

church by your tithes and offerings, your personal effort, and influence?" Candidates have usually answered "Yes" to this same question for more than 30 years.

The 1951 *Manual* also tightened some loopholes in tithe-paying rhetoric. Church elders who failed to be faithful tithe payers now faced not only expulsion from the office of local elder, but also found themselves barred from any other church office. This regulation also has been repeated in subsequent manuals. . . .

One very important additional statement on page 252 of the 1981 *Manual* clarified the relationship

between tithe paying and church membership. It stated:

A member should never be dropped from the church rolls on account of his inability or failure to render financial help to any of the causes of the church. Church membership rests primarily on a spiritual basis yet it is the duty of every member to support the work of the church in a financial way to the extent of his ability.

The church, in short, should not be seen as an exclusive spiritual club in which nonpaying members are not welcome. . . .

fare Association. The aims of the association are to render material and moral assistance to the destitute and the bereaved, and to provide scholarships to Adventist young people who would otherwise be unable to attend school. The association has also at times been able to supplement the salaries of church workers and thus help sustain them in the work. With its accumulated experience, the association has recently formed an insurance company, the Sedawa Mutual Insurance Co. Ltd., to provide inexpensive insurance protection to the members of the Adventist community. Besides maintaining a medical practice, Kisekka has been a very successful dairy cattle farmer, a director of companies in many other areas—fishing, coffee ginning, horticultural farming, printing, general trading, pharmaceuticals, and insurance. He was also the administrator and majority shareholder in a 50-bed nursing home that brought together more than 10 highly trained medical specialists and provided specialized services to the community. . . .

In Uganda participation in political activities has been taboo in Seventh-day Adventist circles. Adventists have considered politics intrinsically "dirty" and "worldly." But Prime Minister Kisekka testifies that politics is a mighty avenue for witnessing. At his public rallies Kisekka often cites the Bible and tells the people of his Christian convictions. . . .

In 1954 he made plans to form a political party but his plans were thwarted by what he calls "interference" by a "prominent" Adventist missionary. Nevertheless, his political ambitions did materialize in 1959 when he was popularly elected to the Great Lukiiko (then the Parliament of the Kingdom of Buganda within the nation of Uganda). He later became Buganda's minister for health and works. During his

Samuel Kisekka, M.D.: Adventist Revolutionary Leads Uganda



by D. D. N. Nsereko
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This profile of Samuel Kisekka, M.D., is one of many pieces in Spectrum that have examined how Adventists around the world participate in the public life of their nations. D. D. N. Nsereko, a Seventh-day Adventist member of the Ugandan Bar, holds law degrees from New York University and the Hague Academy. At the time he wrote this article, Nsereko chaired the law department at the University of Botswana.

Seventh-day Adventists now generally know that Uganda is a country where the prime minister, Dr. Samson Babi Mululu Kisekka, is a fellow believer. He is the first

Adventist anywhere in the world to rise to such a high office of state. How did this happen? How does Dr. Kisekka as an Adventist feel about being in politics? What are his government's domestic and foreign policies? . . .

Son of an Anglican chief, Kisekka was born on June 23, 1912. He attended Anglican missionary schools and Makerere College, now Makerere University, where he studied medicine. As a youth he was an active soccer player, Boy Scout leader, and church choir member. He accepted the Adventist message in 1954 after stumbling into an evangelistic effort that he decided to attend out of curiosity. He became an active and faithful member of the church and an outstanding lay leader. An ordained local church elder, he has represented his local union at several General Conference sessions. Perhaps the most notable of the many contributions that Kisekka has so far made to the Uganda Adventist community was the establishment in 1955 of the Seventh-day Adventist Wel-

tenure in office Buganda's health services underwent tremendous improvement. He again ran for a parliamentary seat in the 1980 elections on the UPM ticket, but lost. A year after the National Resistance Movement launched its armed struggle, Kisekka's home and farm were attacked and razed by government troops. He himself narrowly escaped death before fleeing into exile. While there he joined the political wing of the movement. After the death of Professor Yusufu Lule, the movement's first chairman, Kisekka in January 1985 was appointed the external coordinator of the National Resistance Movement. . . .

Does the biblical teaching to turn the other cheek forbid wars of liberation? Prime Minister Kisekka does not think so, and he is right. Wars of liberation are an exercise of the right of self-defense, not revenge. Rulers who tyrannize subjects they are supposed to protect cease to be legitimate and thereby forfeit the allegiance of the subjects. In the democratic era the people are sovereign and have the right to change their governments even by force if force is the only means available. The imperatives of love legitimize the revolt against tyranny. As Kisekka told the missionary, it is well-nigh impossible to appreciate the ethical dilemma that faces victims of tyrannical regimes unless one has lived under them. Pastor Bekele Heye, president of the Eastern Africa Division, seems to agree. In the presence of this author he praised President Museveni for liberating Uganda and restoring to it peace and human rights. He told President Museveni that Adventists had all along been praying for him and for the success of his Movement. . . .

In spite of its "safe" apolitical stance the church found itself banned, its missionaries expelled from the country, its church buildings, schools, and clinics desecrated

or destroyed, and its members imprisoned or killed. When the guilty regimes were removed by force, Adventist Ugandans, along with the general population, sighed with relief. As this essay has argued, they cannot be faulted.

While it is understandable that the church would avoid exposing itself by publicly criticizing governmental authorities, the Adventist church, as the "light of the world," has a moral obligation to help shape the public ethic and to speak out against injustice and oppressive demonic systems. The Seventh-day Adventist church has a duty to remind rulers, as did the prophet Isaiah, to "Learn to do

good; seek justice; correct oppression; defend the fatherless, plead for the widow" (Isaiah 1:17, RSV).

How should the Seventh-day Adventist church act prophetically? The church should cooperate with other responsible church groups on matters of grave public concern, such as peace, justice, and human rights. In unity there is strength. Additionally, the Adventist church should educate members of their duty as citizens to speak out on moral issues and shape public opinion. Otherwise the denomination will be dismissed as irrelevant. Dr. Kisekka is showing the Adventist church how members can act against injustice and right grievous wrongs.

Trumpet Blasts and Hosannas: A Once and Future Adventism



by Roy Branson

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My mother was a fifth-generation Adventist. She grew up

in the mission field and married a minister. She worked with him through World War II as he became president of the Middle East Union. She taught in the school he founded there—Middle East College. My father, at the age of 54, died of a massive heart attack. After Elder H. M. S. Richards' funeral sermon and the burial in the cemetery at Loma Linda, mother and I sat next to each other in the car taking us back to our home. We both knew that in a day or two I would leave to resume my studies at the seminary at Andrews. She finally broke the silence. "I wonder if we'll ever see him again." I was stunned. I talked about seeing Dad soon, about meeting him in the resurrection. She turned directly to her seminarian son and said very quietly, very slowly, "We never know for sure." A fifth-generation Adventist.

My mother was not wondering if Dad's sins had been forgiven, or hers, or mine. . . . My mother was not asking, "Has Dad been saved?"