy" for the church can be attained from the New Testament material. Never does the New Testament explicitly connect divorce with church discipline. The New Testament writers did not intend to set down a church policy; rather they related Jesus' teachings to various situations that their communities faced. As a result there is some degree of diversity of detail among the New Testament writers, which makes harmonization into a single "biblical" policy impossible. In addition, the interpretive problems in these passages are too great to permit us to draw a detailed policy from them. There is simply too much that we don't know. For example, we cannot be absolutely certain whether Paul allows for remarriage after the divorce he permits, or precisely what *porneia* means in Matthew. If we