Spectrum
The Journal of the Association of Adventist Forums

The Browning of Adventism

MACHISMO AND MARIANISMO

GROWING UP LATINO

SOCIOLOGICAL PROFILE OF LATINO ADVENTISTS IN NORTH AMERICA

ORDINATION OF WOMEN—
FROM SLIGO TO LA SIERRA
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December 1995
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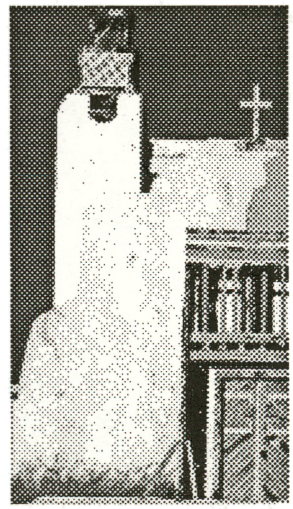
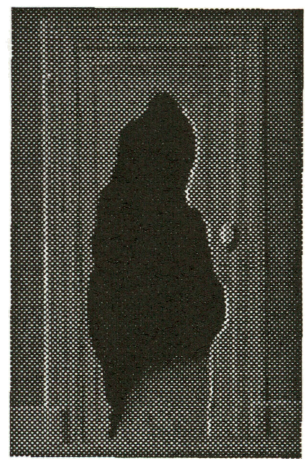


Adapted from "New Mexico Mission," a paper collage by Michael David Brown.



The Browning of American Adventism

In the last years of the 20th century, North America is becoming a third-world division. The increasing cultural diversity of North America is one of the most important empirical realities about the Seventh-day Adventist Church. There may be financial consequences—can the North American Division, less than 10 percent of the denomination's membership, continue to provide 75 percent of the church's world budget? Also, will the growing Latino church move North America toward more traditional definitions of Adventist thought and action?

According to the North American Division's Office of Human Relations, Asian and Latino Adventists in 1994 together comprised more than 11 percent of the North American Division membership; with Latinos constituting 8.5 percent (more than 70,000 members), our special section projects that by the year 2000 there will 150,000 Latino members in North America.

This is what Edwin Hernández, associate professor of sociology at Andrews University, calls the "browning of Adventism." We are proud to publish in the special section of this issue his profile of the Latino Adventist membership. It is based on a survey he led of more than 3,300 Latino Adventists in 77 North American congregations, the most extensive survey ever conducted of Latino North American Adventists.

One of the fascinating points made by Hernandez is that Latinos are themselves multicultural—"Indian, black, European, but above all *mestizo*"—"a *pueblo puente*, a bridge people, who experience multiculturalism at the very core of their being." One expression of Latino multiculuralism is the attitude of Latino Adventists toward another topic treated in this issue of *Spectrum*—the ordination of women to gospel ministry. Seventy-eight percent of Latino Adventists say they oppose ordination of women pastors.

However, the Latino authors of the articles in this issue strongly support the ordination of women to gospel ministry. Rudy Torres, the senior pastor of the Sligo Adventist Church, preached the sermon at the first service to ordain Adventist women to gospel ministry. At that September 23 ordination service, one of the two ordained ministers occupying General Conference posts to participate in the laying on of hands was a Latino. At the La Sierra University Church business meeting, Latino members were among those successfully urging the overwhelming (79 percent) vote to approve proceeding with the ordination of women. One of speakers was Amanda Escalante, a teenage academy student. She drew on a carefully prepared text to deliver an impassioned plea for proceeding immediately with the ordination of women. Amanda's grandmother, described in an article in this issue (see p. 17), must have been proud when Amanda stepped to the platform during the December 2 ordination service, and before 1,500 people recited from memory Mary's moving Magnificat: "My soul magnifies our God, and my spirit rejoices in my Savior. . . . Surely from now on all generations will call me blessed."

Tragically, a strong supporter of ordination of women was not able to attend the recent ordination services. After a gallant and uncomplaining battle with diabetes, Richard B. Lewis passed away October 19. An advertising executive, Dick served on the board of the Association of Adventist Forums for 17 years. Dick personally funded several projects, including the mailing of *Spectrum* to Adventist college faculty. The board of the Association of Adventist Forums salutes Richard B. Lewis, our friend and colleague, whose love of Adventism motivated him to throw his energy and talent unstintingly into the work of AAF and *Spectrum*, and thereby, he felt, to serve the Seventh-day Adventist Church.

—Roy Branson

Growing Up Latino Adventist

A father who came from Venezuela on an art scholarship. . . a mother who started New York's first Latino SDA church.

by Lourdes E. Morales Gudmundsson

We lived at 3031 1/2 Folsom Street in East Los Angeles. The "1/2" referred to the fact that our house was not on Folsom Street proper, but rather on an alley behind the large house occupied by Uncle Frank and his family. The building that was meant to be a garage had been converted into an apartment where my grandmother, "Mamita," and my cousin David lived. Behind the house and the apartment was our home, a wooden structure that leaned (or so it seemed to me) in various directions all at once. We, too, had a garage, a dilapidated shack that housed my father's art studio and served as a repository for everything we didn't have room for in the house.

Not a very inspiring environment for an artist of my father's caliber. He had arrived in New York from his native Venezuela back in the Twenties on an art scholarship. Because he was fluent in Italian as well as his native Spanish, he soon made friends among the Italian artists, who helped him obtain work doing hand-painted lampshades. It was at this factory that he met my mother under the most oddly romantic circumstances. On a hot, humid summer afternoon she had fainted in an adjoining room, and he was called to carry her to the infirmary. Dad always said it was love at first sight.

My mother had come from Puerto Rico soon after her father, a dynamic and successful Adventist colporteur in Puerto Rico, Dominican Republic, and Venezuela, was assassinated while selling Bibles and Adventist books. When she arrived in New York, the entire family, overwhelmed by the recent loss and their own struggles in a new country, had abandoned the church. But providence would have it that one of Mom's father's converts should be instrumental in bringing the entire family back to the Advent faith. At the time my parents married, Mom was a Bible worker among the Puerto Rican population of New York City. The first Spanish-speaking Advent-

Lourdes Morales-Gudmundsson, chair of the Modern Languages Department at La Sierra University, received her Ph.D. from Brown University. This piece is reprinted with permission from In Our Own Words, *edited by Iris Yob and Patti Hannen Tompkins (Adventist Women's Institute, 1993).*

ist church was raised on Prospect Street largely due to her efforts. Dad was always supportive of Mom's religious activities and convictions, but preferred at that time not to commit himself to any religion. (In later years, Dad became an active member of the Adventist Church.) So when Sabbaths came, it was Mom, Tito, Ralph Junior, and I.

Life's Center

As far back as I can remember, church—and more important, religion—was the center of our lives. Mom directed the choir and was active in Bible work and Sabbath school. We were taught that we were responsible to God for all our talents and that we must use them for the church and for evangelism.

I became conscious of our poverty only in retrospect, as we began to move up the socioeconomic ladder. Poverty was never talked about in my house—just study and improving oneself and attaining one's highest potential. Something else came with these lofty goals in our mother's occasional talks to her children—a sense of specialness, a sense of calling to be the most we could be for God's sake and for the sake of Rafael López Miranda, our grandfather who laid down his life for his faith. I can only speak for myself, but this heroic religious element in my past not only has seen me through some very dark moments, but has defined my way of being in the world.

Going to church in East Los Angeles on Sabbath was a chance to get out of Folsom Street and be with people of like faith and language. Our neighborhood was really quite diverse. My family constituted the Puerto Rican contingency on the block. Then there was the black family who lived right across the street, and the Japanese family up the street, the Irish-American woman next door, and several Mexican-American and Jewish families scattered in between. We were all "minorities," but we were blissfully unaware of what that might mean. In fact, I don't remember becoming aware that I was different in a problematic way until I began to attend the local Adventist school.

Beginning School

On the morning of my first day of school, Mom helped me dress in a new outfit she had bought for the occasion: a checkered dress with a white collar. Mom didn't give me any special instructions, nor did she play up the fact that no Spanish was spoken by the teachers in this school. When we arrived, I recognized the buildings where we had brought Tito and Junior for special programs a few times a year. It was nice to know that I would now be going to the school that my big brothers attended.

I remember walking into the hallway of the school building. The sound of children playing on the playground came through the door opposite the entrance. I stayed close to Mom as she approached a tall woman, who smiled at us and looked at me from time to time during the ensuing conversation. I smiled back, but I didn't understand anything she said. The implications of this state of affairs didn't fully dawn on me until we were in the classroom and Mom was suddenly gone. I wasn't alarmed at my mother's absence, however, because she had explained that she would be back for me later.

In the classroom, the woman (who was my teacher) was still talking, and it seemed as though I should understand her. But no matter how hard I tried, I couldn't make sense of anything that came out of her mouth. Soon she began to lead us in singing. I could relate to that, so I sang energetically, but soon I was aware that some of the children were looking at me, so I stopped singing. When we sat

down, I suddenly felt a wave of terror that began in my stomach and ended up pouring out through my eyes in a profusion of tears. My body heaved and I couldn't utter a word. I cried inconsolably, unaware of what my teacher was saying or doing. I wanted my mother and I wanted to get out of that place, but I felt trapped, and the more that thought assaulted my brain, the more the tears flowed. Suddenly, the teacher was standing next to my desk. Taking me by the arm, she firmly led me from the room and out into the hot morning sun. Somehow, I got my wits about me in the outdoors, and the tearful flow began to subside. But before I could pull myself together, I felt a pain cut across the backs of my legs. When I abruptly turned around to see what caused it, I saw my once-smiling teacher, looking very grim indeed, spanking me! Caught between terror and surprise, I couldn't cry one more tear—I could feel my eyes opening wider and my tongue drying in my mouth. I simply tried to pull away from the woman, eyeing her reactions to my resistance, so that I could determine what to do next.

Fortunately, she struck me only a few times, but it was enough to bring me, unceremoniously, to the conclusion that this was a matter of survival. If I was going to survive in this school, I must learn to understand those strange words the teacher spoke. I spent the rest of that day in silence, carefully watching every move of the teacher and the other children so that I could just blend in. From time to time, I would run my hands over the backs of my legs. I wanted to cry, but I dared not. Something worse might befall me.

I went home that evening with my brothers, but I didn't tell them anything about what had happened on my first day at an Adventist school. I certainly didn't tell my mother, because I feared her inevitable objections to my treatment would make matters worse for me. In the following weeks and months, I was alert to every move and every gesture so that I could relate them to words. I don't know when or how it happened first, but suddenly I understood English.

Mine was a church-centered world, governed by miracles of God and tearful, emotional, and even hair-raising testimonies of divine intervention, along with spiritual interpretations of all that happened to us.

About this time, Mom thought we should leave the city and settle somewhere in the country. That first venture out of the asphalt jungle took us straight into a God-forsaken desert town, ironically called Green Acres, some 20 miles outside of Hemet, California. There my parents purchased a three-acre plot of land and applied themselves to building a house and setting up a chicken farm. My city-raised artist father knew nothing about chicken farming, but he and Mom were determined to make our "country experiment" work. We learned about incubators for the chicks and collecting eggs at five o'clock in the morning and feeding chickens and cleaning out the chicken pen. Dad turned out to be an imaginative and capable builder. I remember to this day helping Mom put the tin roofing on the chicken barn.

My youngest brother, Raúl, was born in Hemet. Eventually he was old enough to help with the chores, especially when Tito went off to academy. I remember becoming "one of the guys" with my brothers and our neighbors,

Carl and Kenny. We all built a tree house at Carl's place and climbed the mountain behind Kenny's. We often found ourselves sitting under the shelter of the tunnel that ran under the highway, enjoying the cool sand and pretending we were explorers. Or, on a blistering hot afternoon, we might race for the cool shelter of "the grove," a cluster of eucalyptus trees where we'd eat the sandwiches our mothers had made for us.

After a difficult year at the Adventist school in Hemet, our parents, no longer able to afford our school bill nor the expenses involved with the long trip to Hemet, sent us to the local public school. Most, if not all, the children were farm kids, a pretty tough lot who didn't take too kindly to "foreigners" moving in on their territory. Nevertheless, my brothers and I made a place for ourselves and served our time there. I deeply hoped that we wouldn't have to stay another year at that school. Fortunately (for us), our parents' chicken farm was beginning to run into trouble. Daddy was forced to go back to his old job in Los Angeles, leaving Mom and us children to run what was left of the farm. By this time, we were no longer selling eggs, just chickens, until all three hundred were sold. We began to pack for the move; this time to La Sierra. Mom kept hoping that she'd be able to have all her children in the Adventist school again.

La Sierra, then a sparsely populated town at the foot of Two Bit Mountain, was the home of La Sierra College. My uncle Manuel, after being miraculously healed of tuberculosis in New York City, had come to La Sierra to study several years before. The mere mention of "La Sierra" conjured up visions of Shangri-la. Indeed, for weather-worn desert dwellers such as we, the manicured green lawns on that campus seemed every bit like our imaginings of the New Earth.

We moved into the lower level of a two-story house, the upper half of which was home to Aunt Esther and Uncle Ramón and their three children. My cousin Gabe, their oldest son, and I became very close during those years as we walked back and forth to La Sierra Demonstration School. We were both entering the fourth grade, a prospect that predisposed me positively to the whole experience.

Church School

When we first drove up to it, the elementary school seemed so handsome with its neatly clipped bushes, expansive lawns, and sleek buildings. Everything about it exuded order and cleanliness. Our teacher was Mrs. Demazo, a lovely, soft-spoken woman who immediately took to Gaby and me and helped us make the adjustment to our new school. I was pleased to see that I wouldn't be obliged to wear jeans to school every day as I had at the public school. I despised anything that reminded me of that desert school. But with every passing day, I became increasingly uncomfortable about the meticulously outfitted girls who came to class in different dresses and shoes every single day, or so it seemed. I saw the closet of one of these girls, with her 20 pairs of shoes in every conceivable color, lined neatly side by side along the floor of a closet full of dresses and carefully matched sweater-and-skirt sets. That was probably an extreme case, but thereafter I was in even greater fear of never fitting in.

It was not even their relative wealth that made me feel the most strangely out of place with these new classmates, many of them children of professionals. It was a sense that they and I belonged, inexorably, to two different worlds that could never meet. It seemed all right for us to be different. Mine was a church-centered world, governed by miracles of God and tearful, emotional, and even hair-raising testimonies of divine intervention, along with spiritual interpretations of all that happened to

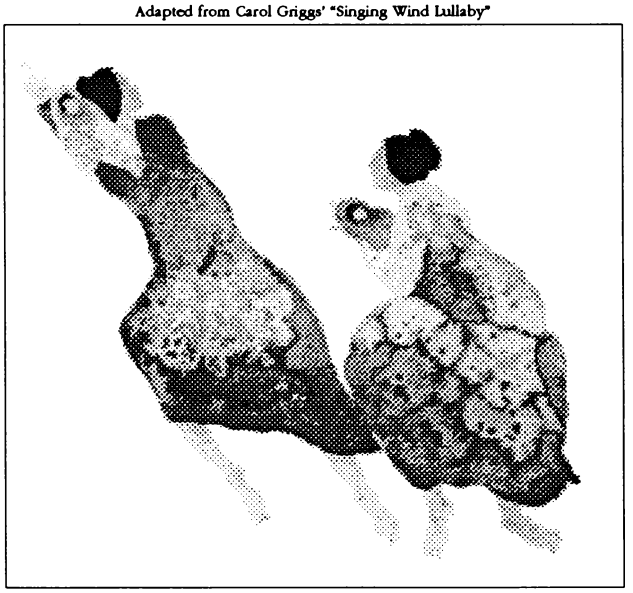
us. Theirs was a neatly laid out, rational existence of Cadillacs and carefully starched blouses and almost painfully quiet, predictable church services. It seemed all right to me that "they" should like things as they did them. What made me feel uncomfortable was that somehow I was beginning to feel that our differences were a matter of right and wrong, rather than just differences. I remember wondering a lot during those years if, in fact, there was something wrong with the way we worshiped at the Spanish church, if there was something inherently below standard in the sight of God about being who we were and thinking the way we thought and even singing the way we sang. Such lusty bravado in our singing, such spontaneous and disorganized and notably noisy meetings we had. Was God happy with us Hispanics?

Inner-City School

When I was due to enter the sixth grade, we left La Sierra and moved back to our old house on Folsom Street. My father was still eking out a living at the May Company downtown. The Adventist school had taken its toll on all of us, both emotionally and financially. So in a sense I was happy to return to public school. This time it was Malabar Street School, an "inner-city" school. My cousin Tilly, Uncle Frank's eldest daughter, who had never moved away from the big house on Folsom Street, began to prepare me for the tough bunch that frequented our school. "Just try to stay out of their way and they won't bother you," she warned me one day about the Chicano girls who belonged to gangs. Not being one to look for trouble, I envisioned myself spending an uneventful year, but things were not to happen as I had planned.

On my first day of class, I walked into a classroom full of boisterous kids screaming at each other across the room and eyeing me suspiciously as I made my way to an empty desk. Fortunately, I sat next to a pleasant Chicano girl named Marcela, and we struck up a friendship right then and there. She seemed relieved to meet another classmate willing to just sit and talk. "Have you heard about our new teacher?" she asked, looking for an answer in my puzzled expression. "No," I replied. "They say she's . . ." and before she could finish the sentence, the room fell into a sepulchral silence. A tall, very white-skinned woman with silver-blue hair entered the room and pulled some papers from the briefcase, set them on the desk, and then looked up. I'll never forget her intense, but somehow cordial, grey eyes. "Please stand up!" she commanded. "When I enter the room, you will all stand up. I will always greet you when I enter the classroom, and you will answer, 'Good morning, Miss Herries.' Now will you repeat?" And the previously savage pack transformed into a meek little flock intoned in chorus, "Good morning, Miss Herries." The silver-haired woman continued. "And when you answer me, you will say, 'Yes, Miss Herries,' or 'No, Miss Herries.' Is that clear?" The tamed flock again answered in chorus. Marcela and I found each other's eyes and smiled. We knew we would love Miss Herries!

Adapted from Carol Griggs' "Singing Wind Lullaby"



As it turned out, Marcela and I became the top students in class, and as such, Miss Herries' favorites—not an enviable position to be in when one is trying to survive on the mean streets of the inner city. If Miss Herries needed anything, she would invariably ask Marcela or me. But some of my classmates were even more affronted when the music teacher, a beautiful blond with a light soprano voice, also took a liking to me. "You have a lovely voice, Lourdes. You must do something with it," she said to me one day. And later, she invited me to play the autoharp while the rest of the children sang the all-American repertoire of "Oh! Susannah" and "I've Been Workin' on the Railroad."

The straw that broke the camel's back was my being assigned to "hand out the pills." I suppose someone had determined that I was among the well-fed because I never had to take any of those little vitamin pills that the others had to take. Once a week a table was set up in the corridor where the little pill packets were distributed. Again, Marcela and I were asked to distribute them, but María González (not her real name), whom I had noticed eyeing me with revenge written all over her face, was particularly unhappy that I was asked. "I'll get you!" she seethed at me as I handed her a packet of pills one day. Marcela moved closer and whispered in my ear, "You better watch out for her. She's in a gang." Her words lingered menacingly in my ear: "She's in a gang."

Showdown on the Playground

This was not my first encounter with María. Once when Tilly and I were playing handball on a Sunday, María showed up with her corpulent older sisters and challenged me to a fight. I said I was not interested. She began to descend the long flight of stairs from the top of the embankment to the playground below where Tilly, quickly assessing the situation, ran for the playground director's office. Meanwhile, I was left to face María by myself. She barreled down the last two steps toward me, but I was able to duck just as she lunged at me. When her sisters saw her sprawled on the other side of the bench, they laughed fiendishly. María, defeated this time and goaded by her sisters' contempt, rose slowly to her feet and glared at me. "I'll get you next time, just wait," she said, her voice quivering with anger and her pride wounded every bit as much as her body.

Now María González was determined to have her revenge. I could picture my mother's face as she knelt over the body of the one who in life had been her daughter! Cousin Tilly consoled me with a plan that both she and I knew wouldn't work, but we laid it out anyway. We would take an alternate route home, and María would never find us. Meanwhile, the entire school had heard about María's challenge to Lourdes Morales. When the day came and Tilly and I were on our "alternate route" home, we came around a corner to find the playground packed with hundreds of children. Seeing us, they shouted and hooted, prompting us for the kill. Somewhere in that vast throng of screaming spectators was María González, and I knew I must face her. But I had determined that I would not fight. I knew I wouldn't have a ghost of a chance against her if her older sisters suddenly appeared or if she decided to use some instrument like a chain or knife. I had prayed the night before that God should spare my life. With that thought, I took a deep breath and started across the playground.

I could hear the kids jeering at me, but I didn't dare look to either side. I just walked straight ahead. Suddenly I heard her voice behind me. Tilly was right next to me, holding my arm. "Turn around, you chicken!" María spat out the words and with them came a

painful jab to my right shoulder blade. I kept silent and kept walking. María was unnerved for a moment, not expecting me to ignore her. Next came a deluge of language that is not worth remembering, and another vengeful jab to the same shoulder. My head began to feel light, but with Tilly's help, I was able to keep walking. Then I heard myself say in a calm but firm voice, "María, I'm not going to fight you." I never stopped walking, heading straight for the gate that led to the street and home. The bloodthirsty crowd broke out in hollers and laughter. María, unable to get me to turn around, suddenly disappeared into the crowd. Tilly turned around to see the waves of children receding and the enemy gone. When the crowd was out of sight, we ran home for all we were worth.

I knew this wouldn't be the last I'd see of María, but God provided me with a guardian angel in the form of Deborah. Deborah was a tall, wiry black girl with a reputation for being the toughest kid at school. Some days after the "fight," to my horror, Deborah approached the tetherball pole where I was playing by myself. "Let's play," she said, dryly. When I beat her two out of three games, she turned and said, "You're pretty good!" and flashed an unforgettable smile. I countered with a grateful "Thanks." "Anybody bother you, you just tell 'em to see me," and she walked away. Never again during that entire school year did I have any trouble with anybody.

By this time, Mom knew about the "fight" with María, and she was now more determined than ever to go back to La Sierra and make a go of it. She was determined to move to a good neighborhood—the best—near the college where Tito was to begin his pre-medical studies (which he never finished, due to illness). My father told her she was crazy to dream that we could ever live in a nice house in a nice neighborhood. Furthermore, he had no intentions of leaving his job.

Despite the obvious obstacles, Mom hopped into our old Pontiac one day and headed for La Sierra. When she returned that night, she gathered all of us in the living room and announced that we would be moving back to La Sierra—to a new house on the "good" side of the college. My father's mouth fell open and we all mouthed the words to each other: "New house." "But Carmen," my father started to object.

"Never mind," she said. "I already put a down payment of $25 on it, and we are moving!" How my mother succeeded in persuading the real estate agent to accept a mere $25 down payment is still a mystery, but with it the Morales family moved back to suburbia.

The "new" house we bought was quite run down, but we were determined to make something of it. It was one block from the college, across an empty field, in a very reputable section of town. My brothers and I dreaded the return to the grade school a little less because we were now living on the "right" side of the tracks. But our move really didn't change our school lives much, except that we were relieved to be away from the city and pleased to have many wonderful teachers.

A Place to Survive

My church life at this juncture became critical to my psychological survival. Mom became choir director at the Corona Spanish Church, and my brothers and I were her lead tenor, bass, and soprano. Eventually Raúl began attending the English-speaking church in La Sierra with most of his school friends.

How I loved my church! We were always among the first to arrive, because Mom also taught a Sabbath school class, and my brother and I played piano and organ for everything from Sabbath school song service to the postlude. There were so many activities for us. Around Ingathering season, the youth group would hop on the back of a pickup and go

from house to house singing and collecting noisy coins in tin-bottomed cans. Then there'd be the occasional socials and visits to the local A&W root beer stand. Our choir became one of the best among the Spanish-speaking churches, so we had many opportunities to travel and perform. I came to dearly love those Spanish folk at the Corona Spanish Church.

There was Sister Serra, whose lusty singing dominated the congregation. Her daughter, Esther, a coloratura soprano, had one of the most beautiful voices I've heard before or since. I always assumed Mrs. Serra would have been an opera singer had she been given the chance. Then there was Brother Martínez. He sang in our bass section for a while, but I remember him most for his intense religious life. He came from a large Mexican-American family who had become Adventists in New Mexico. I was always amazed at how deeply Brother Martinez's faith had seeped into his life. His eldest son, Eloy, another of our choir members, eventually became a pastor and a General Conference officer.

There were Wednesday night prayer meetings, a time of testimonies and heartfelt prayers. Lydia and Ovidio Rivera, Mother's friends since her New York City days, would often accompany us to these meetings. Though I was just a teenager, I loved these times with the older church members. They seemed to have something that I began to desire, somewhere deep in the inner recesses of my soul—a simple, untrammeled, and implicit faith in God that saw them through their daily struggles. I knew most of them lived with a lot less than we had, and we were struggling. Yet they came to church and testified of their gratitude to God for all their blessings! A lot of tears accompanied those testimonies, in which the heart was often poured out in a mixture of pain and thankfulness.

Around this time, Mom started going to Hemet to continue the work she'd started among the Spanish-speakers there. She visited the Cortez family, and Ralph and I would go along to listen to the study and sing for Sister Cortez. I never learned her first name; she was always "Hermana Cortez" to me, a saintly woman who, despite her husband's opposition, embraced the Adventist faith and became a pillar in the fledgling desert church. When she was baptized, more people joined the small group. They were all women: Columbia Ortiz, our neighbor in Green Acres and an incomparable storyteller; Hilda Razo, Hermana Cortez's niece; Emma González, who was later killed when her drunken husband drove head-on into an oncoming truck; the beautiful María Maduenas and her six children; the sisters Elvira and Romelia, who later brought their husbands; the energetic Severa Lopéz, who became an active Bible worker in Hemet; and the courageous Guillermina Cossío, who succeeded—no one knows how, with her limited income—in financing two of her children through Adventist academy.

My struggles in La Sierra seemed paltry compared to those of these women. To this day, I believe the Lord led us to them for a reason, beyond their salvation. Our Sabbath excursions into the barren lives of these women somehow worked to place my whole life into perspective. If there was anything my mother gave me that mattered, it was the opportunity to see how a Christian can tenderly but firmly break into the routine of people's daily lives and call them to higher ground and to a higher dignity.

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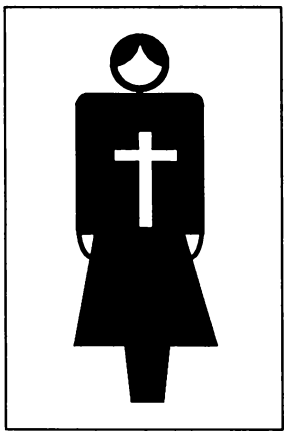

How Culture Affects Our View of Scripture

For example, Latino attitudes toward women influence our understanding of Scripture.

by Caleb Rosado

THE VOTES AGAINST THE ORDINATION OF WOMEN at the 56th General Conference Session in Utrecht, the Netherlands, July 5, 1995, came largely from not only Africa, but also Latin America, which includes the largest and third-largest divisions in the world. Elsewhere in this issue, it is pointed out that the increasing numbers of Latino members in North America largely share the Latin American opposition to ordination of Adventist women to gospel ministry. The "browning" of North American Adventism means that continued struggles over this issue involve both the Latino and wider North American Adventist church.

For both, a fundamental question underlying differences about ordination of women is how the Bible should be used in determining the direction of the church. In analyzing the presentations by two professors from the Seventh-day Adventist Theological Seminary, Dr. Gerard Damsteegt (con) and Dr. Raoul Dederen (pro), Dr. William G. Johnsson, editor of the *Adventist Review*, correctly says that the real issue is two different ways of interpreting Scripture—one literalist, the other based on principle (GC Bulletin No. 7, July 7). In other words, one follows the letter of the law, the other follows its spirit. From the times of the early church, this letter/spirit controversy has been raging within the Christian church (2 Corinthians 3:6). It is splitting a denomination, the Southern Baptist Church, and, as has been mentioned elsewhere in this issue, is currently leaving scars among some ethnic communities within North American Adventism.

I would like to suggest that the issue goes even further—three variables instead of two. It is not merely a "literalist/letter" versus "principle/spirit" approach, but one prior to these two. I am referring to the "why/values" variable. "Why do people in one situation take a particular approach to Scripture, when in another situation the opposite approach is taken?" "What values are being protected by such an approach?" This is the *a priori* variable

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to the two ways of interpreting Scripture.

Let me explain by using the decision of the Seventh-day Adventist Church concerning the smoking of tobacco. The church does not base its position against tobacco smoking on an explicit "thus saith the Lord" in the Bible prohibiting its manufacture, sale, and use. And rightly so, since tobacco did not come into popular use by Europeans until Columbus encountered its use among native Indians of Cuba and exported it to Europe at the beginning of the 16th century. So, without a definitive "thus saith the Lord," how can the church make a public statement warning the world community against its hazards and prohibit its use by church members? The answer is the health principles in Scripture and the teaching that our bodies are a "temple" of God. What is interesting is that the literalists accept this teaching and practice, even though there is no explicit biblical evidence against tobacco.

The literalists, like those that follow the principle approach, accept the Sabbath doctrine in both its literalness (the seventh day and not the first) and in its principle (spiritual rest) with no sense of contradiction. So why is it that when it comes to the issue of women's ordination, literalists run to their corner of interpretation and postulate a position inconsistent with its application to other areas of truth? That's the *why* variable. And it has to do with "values."

The Why/Values Approach

How is it possible for two individuals (or groups, for that matter), genuinely committed to Christ, to take God's Word, and, after praying for the guidance of the Holy Spirit, study it carefully, *and then come up with diametrically opposed positions*? Is the Holy Spirit to blame, leading both in divergent directions? Hardly. Both speakers at Utrecht were committed, well-trained scholars. And if both sides have sincerely sought the leading of God, the promise is that "when the Spirit of truth comes, he will guide you into all the truth" (John 16:13, RSV). The problem is definitely not with the Spirit. Furthermore, we should give people the benefit of the doubt that when they come to the Word of God, they are coming as sincere seekers after truth. So, neither is the problem with the sincerity of the seeker.

Why, then, do we have divergent views? The answer to this question lies outside of theology, in the field of social psychology. While we may come to God's Word as sincere seekers, we do not come *alone*. We come with all the sociocultural baggage that imperceptibly is ours. Within this baggage are the various influences or social maps in our lives that give direction to our beliefs and guide our behavior. These include our culture, our gender, our race/ethnicity, our socioeconomic status, and most importantly, the way we have been socialized to see the world, one another, the opposite gender, and even the Word of God. These social maps influence the spiritual and social routes we take, the heavenly and human sights we see along the way in our life course. In fact, we cannot act with integrity outside of the way we see. We cannot maintain wholeness if we talk and walk differently than we see. And our attitude about others and our behavior toward them has to be congruent with how we see, including God and his Word.

Such was the case of Peter and the first Jewish Christians in their experience with Gentiles in the early church (Acts 10 and 11). Peter's attitude toward the Gentiles reflected his cultural upbringing, which excluded Gentiles from receiving the promise of the Holy Spirit and salvation. In other words, his social maps influenced the routes his theology and Christian practice took. And even though he was sincere and converted, and was used of God to lead thousands to Christ at Pentecost, he still had to experience much growth in his

spiritual/social pilgrimage. His exclusive and narrow view of Gentiles influenced his view of God, and vice versa. God had to perform spiritual surgery on his eyes, heart, and mind. Peter's altered theology and practice transformed the early church.[1]

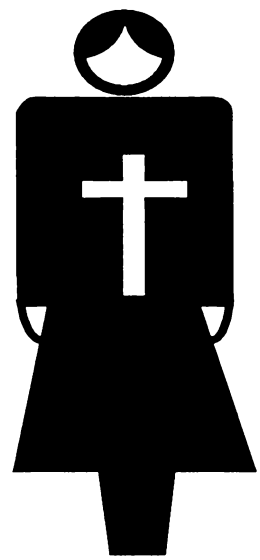
The same problem is found in the modern church. We still live in a sexist society, where women are often relegated to varying degrees of second-class status. This is especially true in Latin American, European, and African countries where Catholicism or Islam dominate. They dominate not only the religion, but also cultural traditions and social customs. While conversion to Adventism in such a milieu may provide a change of doctrine, it often does not bring about a change of attitudes, either in home or public life, toward gender relations.[2]

Thus, while Adventist Latinos, for example, may have come out of so-called "Babylon," it seems that "Babylon," with its intoxicating "wine" of gender/power relations, has not come out of Latinos. Like Peter, the church of today needs a special revelation worldwide from God, a divine eye salve, if you please, to help the church see that there is no longer divisions of male or female in God's household, but a unity that reflects a oneness in Jesus Christ (Galatians 3:28).

The fact that two people looking at the same object—or biblical text for that matter—do not see the same thing is a result of two different types of *vision*: the "visual field" in the eye, and the "visual world" in the brain. The visual *field* is made up of the light, colors, and figures recorded by the retina. The visual *world* is made up of all the sociocultural experiences stored in the mind that define the image in the retina, giving it an interpretive meaning called "perception." Though the image is in the eye, perception is in the mind. What people actually "see" is not the reality of the image, but the reality of the perception. Thus *perception is reality.*

What this means is that none of us sees the world exactly as it is, not even the Word of God, for the reality that we see is significantly shaped by what is already in our brain. It is actively constructed from a constantly changing flood of information we take into our minds, which is then interpreted through our experiences.[3] Thus the eyes record, while the mind sees. And our social and cultural experience, including our ideology, helps shape what the mind sees. Culture, then "as the shared understandings that people use to coordinate their activities,"[4] has a definite impact on our way of "reading the word and the world."[5] This is why Jesus said that some people "have eyes, but fail to see, and ears, but fail to hear" (Mark 8:18, NIV). Anaïs Nin is thus correct when she declared, "We don't see things as they are, we see them as we are." Thus, where we stand does indeed determine what we see.

The same is true of Bible translations. The current controversy over which is the more accurate translation is part of the ongoing concern of each generation to make the Word of God relevant to their times.[6] This is why the Bible is the most translated book in history. But it does raise an interesting observation, that the attitudes toward women especially in Paul's letters, as reflected in the King James Version of 1611, may be more a reflection of "the sexist norms of the seventeenth century, [and] not the realities of early Christian communities."[7] We thus need to be mt careful in using one translation, such as the King James Version or Reina Valera, as the norm for the church's beliefs and



behaviors toward women.

The significance of all this is to Dr. Johnsson's question of "How shall we interpret Scripture?" is that we all come to the Bible *biased.* All the possible explanations and meanings of the biblical text and writings of Ellen G. White on the topic of women's ordination have been explored at length in a growing body of literature on both sides of the question.[8] Yet few have changed their positions. Why? Because of the prejudiced mind. As the renowned attorney Gerry Spence tells us, "*No matter how skillfully we may argue, we cannot win when the Other is asked to decide against his self interest.*"[9] This has to do with *values*—those socially shared ideals about what is good, desirable, and right. In all the discussion of the topic, the one thing we have not done is to examine the cultural values—the self-interests—people bring to their study of Scripture. All the arguments on both sides of the ordination issue will do little to change people's basic views on the subject, if we do not examine the cultural values or self-interests we seek to protect when we come to the Scriptures in the first place. These values are often so unconscious and so much a part of our religious fabric that they become, what Shirley Teper calls a "habit system":

> Culture is called a habit system in which "truths" that have been perpetuated by a group over centuries have permeated the unconscious. This basic belief system, from which "rational" conclusions spring, may be so deeply ingrained that it becomes indistinguishable from human perception—the way one sees, feels, believes, knows. It is the continuity of cultural assumptions and patterns that gives order to one's world, reduces an infinite variety of options to a manageable stream of beliefs, gives a person a firm footing in time and space, and binds the lone individual to the community of a group.[10]

In our discussion of how to interpret Scripture we cannot leave out the "why/values" or self-interest variable of habitual culture.

So What Do We Do?

First, we need to acknowledge that our way of seeing is greatly influenced by our socio-cultural experiences. It is the height of arrogance, or just plain ignorance, to think that we come to the Bible with our mind a *tabula rasa*—a clean slate or blank paper, before impressions are recorded upon it by experience. Failure to accept this basic premise means we have no open, common ground as a basis for discussion, only "hidden" agendas.

Second, having acknowledged the influence of our social exposure, we need to ask what aspects of this social influence need to come under the judgments of the gospel. What elements of our cultural upbringing, our values, our views of others, and our behaviors toward them need to line up with the gospel principle of inclusiveness and oneness in Christ Jesus (Galatians 3:28)? What doesn't line up, such as our machismo and craving for power, need to be discarded, or else we place our values and our self-interests above the gospel. We need to realize that both sexism and racism are not about gender or color; they are about power! They can thus afflict anyone of any gender, color, community, culture, or country, who craves power above the need to respect the Other.

The church in Utrecht acknowledged this in its statements affirming the "equality of all people" and calling for an "equal role of women" in church and society. "Seventh-day Adventists deplore and seek to combat all forms of discrimination based on race, tribe, nationality, color, or gender."[11] But then it contradicted these statements with its action that women cannot serve on an equal basis with men as ordained pastors. Interestingly, this is the identical position the Roman Catholic Church took just five days after our church's vote in Utrecht. In a letter Pope John Paul II wrote on July 10, 1995, he urged the equality of women, while simultaneously reaffirming the

church's ban on female priests.[12] Who's following whom? How one can hold both positions and not see the contradiction is a neat trick of mental gymnastics. How can Latino Adventists fight for equal treatment of all races, while simultaneously opposing the equal treatment of the sexes? Yet it is a law of the human mind that we frequently are able to do this.

Third, we need to implement principle even if it goes against social and cultural conventions. We have done this with the Sabbath. That doctrine was not put up to a majority vote. We simply implement it because it is truth. This is important, because some people's views will never change if given an option. As long as an action satisfies our needs, we will not change. Again, this is the self-interest factor.

Fourth, we need to stay continually tuned to the leading of the Spirit. Truth is progressive. What may not have been an issue or concern for generations past, such as environmental destruction, does concern us now. Note the call for "environmental stewardship" at the 56th General Conference Session in Utrecht. The same is true of concerns for women in ministry. The times have changed. There is no possible way the Bible can address explicitly every issue the church is encountering and will encounter in the years ahead. Therefore, the church must move forward as the Holy Spirit leads and in harmony with God's leading in the past, based on principle. Thus, where there is no clear "thus saith the Lord," principle rules.

We need to remember, as Paul reminds us, "The letter kills, but the Spirit gives life" (2 Corinthians 3:6, NIV). Interpreting Scripture is more than taking a literalist vs. principlist, or letter vs. spirit approach. It first requires an examination of the epistemological question: *What deeply ingrained biases, indistinguishable from human perception, do we bring to our reading of the Word and the world, which influence what we see in the biblical text and our corresponding action?* Failure to do this, tends to result in self-interest values overriding the values of the kingdom of God.

If we are willing to submit our personal values and group self-interests to the fundamental inclusive principles of the gospel, we will then be led by the Spirit into "all the truth," and will practice as a people what God desires us to model before the watching world.

NOTES AND REFERENCES

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2. For a broader discussion on this see the article by Lourdes E. Morales-Gudmundsson and Caleb Rosado, "Machism, Marianismo, and the Seventh-day Adventist Church: Toward a New Gender Paradigm," in Lourdes E. Morales-Gudmundsson, ed., *Women and the Church: The Feminine Perspective* (Berrien Springs, Mich.: Andrews University Press, 1995), pp. 113-134.

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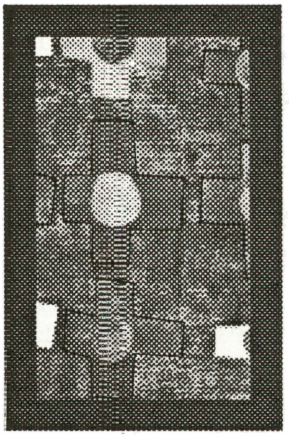
11. Statement for Immediate Release, July 3, 1995, "Adventist Statement Affirms the Equality of All People," issued by the 56th General Conference Session of the Seventh-day Adventist Church, Utrecht, the Netherlands.

12. Jack Kelley, "Pope Praises, Bars Women," *U.S.A. Today* (July 11, 1995), p. A1.



The Tapestry of *Mi Familia*

Growing up in a family headed by a strict Adventist mother who quoted Spanish poets.

by Ruben Escalante

THE THREE-BEDROOM, ONE-LEVEL DUPLEX ON Peggy Lane seemed like paradise. After years of moving from one less-than-ideal house to another, this residence was the proverbial answer to prayer. First of all, it was clean. The walls were not peeling, and the linoleum tile on the floor was intact. True, it probably wasn't as much fun as the houses we lived in before. We couldn't "redecorate" by stripping large slivers of oily, dark paint from the walls, and there weren't any of the dark, humid places where one could usually find a black widow or two. But we were willing to adjust to these inconveniences. After all, the shower worked, and the kitchen was an ultramodern marvel, with Formica counters, a refrigerator made in the 20th century, and a large, stainless steel faucet that arched up like a snake ready to strike. It was great seeing your own warped reflection as you looked into the shiny sink. The living room even had high ceilings—or at least they seemed high; I was only eight years old at the time. The best thing, though, was the large picture window that rose impressively to cover almost the entire front living room wall, three feet from the floor to the ceiling. Through it I could see the world go by. I loved looking out and seeing the San Bernardino Mountains on those brisk and sunny winter mornings, after the hills had been dusted with the season's first snow.

Life in the "projects" (I realized much later that this is what these places were called) was a new experience. All the duplexes looked the same. As I recall, most of the people looked pretty much the same, too—like me. Lugonia Elementary was just a block away. It would be the second school for me—the fourth for my oldest brother, who was not quite 13 years old. But for this one brief moment in my life, our finances seemed stable, and my mother did not worry about money—at least not out loud.

I still don't know how my mom made ends

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meet, but the battle for financial security was one she was accustomed to. She had married my father to escape abject poverty in Mexico, only to find herself equally unhappy. She soon divorced, after six years and four boys. A second marriage to a gentle, golden-hearted man—who also happened to be an alcoholic—only made the family more unstable.

We never went hungry, though—or maybe we just didn't know that hunger does not simply mean going without food. Sometimes we ate the same staple foods for days on end. Our meals were square only because they were always served on an antique, stained yellow, rectangular iron table. *Frijoles, tortillas, arroz y huevos* . . . lots of eggs. Never mind the maximum daily recommended allowance of cholesterol. Eggs were "cheap eats" for a group of growing boys ranging in age from eight to 12.

My mother had a fiery temperament, but we caught glimpses of a softer side. She would recite from memory long passages by classical Spanish authors—Cervantes, Ruben Dario, Amato Nervo.

At the time, I didn't understand why so many people came to our apartment. It didn't seem fair that they should take over the rooms in our house, while the four of us boys had to crowd into one room. Not only would they visit, but they would stay—sometimes for months on end. Many of them were nameless faces, although I do remember *Felipito.* He was a nice, gray-haired, gruff old man who lived in the front room of our house for many months, bringing a heavy dose of humor and entertainment to our home. I still remember his gripping stories about traveling from town to town in Mexico during Zapata's and Villa's revolution, dodging gunfights and managing escapes.

I don't know what ever became of him. One day he just disappeared—not an uncommon occurrence for the people we knew, as I recall. Life was not easy. Some died; others, no doubt, were deported.

Looking back, I realize my mom had to rent out the extra rooms in our house because public assistance just didn't cover the four-fold, male-related expenses. She taught herself English and how to become an assistant to a legal counsel. She didn't just discipline herself; she was an equally stern taskmaster with her four sons. She had a fiery temperament, and we knew better than to question her judgment or authority. We also caught glimpses of a softer side. She loved to laugh when her brothers came to visit, and she would sometimes recite from memory long passages by classic Spanish authors—Cervantes, Ruben Dario, Amato Nervo. She took the time to teach me how to recite poetry in public, taught my brother to play the guitar, and taught all four brothers how to sing in a male quartet that performed at church functions. Our world revolved around our demanding dynamo of a mother.

And, of course, around *tata* (grandpa). My grandpa was one of our regular visitors, and his raspy voice could be heard long before his equally rough hands would rest on my "two-lines light" haircut.* He was the closest thing to a male hero I had as a young boy. He spoke at length of his experiences as a pioneer missionary in northern Mexico. He would paint mental pictures of the hardship and trials that accompanied him as he traveled on horseback from town to town, planting the gospel seed in a country buried in superstition, religious bigotry, and suspicion. He would

quote long passages of the *Cipriano de Valera* Bible, and sing his favorite songs from the *Melodías de Victoria.* He didn't sing well at all, but that didn't matter. I can still hear him singing, "*la mañana reina ya en mi corázon. . . .*"

He was the patriarch, the sage, the historical anchor that gave a displaced young boy a sense of belonging to something greater, something more permanent than the sterile, off-white walls of government housing. He was the tie to a "real" history that made my present one meaningful, and even important.

My mother, grandfather, brothers, and sister—even the boarders who joined our family for weeks or even months—all formed the threads in the tapestry of my childhood. *La familia* was my greatest asset—for better or for worse. I might never be wealthy, or own large tracts of land, but *mi familia*—that was my wealth; wherever they lived—that was my land.

* A low-maintenance classic for growing boys—shaved to an inch above the ears, and trimmed close above that.

Machismo, Marianismo, and the SDA Church

Latinos still cling to Hispanic Catholic assumptions about male/female relations. Ellen White offers a new model.

by Lourdes E. Morales-Gudmundsson and Caleb Rosado

ALL HUMAN SOCIETIES OPERATE BY CERTAIN "rules" with regard to male-female relations. In Latino culture these norms can be summarized by the terms *machismo* and its feminine counterpart *hembrismo* or *marianismo.* To best understand these polar concepts and their impact on male-female relations both in Latino society and in the church, we will briefly examine the backdrop of medieval Spain, since it was the conflictive society from which most Latino/Latina values derive. We will later show how these values are changing in the context of American urban societies (both Latin America and the United States), and in the particular environment of the Adventist Church.

Spain's history can best be understood from the perspective of the intermittent conflicts and coexistence of three religiously diverse cultures: Arab, Jewish, and Christian. While it is true that the Romans gave Spain its language (60 percent of Spanish derives from Latin) and its religion (Roman Catholic), it is even more important to understand the cultural impact on the Iberian Peninsula of the conflicts waged among Islam, Judaism, and Christianity over the span of some 800 years. In contrast to the rest of Europe, Spain's crusades took place in its own back yard, as it were, affecting both the demographics and the Spanish world view in a very decisive way. The influences of Jewish and Arabic culture on Christian Spain during its formative years, long negated in the official history books of the nation, help to explain the particular brand of machismo that arose on the peninsula and that was exported to the Americas. The Spanish "conquistador," for example, can be adequately understood only against the backdrop of eight centuries of religious wars on the peninsula and the resulting importance assigned to the male as "warrior for God." On the other hand, the unique charac-

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teristics of the Spanish notion of "honor" easily arise from Arabic restrictions surrounding women. It can safely be said that the religious and patriotic conceptual roots of the Latino *macho* are firmly rooted in Spain's history.

Machismo

Without a doubt, the behavioral structures surrounding the male are the most fundamental and, therefore, the most influential in Latino social life, both in Spain, Spanish America, and Spanish-American culture as it exists in the United States. It is a framework that is consonant with a society that Américo Castro characterized as implacably centered on the individual rather than on the collectivity.[1] Even the classic Latino concern for the family must be contextualized in light of the pre-eminence of the male and the important role the family plays in preserving his social position.

What precisely is *machismo*? Machismo assumes the sole and exclusive dominance of the male and the preservation of that controlling position by subsuming the female. Because machismo favors the male over the female in matters pertaining to individual freedoms, it is often defined negatively. Jorge Gissi for example, defines machismo as "an oppressive ideology that divides people into superior and inferior by their sex."[2] The superiority of the *macho*, though not explicit, is manifested implicitly at all levels: the physical (the male is strong, resistant, and aggressive); the sexual (the male has more energy, meaning that he needs more than one woman); and the mental (males are more intelligent and less emotional, thus more capable of leadership).

Machismo, in its best formulation, is an exaggerated orientation toward life by which man sees his role in society as being one of protector, provider, and pursuer of woman.[3] In its less heroic form, it is expressed through violence or indifference toward women. Ultimately, the strength assigned to the male is revealed in his view of woman as his most valuable "possession" since, within the marriage, her beauty, intelligence, talents, and acquiescence to his will mark him as a privileged male. Once the *macho* has created the woman in the image he has chosen, she can become the depository of all the ideals assigned to her by the man, as will be seen later in the discussion of marianismo.

There are many ways in which the male asserts his place and role in Hispanic society. For one thing, the Latino must perpetually "prove" to society that he is in charge, both as head of household and provider. Since the *macho* is meant to be the sole breadwinner of his family, remunerative work becomes an important means of establishing his personhood. Despite the popular myth of the "lazy Latin," work is the measure of the Latino's manhood. The Spanish *gamberro* [the dissolute], for example, is held in contempt precisely for shirking his work responsibilities and choosing to live off of women. Gilmore points out that the earning of a large salary is not necessary for the macho to establish his manhood. Ideally, work represents sacrifice and service to the family.[4] Although it may come as a surprise, the Latina long has been allowed to work not only in service roles (maids, farming, etc.), but also as teachers, doctors, nurses, lawyers, judges, and even as political figures of prominence. However, these are prerogatives historically enjoyed by upper-class or educated women (the issue of choice rather than necessity is important here) who were never expected to create policy, but rather to carry out male-initiated ground rules. Her role in the workplace must contribute to preserving the male's place of *respeto* [respect] in society.

Another fundamental means through which the male establishes his masculinity is through his sexual relations with the woman in the pursuer role. Here the macho is allowed a certain socially-approved "truancy," both prior to and after marriage, as a kind of social compensation for his role as provider and protector. Manuel Peña declares that this role of pursuer is often legitimized with *charritas coloradas* [off-color jokes].[5] The adolescent male is permitted and possibly expected to have participated in "promiscuous adventurism" as proof of his masculinity. After marriage, a man proves his worth by the number of children, particularly male children, he can engender. In southern Spain, for example, a married man with no children is scorned even if he was youthfully promiscuous;[6] and barrenness is seen as his fault, even if it is hers, a theme dealt with dramatically in Garcia Lorca's *Yerma*.[7]

The real macho, in early agrarian contexts, was ideally the man who provided and protected his family and his community, who was the spiritual guardian, preserving the religious underpinings of society.

So heavy is the weight of responsibility for the male to be the economic and sexual "doer" that Hispanic society spurns the man who does not seem to be actively proving his manhood. What might be interpreted as theatricality is a survival mechanism of the Latino who lives perpetually under the judgment of society. A man's effectiveness is measured as others see him in action, where his performance can be evaluated.[8] Additionally, the macho can wield his male prerogatives, sometimes regardless of moral correctness. In fact, ethical behavior can be interpreted as effeminate, since moral purity is effectively assigned to the woman.

On the other hand, it is important to note that behind the term macho lies the Spanish concept of "honor," which is not based on male sexual morality, but on a man's ability to walk the delicate line between familial responsibility and the social expectations surrounding his existence as a male. And here a corrective is in order. The way the term *macho* is used in English, synonymous with such terms as "tough," "insensitive," "sexually promiscuous," is not a reflection of the Latino understanding of the term. In Spanish, to be a *macho* means to be a socially responsible person who takes care of his own with dignity and honor. Therefore, the true *macho* demands *respeto*, especially from other males, for being a socially responsible being, although not necessarily a sexually faithful one. This situation explains why it is more important for the Latino male to be a man of his word (keeping promises) than keeping faith with his wife. Tirso de Molina's Don Juan, the model for all other Don Juan figures in European literature, dies a truly *macho* death, preferring to keep a foolhardy promise than repent from defiling the wedding bed.[9]

Marianismo

It was the Spanish philosopher, José Ortega y Gasset (1883-1955), who once declared, in the purest of Latino macho traditions, that "the destiny of woman is to be seen by man."[10] Ortega did not blush to admit that, in his perception, woman's only function was to be the "object" of some word or act of gallantry. This passive, objectifying view of the woman as a kind of invention of man, one that is "present" when and as he wills, lies at the heart of Hispanic culture as we know it even today.

Insofar as she has been present by and for the man, the Latina has essentially been absent from society except as a transitive entity limited in her ideal sphere of action. It is this ideal existence of the woman in the mind of man that has come to be called *marianismo* or *hembrismo.*

If machismo represents the endless activity and assertion of the male ego, then *hembrismo* (femaleness), as an extension of machismo, is the necessary secular, polar opposite of the macho's aggressive search for honor and glory. The spiritualization of hembrismo, which is called marianismo, deriving from the Catholic conceptualization of the Virgin Mary (in Spanish, *la Virgen María*), conveys a kind of holy mystique that ever surrounds the ideal, long-suffering woman created by the strongly patriarchal Hispanic culture. The wife of the *macho* is ideally passive with respect to activities outside the home and in her relationship with her husband. Whether or not her husband's decisions benefit her or her family, she will abide by his decisions. In her home, however, the ideal Latina is an active entity, serving as the sole nurturer and instructor of her children and sole guardian of the most highly esteemed moral values.

The concept of marianismo begins and ends with the concept of "virginity," going well beyond mere physical purity. For the centripetal male, the female must become the completing opposite, the centrifugal depository of all the highest Christian virtues, namely, humility, patience, abnegation, and self-effacement. She must provide the moral and spiritual equilibrium his society does not allow him. Because societal demands are so great on both male and female, any deviation from these norms, particularly female deviation, is seen as social treason.

The image of woman as social traitor arises out of a dialectic virgin/whore complex seen in more traditional societies, where women are often viewed as either one or the other. Due to a limited male perception of the woman as an individual human entity with the full range of human physical, intellectual, social and spiritual needs, the category of *la mujer traicionera* (traitorous woman) can include women not only involved in blatant sexual promiscuity, but also women seen as spurning traditional values and behaviors assigned to their gender.

Even within the permissive context in which the Latino moves, vis-à-vis the female, there is a strong though limited moral sense in the *macho.* With respect to the woman, that sense is directed to the mother, inasmuch as she is the embodiment of the female virtues the *macho* most needs and respects. As the almost sole and indispensable means of holding the family together, she often wields a kind of moral authority, even over the male. Curiously, there is no special day dedicated to the mother in either Spain or Spanish-America (except in Puerto Rico where the American calendar is used and where, interestingly, Mother's Day festivities rival those of Christmas and Easter). But the cult to the mother takes different forms. Older women (mothers) are looked to for counsel, and even younger mothers who display the preferred virtues are allowed to function in the political, intellectual, and religious life of the community.

Machismo and the Information Society

Machismo/marianismo as a social phenomenon can best be observed in countries where both the religious and the socio-economic aspects of life call for a centralized authoritative system.[11] Thus, because of Catholicism's strong communal ties within a patriarchal society, machismo is most prevalent in those countries where this religion has historically dominated—Italy, France, Portugal, Poland, Spain, and all of Latin America.

Protestant societies with their strong sense of individualism and independence have experienced a different kind of machismo, particularly in the agrarian phases of social evolution, but not to the same exaggerated degree as have the Mediterranean and Latin American societies.

From a socioeconomic point of view, machismo arises from a communitarian approach to life in which the concern is with the preservation of the community. It is a social response to the economic, political structures of society, legitimized by religion. In agrarian societies, for example, those with little or no infrastructure (police protection, health-care and governance systems), machismo had a positive function in that the reputation of a man to protect and provide for his family extended beyond the family to the community at large. In earlier times this reputation gave the male's family a sense of security in what was otherwise an unprotected environment, and it elicited a sense of respect from the community for what belonged to this socially responsible man. The real *macho*, in early agrarian contexts, was ideally the man who not only provided and protected his family and his community, but who was the spiritual guardian, preserving the religious underpinnings of society.

The shift to an industrial society and the movement of people from the rural areas to the city in pursuit of economic survival created an inevitable breakdown in male-female roles. The need to protect the family was obviated in a context where economic need drove the woman outside the home to the workplace. In some cases, the woman might be the only one with a job, so that the role of provider took on new meaning. In this kind of social context, machismo began to take on a negative and even dysfunctional dimension that tended to tear down rather than build up the family. Although normally associated with the Industrial Revolution of the 18th and 19th centuries, these changes began to surface earlier. That the agrarian arrangement was already meeting with difficulties as early as the conflictive Spanish 16th and 17th centuries, for example, is evident in the many honor plays written in Spain during this period.[12] The "protection" of the male had already become a straitjacket for the emerging independence of the woman.

On the one hand, Adventism, as espoused by Ellen White, rejected those elements of Victorianism and Catholicism that imprisoned women. At the same time . . . man cannot be saved by the "madonna" mother—the Virgin Mary, the mother of God—nor woman through childbearing.

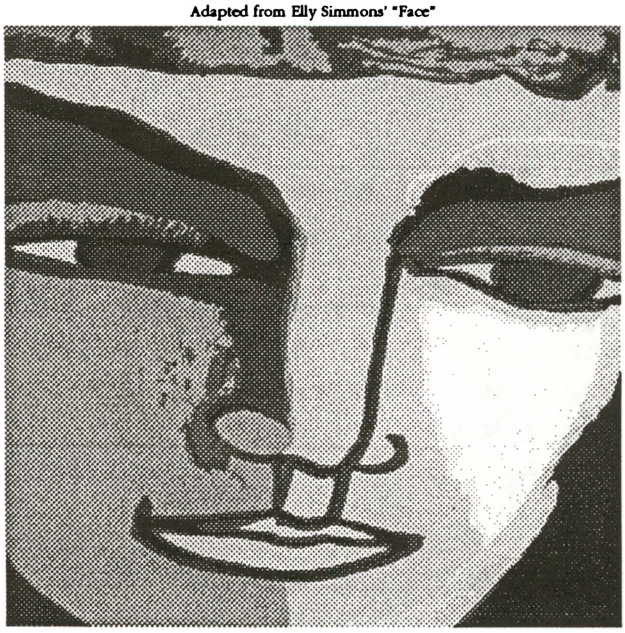
In the information society, with its fine-spun network of communication and interchange, the role of the various members of the family is experiencing further changes. With the availability of services to all members of the family, attitude changes toward the role that each member is to play in the well-being, maintenance, and development of the family are needed. In this social context, a sense of equality and mutuality contributes to family harmony. The continued expression of machismo in this new environment tents to be destructive to the survival of the family as a unit, since it forces the various members of the family to adjust their legitimate needs and functions to one inflexible member of the family. When the man of the house continues to make unrealistic demands of his family, limiting their social, educational, career, spiritual, and other forms of development either by means of physical

aggression or by pathetic posturings, the vitality of the family is sapped.

The increase in divorce, so often attributed in fundamentalist religious circles to women abdicating their "traditional" place in the home (due to a kind of romanticizing of their place in agrarian societies), can more fairly be laid at the feet both of sex-ratio realities and of male intransigence in adjusting to these socioeconomic realities which no longer favor the man over other members of the family. This intractable attitude exists because social change does not always result in a change of mindset. Although living in a new social order, male-dominated institutions and assumptions continue to operate from an anachronistic frame of reference. This is especially true of people that come to an urban setting from a rural one, as is the case for many first-generation Latinos, Italians, and others from strong patriarchal/rural societies.

Clearly, industrialization and increased education in the Spanish-speaking world, while creating greater intolerance for the double standard of male-female behavior, have done little to effectively replace the old standards of what constitutes a man or a woman in Latino/Latina society. The increasing participation of

Adapted from Elly Simmons' "Face"



women in public life, and particularly in economic life, as a result of high academic achievement, without the concomitant adjustments in male-female relations, is creating a crisis in gender relations.[13] However, despite what may seem to be an extremely rigid social system, resocialization based on the virtues of both machismo and marianismo can serve as a viable means within Hispanic society to effect change in the patriarchal mode of social organization. To be sure, much of that change is taking place all over the Spanish-speaking world, including the United States.

Adventism and the Latino Gender Myths

In the inevitable evolution of Latino/Latina roles, it is important to remember the pivotal role of the Catholic Church in the preservation of the mythical dimensions of traditional roles. Church doctrine with respect to birth control in the predominantly Catholic countries of the Hispanic world is consistent with the church's understanding of the role of women. On the one hand, it teaches that the supposed equality of male and female is both false and unnatural, and that both pain in childbirth and her subjection to her husband were mandated by God. Even a progressive leader such as Pope John XXIII, though lamenting the fact that women's rights are not sufficiently recognized, consoles women by reminding them that the purpose for which they were created was maternity. Maternity, nurture, and sacrifice are the natural functions of the woman, according to this doctrine.[14]

Adventism stands significantly on the opposite side of Catholicism as a Protestant religion rising out of 19th-century American Victorianism and the Protestant ethic.[15] Whereas Latino/Latina individuality grows out of a Hispano-Arabic and Catholic identity based on who one is by birth, the American Protes-

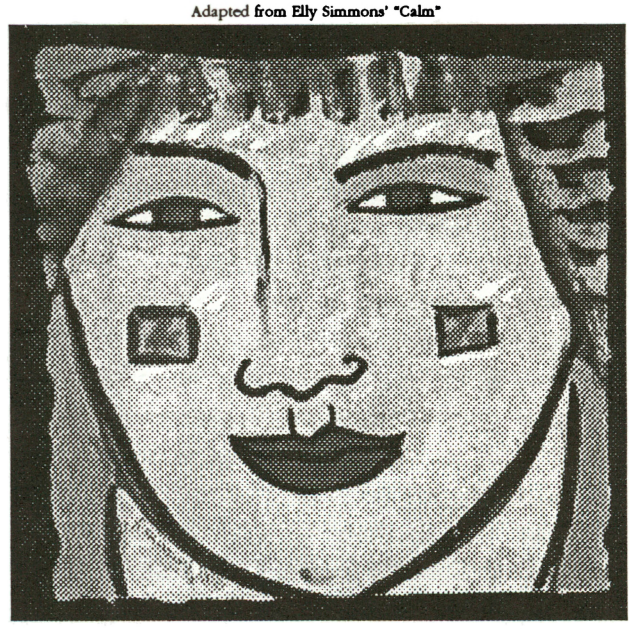
tant ethic allows the individual to "outgrow" social origin and station by dint of personal effort.[16] In fact, one is what one has achieved, regardless of origin. In Hispanic culture, education is possibly the only route of escape from a disadvantaged beginning, whether it be due to race, social station, or gender. The Protestant values independence, self-sufficiency, and hard work, no matter how humble, while the Hispano-Catholic ethic values only the independence of the male, even as it sustains the social interdependence that gives so much importance to the family and the community (including respect to parents and the elderly). Neither the Protestant nor the Catholic mindset allows for women to assume significant roles outside the home: Remunerative labor is valued exclusively for the male. However, it will be the Protestant and pioneering spirit of 19th-century United States that will give birth to a religion that insists on the full humanity of women: Seventh-day Adventism.

On the one hand, Adventism, as espoused by Ellen White, rejected those elements of Victorianism and Catholicism that imprisoned women. Given the urgency of the Advent, the Adventist woman was not to waste her time in preparing delicacies of food and dress for her family, as required by Victorian precept. She was to be health-minded and efficient in all her domestic work so that she might have time free to teach and preach the Advent gospel. In comparison with Hispanic machismo/marianismo, Adventism will not assign domestic duties and child-rearing exclusively to the woman. Her husband must be an effective "king" in his collaboration with the "queen" mother in the instruction and guidance of the children. The sole fidelity of the father to the mother is implied in this concept of male and female as team members. At the same time, Adventism teaches that every individual is responsible for his or her own salvation. Man cannot be saved by the "madonna" mother—the Virgin Mary, the mother of God—nor woman through childbearing, as Paul seems to imply in 1 Timothy 2:15. The Protestant concept of salvation as a gift given generously by God to all humanity breaks with the Catholic notion that equality of male and female is unnatural.

Furthermore, the call to preach the gospel is given to both men and women. Woman cannot abdicate her responsibilities in this regard, even with those duties connected with the care of the home and children. Ellen White goes so far as to suggest that capable women should leave their children in the care of trustworthy child caretakers so that the work of the Lord might be advanced.[17] As to the Christian virtues of patience and humility, Adventism once again sustains the doctrine of the spiritual equality of male and female. Humility and service are Christian, not solely feminine, virtues. Christ gave the example of all the Christian virtues as a male of the species. Likewise, the call to Christian virtue in preserving the sanctity of marriage is expected of both husband and wife. It is no longer the male honor that must be protected, but that of God.

Finally, the Adventist understanding of the

Adapted from Elly Simmons' "Calm"



Imago Dei (image of God) departs substantially from Catholicism in its insistence on both male and female equally as the image of God. Liberation, in this context, is understood to mean man and woman's freedom to be fully human, fulfilling their shared destiny, not as each other's captives, but as "prisoners of hope" in Jesus Christ.

Implications

Adventism arose in an atmosphere of social unrest that was meant to change the lot of women, a socio-historical fact that should not be lost on Adventists of any culture entering the 21st century. The revaluation of woman was the necessary setting for a religious movement that was to usher in the ultimate kingdom of God. Ellen White saw the Advent gospel as a form of freedom from socially imposed mores on both men and women so that the gospel might have full priority and all might participate in its dissemination and benefits.

There is no doubt that the liberating concepts of Adventism were well received in the Spanish-speaking world, particularly by women. Under the aegis of this gospel, the woman could, in good conscience, limit the number of children she brought into a world living on borrowed time. She could assert her socially approved role as "keeper of the faith" even in the face of opposition by her husband, and, regardless of her social origins or economic status, she could become a spiritual leader in the community of the church.

Together with the spiritual power of the Advent message, the call to matrimonial and parental responsibility, as well as the invitation to take on a difficult, challenging task (the preaching of the Advent), also had its appeal to the Latino, offering him a way of being truly virtuous while still being fully a man in the eyes of society.

Unfortunately, Ellen White has often been read selectively to preserve the traditional place of woman in Hispanic society (although this kind of reading of Ellen White is hardly limited to Latinos). Spiritualizing Ellen White on a kind of madonna model has allowed for a characteristically Latino reading and understanding of her practical advice on Christian belief and practice. While they have embraced the Protestant understanding of individual freedom and salvation, Hispanics still cling largely to Hispano-Catholic assumptions in their social and domestic male/female relations. The ensuing dialectical tension between a theology of Protestant individualism and Catholic social stratification calls for a high level of spiritual and intellectual integrity, in both men and women, to overcome.

Conclusion

We can easily see parallels between the church and North American society. Adventist men, as do men in society at large, still wield structural power. Men continue to be the chief shapers of religious practice and belief within the Adventist Church. As in our society, Adventist women outnumber Adventist men (membership is made up of more than 60 percent women). Outside the United States and Canada, the female church membership most certainly parallels and in some places possibly exceeds that of the North American church. Women members are officially valued for their contribution to sustaining the status quo. This "maintenance" role to which women are held is consistent with the withholding of personal rights and freedoms seen in society at large (although, unfortunately, correctives are more aggressively being applied to this imbalance outside the church than inside). In the church, gender inequality is further legitimized by a male-dominated biblical hermeneutic (whether

espoused by male or female) that plays down biblical teachings affirming male-female equality in favor of a "headship" theology that implies male superiority. Although this type of thinking tends to inform church organizational practice, it is to the church's credit that there exists another theology that underscores the essential and effective equality of male and female.

As the church enters the next century, the Global Age, an era in which the world church's needs will assume a higher profile, the important implications of this discussion of Latino/Latina gender issues will become evident. If white women find themselves at a disadvantage when it comes to sharing in the development of acceptable belief and practice in the Adventist Church, women of color all over the world, at the bottom of the socioeconomic ladder inside and outside of the church, face even greater challenges in this regard.

This essay is a call to return to the sources of Adventism (the Bible and the writings of Ellen White) to find a new paradigm that crosses gender and national boundaries in order to find the essential gospel of freedom and human dignity that lies at the very heart of the Christian and the Adventist message to the world. It is a call to base Adventist belief and practice on spiritual integrity rather than on social expediency. It is an appeal to build a more inclusive world church that accords the full freedoms and responsibilities to women that their humanity, created by an all-knowing God, guarantees them.

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3. For a further elaboration of this definition and understanding of *machismo*, see Caleb Rosado, *Women/Church/God: A Socio-Biblical Study* (Riverside, Calif.: Loma Linda University Press, 1990).

4. David D. Gilmore, *Manhood in the Making: Cultural Concepts of Masculinity* (New Haven: Yale University Press, 1990), p. 42.

5. Manuel Peña, "Class, Gender, and Machismo: The 'Treacherious-Woman' Folklore of Mexican Male Workers," *Gender & Society* 5:1 (March 1991), p. 30-46.

6. Gilmore, *Manhood*, p. 41.

7. In the play, the protagonist, Yerma (meaning "barren woman") lives a tortured existence because her husband will not "give" her children.

8. Ibid., p. 35.

9. It is significant, however, that Tirso, a 17th-century Spanish monk, not only disdains the philandering, irresponsible, and childless male, but condemns him on Christian moral grounds for sexual promiscuity. There has always been a Christian corrective for excessive *macho* behavior throughout the Spanish-speaking world, even when the Catholic Church protects male prerogatives over the female.

10. José Ortega y Gasset, *El hombre y la gente* (Madrid: Revista de Occidente, 1962), vol. 1, pp. 165-169.

11. For a further elaboration of this thesis, see Rosado, *Women/Church/God.*

12. One need only consider the treatment of the theme by such notable playwrights as Lope de Vega and Calderón. In the latter's "El médico de su honra" (*Honor's Remedy*), the mere suspicion of infidelity (created by hearsay) is enough to warrant the death of the wife.

13. See Judith Teresa González, "Dilemmas of the High-Achieving Chicana: The Double-Bind Factor in Male/Female Relationships," *Sex Roles* 18:7/8 (1988).

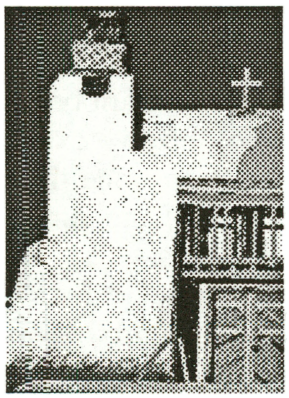
14. Mary Porter and Corey Venning, "Catholicism and Women's Role in Italy and Ireland," in Lynne B. Iglitzin and Ruth Ross, eds., *Women in the World: A Comparative Study* (Santa Barbara, Calif.: Clio Books, 1976), p. 53.

15. Andrew Greeley, "Protestant and Catholic: Is the Analogical Imagination Extinct?" *American Sociological Review* 54 (August 1989), pp. 485-502. In general, Catholicism represents a communitarian orientation to life, whereas Protestantism sustains a more individualistic view. Andrew Greeley suggests that herein lies the fundamental difference between these two Christian religions. Machismo comes out of a communitarian approach to the preservation of the community, but it also arises out of the Hispano-Arabic brand of individualism that places individual freedom above the interests

of the group, specifically in the male. This kind of individual independence is manifest in the Latino disregard for certain social rules.

16. Greeley, *Protestant*, 486; see *The Protestant Ethic and the Spirit of Capitalism* (New York: Scribners, 1958); see *Suicide* (New York: The Free Press, 1951). Max Weber and Emile Durkheim—two of the founding fathers of sociology—held that these two different approaches to life and group relations impact the economic development of societies and the individual's relationship to society, respectively. Weber held that the Protestant focus on individual achievement led to economic success, while the communitarian ethic of Catholicism tended to impede education and economic achievement. For Durkheim, the relationship between communal integration and a low incidence of suicide in Catholic countries stood out in sharp contrast to the individualism and high rate of suicide prevalent in Protestant countries. Even so, the heroic dimensions of the Hispano-Arabic individual find expression in such literary figures as Don Quixote, whose wrong-headed idealism reflects a deep-seated *macho* longing for ultimate glory and fame while pursuing noble goals, including sacrificial fidelity to the female beloved.

17. Ellen G. White, *Gospel Workers* (Washington, D.C.: Review and Herald Publ. Assn., 1948), pp. 452, 453.



The Browning of American Adventism

How will 150,00 Latino members—by the year 2000—affect the North American Division?

by Edwin I. Hernández

By the year 1998, white membership in the North American Division will lose its majority status.[1] Undoubtedly the African-American, Asian-American, and other minority groups have their own contributions and ways of shaping the future of Adventism in North America. However, our major focus is on illuminating the nature, current trends, perspectives, and trends within the Adventist Latino community.

Latinos have been experiencing dramatic growth in the North American Division. In 1980, the Latino membership was 28,400. A decade later, the membership grew to 64,502—a spectacular growth rate of 127 percent. The latest growth figure estimates that the Latino membership in the North American Division is more than 80,000.[2] If current growth rates are maintained (estimated to be 10 percent a year), Latino membership will reach 150,367 by the year 2000,[3] meeting in 516 Latino congregations, with 354 pastors, 291 colporteurs, and close to $30 million in tithe.[4]

In what ways will the "browning" of Adventism affect impact the North American Division? How is the Latino church already shaping the life of the Adventist Church in the North American Division? How and who are the people being won to the church? Is the growth of the Latino church primarily due to immigration of Adventists from the South to the North? How effective is the evangelism effort among second- and third-generation Latinos living in North America? What is the impact of acculturation on religious beliefs, family relations, and internalization of religious values?

These are some of the many questions that can begin to be answered, thanks to a recently completed, unprecedented study. AVANCE (in English meaning *advance*), conducted as a follow-up study to Valuegenesis, focused specifically on the unique needs and challenges facing the Latino Adventist community in the North American Division. A research

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committee was organized and given the responsibility to accomplish the project,[5] made possible by a major grant from the North American Division and additional support from Adventist educational institutions.[6] The sample, including a total of 3,306 members from 77 congregations randomly selected and stratified by church size and by union, represents the largest and most extensive study of Latinos within any denomination in the United States.[7] AVANCE, administered within the setting of the congregation, provides a unique glimpse into the impact of congregational life. Moreover, a church-based sample enabled researchers to reach the youth population attending public school.

This article, then, provides a profile of the Latino Adventist church in North America. To understand these Adventists requires a glance at the wider Latino American community within which they live.

The Larger Context

If present trends continue, the Latino population will become the largest minority group in the United States by the year 2015.[8] It is not only the fastest growing, but the youngest, the poorest, and the least educated of all minority groups. Minority populations are assumed to be homogenous, sharing a common history and adjustment struggles. But the Latino population represents a diverse collection of national groups fragmented by class, political ideology, and generation. It has no independent life of its own; indeed, Latinos do not exist apart from the classificatory category created by federal statisticians to provide data on people of Mexican, Cuban, Puerto Rican, and other Latino origins in the United States. Latinos include all those who trace their origins to a region originally colonized by Spain: Argentines, whose grandparents migrated from Europe to Buenos Aires at the turn of the century; Chinese, whose forebears were brought to Cuba as contract laborers; Amerindians, whose ancestors entered the Amazon thousands of years ago; Africans, whose ancestors were imported to work as slaves on the sugar plantations of Puerto Rico and the Caribbean; Spaniards, whose families colonized Mexico; and *mestizos* and *mulattos*, who trace their lineage to the coerced union of the Amerindians, Africans, and Europeans.

Latino cultural origins are diverse, including their arrival in the United States. A group was forcibly annexed into the United States in 1848; another has been migrating continuously since around 1890; another obtained citizenship through colonial conquest in 1898; one group arrived largely in the period between 1960 and 1980; and several groups have just begun migrating to the United States within the past few years.[9] As a result of these varied histories, Latinos find themselves in a variety of legal statuses: as fifth-generation Americans descended from Spanish colonists, new immigrants just stepping off the jetway, native-born children of immigrant parents or naturalized citizens, refugees fleeing left- or right-wing regimes, legal aliens driving across the international bridge into McAllen, Texas, or undocumented migrants still wet from swimming the river below.

Depending on when and how they arrive in the United States, Latinos may know a long history of discrimination and repression, or they may see the United States as a land of opportunity. They may be affluent and well-educated, or poor and unschooled; they may have no personal experience of ethnic discrimination, or they may harbor deep resentment at being called "greaser" or "spic," and being discriminated against on the job because of their accent or skin color.[10]

In summary, there is no Latino population in the sense that there is a black population. Latinos share no common historical memory;

they do not comprise a single, coherent community.

One of the few things Latinos share is a deep cultural respect of the sacred. Consequently, the church is one of the most important mediating institutions for the Latino.[11] In most neighborhoods, the church represents the only institution owned and operated by Latinos. The church functions as a community memory, where the moral and cultural values of the Latino heritage and traditions are maintained and transferred to new generations. Moreover, churches function as communities of resistance—vehicles for social protest, mobilization, and resistance to larger, threatening forces.[12]

Congregations are citadels for enhancing and maintaining hope, community, and belief, within an increasingly alienating urban environment. Among the Protestant families of the Latino community, Adventism plays a major role.

Social, Economic, and Educational Status of Latino Adventists

Mexican-Americans comprise the largest sub-group of the Latino Adventist church (42 percent), followed by Central Americans (20 percent), Puerto Ricans (15 percent), South Americans (8 percent), Cubans (6 percent), and Dominicans (6 percent). Any visitor to a Latino church is soon struck by the large number of women, youth, and young adults in attendance. AVANCE supports this observation: across the North American Division, a total of 76 percent of the Latino church is 41 years old or younger (30 percent of the sample are youth between the ages of 13 and 21; 46 percent are between the ages of 22 to 41 years old). Fifty-five percent of the members are women.

With respect to the socio-economic status of Latino adult Adventists, 41 percent suffer from high levels of poverty (earnings of $0 to $14,999 a year), according to individual self-reported income. A total of 23 percent earn between $15,000 to $24,999, 27 percent earn between $25,000 to $49,999, and only 7 percent having earnings above $50,000 or more. In terms of educational attainment, 20 percent have only a grade school-level education, 31 percent a high school diploma. Twenty-four percent have had some college, 15 percent have completed a college degree, and 6 percent have a postgraduate degree. Undoubtedly, the fact that more than half of the sample has a high school education or less contributes to higher rates of poverty. Adventists are more likely than other Latinos to be found in the higher-income brackets (see Table 1).

TABLE 1

Family Income Distribution by Ethnic Group (in Percentages)

Income Group	Latino Population*	Latino Adventist
Less than $15,000	57%	41%
$15,000 to $24,999	26%	23%
$25,000 to $49,999	14%	27%
$50,000 and above	2%	7%

* Source: Tabulations of U.S. Department of Commerce, Bureau of the Census (1989)

What impact does becoming an Adventist have on the social economic status of Latinos? There is clear evidence that the Adventist subculture reinforces a series of mores, values, and educational aspirations that greatly enhance the socioeconomic level of Latino Adventists. For example, 61 percent of the adults in the highest income brackets ($75,000 or above) have been Adventists since their childhood (baptized at 13 years of age or younger). Only 16 percent of the highest income earners were baptized in their twenties.

The effect of Christian education on educational achievement is truly remarkable. The important conclusion in this initial report is that there is overwhelming support for Adventist education among Latino Adventists.

Those with some Adventist education are six times more likely to have a graduate degree than those who never attended an Adventist school. The educational achievement is also related to the amount of time people have been Adventists. More than half (52 percent) of those with graduate degrees have been Adventists since their childhood (13 years old or less). The majority (63 percent) of recent converts (those baptized within the past five years) perceive their present social economic situation as better than before becoming Adventists. The longer Latinos have been Adventist, the more likely they are to attend an Adventist school, which, in turn, reinforces Adventism's culture of learning. Adventism thus creates conditions for upward social mobility. All of us involved in this research project have experienced this pattern in our own lives.

In this article we won't explore the full effect of Christian education on religious belief and values transmission, but rather how Latino children and their parents perceive Christian education. A common stereotype that each of us often hears about the Latino community is that "they are not interested in Christian education," or that "parents don't push their children to get an education." However, the reality is very different.

Despite this fundamental barrier, AVANCE results show strong interest and support for Adventist schools. A majority (68 percent) of both youth and adults believe that Adventist schools provide a better education than public schools. If given a choice, 61 percent of the Adventist youth would select an Adventist school over a public school. When asked whether the spiritual value of an Adventist school justifies the cost, a total of 43 percent agreed, 30 percent were not sure, and 27 percent disagreed.

However, our findings point to economics as an immediate barrier: Christian education is simply out of range for the typical Latino Adventist family rearing an average of 3.1 children. It is no wonder that 72 percent indicated that sending children to an Adventist school was simply too expensive. Our congregation-based sample revealed that 58 percent had never attended an Adventist school, while 42 percent had had some Adventist education (one to four years). Of those surveyed who were presently in school at any level (N=1,190), only 22 percent indicated attending an Adventist school. A total of 457 parents (which could include fathers and mothers of the same household) indicated having at least one of their children in an Adventist school (for a total of 870 children). By contrast, 850 parents indicated having at least one child in a public school (for a total of 1,862 children).

Adventist Latino youth have high educational aspirations. A total of 72 percent indicated wanting at least a four-year college education. When asked how far they thought their parents wanted them to go, 83 percent indicated at least a college education; 37 percent a postgraduate degree. Parents mirrored the perception of their children: 77 percent wanted their children to get at least a four-year college education, 36 percent a postgraduate degree.

Adventist education is an important Latino family goal. Eighty-four percent of adults who have or will have college-age children think that it is quite important that their children attend an Adventist college or university. What is the likelihood of this happening? Thirty-one percent of Latino parents believe that there is a fair chance of achieving this goal, 12 percent said a good chance, and 21 percent indicated an excellent chance.

Our survey revealed a large population ready to be recruited to increase enrollment at all levels of the Adventist educational system. These findings will hopefully challenge Adventist educators and administrators, who assume Latino students and families are unmotivated, to think more seriously about fund-

ing greater participation of Latinos in the Adventist educational system.

Family Structure: Strengths and Abuses

One of the distinguishing characteristics of the Latino family is a strong commitment to family values and attachments, or "familism."[13] AVANCE data showed Adventist Latino families to be very strong, but experiencing dramatic change and turmoil. Sixty-six percent of the adult sample were married, 10 percent were divorced and remarried, 9 percent single, 4 percent separated, and 5 percent divorced. The overwhelming majority of youth (89 percent) reported having happy families, experiencing love, understanding, support, and unity. Most families (66 percent) were characterized as being non-authoritarian, and 71 percent of Latino youth felt their parents were good Christian role models. These are clear signs of family strengths.

However, there are indications of difficulties and volatility. While there were overall low rates of family separation and divorce, 52 percent of the youth surveyed said they were worried their parents would divorce. Perhaps most seriously, 39 percent of the Latino youth in our survey worried they would be physically beaten by their parents to the point where they would be badly hurt. Does this suggest actual abuse within the Adventist Latino family?

Indeed, one of the objectives of our research was to examine the degree of abuse experienced in the family—verbal/emotional, physical, and sexual.[14] Seventy percent of those surveyed had experienced one or more of the above abuses (64 percent having experience verbal abuse, 34 percent physical, and 20 percent sexual abuse). This corroborates recent research revealing high degrees of abuse in Adventist families generally.[15] Women endured the highest suffering at the hands of those they were closest to. For example, verbal abuse was most often suffered by children (22 percent), followed by the spouse (21 percent). The abused spouse was three times more likely to be female than male. Physical abuse was more likely to be suffered from the hands of parents (40 percent), followed by a spouse (19 percent). Again, the abused spouse was nine times more likely to be a woman than a man. Sexual abuse was most likely to be inflicted by friends and/or neighbors (23 percent) and close relatives (23 percent). Most distressing, women suffered more frequent abuse than men.

The cost of abuse includes decline of religious commitment and increased at-risk activity, such as alcohol consumption, smoking, sexual activity, and attempted suicide. To what extent are these findings related to the stress of low socio-economic status and cultural adaptation? Are members who have been Adventist longer less likely to experience abuse? Are these findings influenced by the strong male-dominance tendencies of Latino culture?

Results show that abuse is not related to class differences. All income levels are equally likely to experience verbal/emotional and sexual abuse. Soberingly, the highest income level shows the greatest experience of physical abuse. In terms of whether long-time Adventists are less likely than recent converts to experience abuse, the evidence shows that the reported rate of physical abuse indeed decreased from 38 percent for recent converts (first five years) to 24 percent for those with a 21-year-plus history of Adventism. However, emotional and sexual abuse rates did not change significantly over the Adventist timeline. Abusive relationships persist throughout the life of membership in the church.

Further research is needed on the complex issue of abuse. Neither social class nor length of time of being an Adventist significantly

impacts rates of abuse. This finding collaborates other recent research[16] and demands immediate attention by the church.

There is undoubtedly an elusive relationship between male dominance ideology and abuse. Our survey identified several issues that indirectly measure the degree of male dominance. These include assessment of the male/female role in the home and at church, including views on the role of women in church leadership positions. The majority (55 percent) of adults believed more should be done to include women in leadership positions in the church structure. A total of 91 percent believed men should have equal responsibility for taking care of domestic responsibilities. Moreover, the majority (55 percent) believe men and women are equal and should share equally in all decision making (45 percent believed that men were the "head" of the home, with women being entitled to varying degrees of input in decision making).

On the basis of the above evidence, we might conclude that while a male dominance view exists among Latino Adventists, it is clearly not a majority view. However, when we examined the role that women should have in the church, it became clear that, Adventist Latinos believed males should dominate. Sixty-four percent of adults believe that women can serve only in non-ordained leadership positions in the church. There was strong opposition to the ordination of women as either elders (73 percent) or as pastors (78 percent). A strong majority opposed even non-ordained women pastors (85 percent).

Will future generations of Latino Adventists remain strongly opposed to the ordination of women? Younger people, and those who have experienced greater levels of acculturation, were more likely than older and less-acculturated persons to favor the ordination of women to the ministry. In our study, 22 percent of those who were less acculturated believed that women should be ordained as ministers, in contrast to 35 percent of those who were more acculturated. Among the youth 13 to 21 years of age, 37 percent favored ordination of women, significantly more than the 22 percent of young adults and 21 percent of adults.

Is this entrenchment of negative attitudes toward women in ministry a phenomenon only among the Latino Adventist community? Evidence from the Valuegenesis study provides some interesting answers from youth in grades six to 12. For example, 46 percent of African-Americans, 42 percent of Asian-Americans, 41 percent of Anglos, and 37 percent of Latinos favored women as ordained ministers. These findings suggest that the younger the Adventist, the lower the opposition to women's ordination and that there are few significant differences across ethnic groups.

Examination of the AVANCE data reveals that women are more likely than men to oppose an increased role of women in the church, particularly ordination of women as pastors.

For those of us who care deeply about the moral right of women to exercise their gifts according to God's calling, and for the church to recognize it through the laying on of hands through ordination, the findings are cautiously optimistic. While the "browning of Adventism" may bring increased opposition, in time that opposition will diminish somewhat. The fact that it may not decline as dramatically as one would like suggests the pervasiveness of cultural perspectives and ideas. To change attitudes, more will have to be done to nurture a more-inclusive view of ministry.

Commitment to Adventist Beliefs

The Latino church is vibrant in its faith and commitment to the Adventist faith. Our data showed remarkable levels of agreement

with statements of orthodox faith, with 95 percent of both youth and adults agreeing with the orthodox statements. People are attracted to communities of faith that hold to literalistic understandings of faith that bring certainty and assurance.[17] However, what first attracted Latinos to the church were family and friends. This finding corroborates a long-standing tenet in the sociology of religion: Social attachments are at the very root of conversion and religious commitment. Beyond the importance of the abstract propositional understanding of faith stands the community of believers who have bonded together by virtue of their shared cultural experience, common search for meaning, and belonging.[18]

In the AVANCE survey, the majority of Latino Adventist members converted from other Christian denominations came from the Catholic Church (63 percent). Interestingly enough, the second-largest group (20 percent) reported that they had not previously belonged to any church or faith. Protestant denominations were not significantly represented: 3 percent from Baptist denominations, 4 percent Pentecostal, and 2 percent from other mainline denominations. The large Catholic influence is to be expected, given that 75 percent of all Latinos living in the United States identify themselves as Catholic.[19] While further analysis is needed, we suspect that the overwhelming influence of the Catholic Church on Latino culture and thinking also influence present attitudes of Latino Adventists toward salvation and the role of women in the church.

The Latino Adventist church is primarily a first generation community (76 percent), composed of people who were born outside of the United States (only 24 percent non-first generation). Analysis of recent converts to Adventism (those baptized within the past five years) shows that 77 percent of them are first generation immigrants with only 7 percent coming from second or subsequent generations. It is clear that the bulk of evangelism effort among the Latino population is geared toward attracting first-generation immigrants (for a whole series of factors that go beyond the scope of our presentation at this point).

Given the current reactionary stance of the American public and politicians toward recent immigrants, can the current growth of the Latino church be sustained? Hypothetically speaking, if more aggressive legislation were passed, or a long and tall fence were erected across U.S. borders, or if Puerto Ricans and others were stripped of their citizenship to curb the flow of first-generation immigrants, would the Latino church continue to grow at its current rate? The answer would seem to be No—unless evangelistic efforts were redirected to reach the second and subsequent generations. At risk are our own children, whom we have so diligently educated in our educational institutions. How will the North American church deal with the spiritual needs of second- and third-generation Latino Adventists? For example, will leaders move from hiring first-generation pastors to the longer-term process of identifying, training, nurturing, and sustaining second- and third-generation Adventist candidates for ministry?

Interestingly, our data suggests that the growth of the Latino church is due less to the migration of Adventists from other countries to North American than to baptisms in the United States. The strong majority (63 percent) of members were baptized in the United States (75 percent of the first generation and 56 percent of second-generation Adventists).

What explains the growth of the Latino Adventist church in North America? For communities that are marginalized from the larger culture, the Adventist experience provides Latinos with powerfully appealing spiritual compensators (salvation and the imminent hope of Christ's return), material rewards (education and healthful living), and a life-

style that creates visible boundaries of separation from the larger culture. The growth of the Latino church is in direct proportion to its ability to provide sufficient tangible and present rewards.

In addition, group membership demands the full commitment of adherents with demonstrable evidence in "traits of strictness."[20] In the Latino community, the church is the center of one's group solidarity. A sense of belonging is reinforced when the church becomes the center of communal life, providing an environment of safety, security, and cultural affirmation from the threatening forces of the larger community: discrimination, unemployment, violence, and the vicissitudes of the immigrant experience. The strength of the community is maintained when churches protect the boundaries of their belief system and communal identity by removing or purging the "free riders" (those who enjoy the church's benefits without contributing) from its ranks.[21]

Acculturation of Adventist Latinos

The amount of time that Latino Adventists have lived in the United States varies significantly. Twenty-six percent have lived here five years or less, 17 percent between 6 to 10 years, and 40 percent 11 or more years. The impact and sometimes confrontation between two cultures will inevitably bring changes in both cultures, but particularly to the Latino community, with its lesser social power and dominance.[22]

Overall, 71 percent of the Latino Adventists surveyed can be considered low in the acculturation process, with only 29 percent indicating high levels of acculturation. The highly acculturated are more likely to be represented in higher income and education categories, and, as expected, they are the ones who have been in the United States the longest. However, the acculturation process is not limited to the second generation (80 percent highly acculturated). First-generation immigrants include 45 percent who are highly acculturated. The higher acculturated tend to be younger and are most likely to have been raised Adventist.

Strength of Religious Experience

The religious experience of Latino Adventists can be characterized as extremely committed, passionate, and energetic about the Adventist message and mission. Any visit to a Latino church will impress the visitor with the degree of activity and meetings occurring over the course of a week. To an immigrant community, the church represents a refuge reinforcing cultural identity in an environment hostile to cultural diversity. It is no wonder that 95 percent of the AVANCE sample attend church at least one or more times a week. We expected a high degree of religious attendance by virtue of the data-collection process, but these high numbers are indeed remarkable. Moreover, 94 percent of those with higher levels of acculturation attended church at least once or more a week.

There was a very high degree (95 percent) of fidelity to the orthodox teachings of the church. The authority of Ellen G. White was viewed by the majority of the sample (64 percent) as being equal in value but subordinate to the Scriptures; 19 percent affirmed the view that her writings are equal to the Scriptures. There is confidence and certainty in the Adventist message that imbues the Latino believer with a strong evangelistic fervor that accounts in large measure for the exceptional growth currently being experienced. Ninety-two percent of the total sample reported that within the past year they tried to directly encourage someone to believe in Jesus Christ.

Seventy-four percent had directly sought to encourage someone to join the Adventist Church.

Religious commitment is more than mere attendance or assent to doctrinal statements. It involves multiple elements that, taken together, enhance Christian growth and maturity. The concept of faith maturity was an important religious commitment indicator in the Valuegenesis study.[23] In our study, we used a smaller-scale version that identified the level of faith maturity among both youth and adults. For the youth, the faith maturity level was 31 percent, for the adults 65 percent. The overall faith maturity level for both youth and adults was 52 percent.

Latino members have a strong degree of loyalty to the Adventist Church, both in terms of wanting to live their lives according to Adventist standards, and in desiring to be active members of the church. A total of 75 percent of the youth and 93 percent of the adults indicated strong loyalty to the church. A related question asked the youth whether they would continue to be active in the Adventist Church once they become financially independent. Sixty-five percent indicated that there was a good-to-excellent chance of their remaining Adventists, comparable with other ethnic Adventist groups surveyed by Valuegenesis: 69 percent of Anglos, 63 percent of African-Americans, and 60 percent of Asian-Americans.

Grace Orientation

A fundamental dimension of religious commitment is a person's view of the gospel—in particular the relation between faith and works. AVANCE methods elicited elusive and confusing results. For example, the following responses indicated that, for the most part, people understood the unconditional grace of God:

85%	1. I know that God loves me no matter what I do.
94%	2. I am loved by God even when I sin.
38%	3. There is nothing I can do to earn salvation.

On the other hand, questions describing a more legalistic orientation also received high percentages of agreement.

92%	1. I know that to be saved I have to live by God's rules.
77%	2. The way to be accepted by God is to try sincerely to live a good life.
77%	3. The main emphasis of the gospel is on God's rules for right living.
69%	4. The more I follow Adventist standards and practices, the more likely it is that I will be saved.

In order to gain greater clarity, we used another method of measuring the concept of grace. We provided four statements describing the relation between faith and works, and asked people to choose the most adequate.

24%	1. God's gift of salvation is free, yet I must keep the law to be worthy to receive it.
1%	2. Since keeping the law has no merit with God, salvation means I no longer need to obey the law.
67%	3. By faith I accept God's free gift of salvation, and as a result God gives me the power to keep His law.
8%	4. My salvation depends on whether I keep the law perfectly.

Using the latter measurement, one can conclude that the majority (67 percent) of Latino Adventists hold a Reformation understanding of the gospel, while a quarter hold a more legalistic view. In reality, the picture is not very clear or consistent. When we examined further the 67 percent who selected the Reformation view, we found that 90 percent agreed that to be saved they had to live by God's rules, 65 percent agreed that following Adventist standards will assure being saved, 71 percent agreed that the way to be accepted by God is to try sincerely to live a good life, and 73 percent agreed that the main emphasis of the

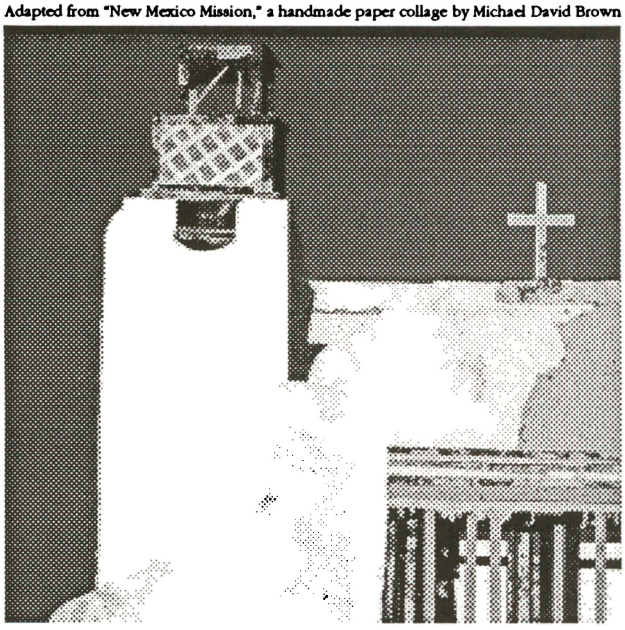
gospel is on God's rules for right living.

In other words, the same people who selected the Reformation statement on the relationship between faith and works also overwhelmingly agreed with legalistic statements. While these results might be attributable to measurement peculiarities, we think they demonstrate a lack of clear and consistent thinking in the Latino church concerning grace. Particularly when we found that youth overwhelmingly feel that they worry quite a bit to very much about not being ready for Christ's return (78 percent), and about not being faithful during the time of trouble (65 percent). The assurance of salvation and the unconditional love of God needs greater emphasis in the preaching and educational ministry of the Latino Adventist church.

The Politics of Latino Adventists

Despite the Latino community being a subculture within the larger American culture, Latinos nevertheless participate in its life, institutions, and political structure. We found that is also true of Latino Adventists. They demonstrated a very clear interest in seeing their church involved in their community.

Adapted from "New Mexico Mission," a handmade paper collage by Michael David Brown



In fact, 76 percent reported that their local church is involved in some way with the local community, and 78 percent of Latino Adventists believed that individual members should be encouraged to support local social reform efforts to relieve poverty and hunger. A total of 72 percent both favored living in an integrated community and opposed separating groups of people by neighborhood. A total of 81 percent were against a company paying women employees less than men for similar work (66 percent said that it is *always* wrong, 15 percent that it is *often* wrong). Among adults, almost half (46 percent) perceived that Adventist sermons tie the teachings of faith to social problems and concerns in the neighborhood. Whether these concerns translate into actual actions, such as community organizing, participating in voting registration drives, and actual voting, is another matter.

At the present time, a defining issue for the American electorate is abortion. We provided a series of four statements describing abortion—from the most liberal position to the most conservative.

0.3%	1. Abortion is always acceptable.
2.3%	2. Abortion is acceptable under most circumstances.
59.1%	3. Abortion is acceptable only under certain extreme circumstances (threat to the mother's life, rape, or incest).
38.3%	4. Abortion is never acceptable.

Obviously, Latino Adventists reveal a strong pro-life position, with more than one-third saying that abortion is never acceptable.

Among those eligible to vote, 20 percent identified themselves with the Republican party, 39 percent with the Democratic party, and four percent identified themselves as independent. During the past presidential election, the largest group of eligible voters (45 percent) did not vote. However, a total of

34 percent voted to elect the Democratic candidate into office, and only 17 percent voted for the Republican candidate (4 percent selected the independent candidate). The data in Table 2 shows that a large proportion do not identify with any political party. All groups that identified with a political party—with the exception of the Cubans—affiliated themselves with the Democratic party.

TABLE 2
Political Affiliation of Adventist Latino Subgroups

	Republican	Democrat	Independent	No affiliation
Mexican-American	21%	43%	3%	33%
Puerto Rican	17%	39%	3%	40%
Cuban	40%	18%	13%	29%
Dominican	20%	35%	6%	39%
Central American	20%	37%	2%	41%
South American	15%	23%	7%	55%

On the whole, Latino Adventists eligible to vote did not (see Table 3). We suspect that a main reason is the fact that many are not registered. Of those who voted, most of the groups, with the exception of Cubans, voted for Clinton, demonstrating consistent party loyalty. An interesting fact is how the group variances mirror very closely those of Latinos in the larger society.[24] In other words, being Adventist did not significantly alter party affiliation and voting behavior. In contrast to others in the Adventist community, Latinos are not as fidgety about identifying themselves with the more-liberal party or candidate.[25]

TABLE 3
Voting Behavior of Adventist Latino Subgroups in the 1992 Election

	Didn't Vote	Bush	Clinton	Perot
Mexican-American	44%	15%	35%	6%
Puerto Rican	48%	16%	34%	2%
Cuban	36%	49%	13%	2%
Dominican	37%	18%	43%	2%
Central American	41%	23%	34%	2%
South American	47%	17%	33%	3%

How well do Latino Adventists integrate their religious beliefs with their public concerns? A majority (60 percent of those eligible to vote) of respondents indicated that their voting decisions were *largely* to *totally* influenced by their religious beliefs and values. This certainly suggests that there is some dialogue going on in people's minds seeking to link religious values with public concerns and actions. However, this level of discourse may not necessarily be inspired or motivated by the church. In fact, 60 percent of the complete adult sample indicated seldom to never hearing their pastor say that being involved in social outreach can deepen one's faith.

Latino Adventists see their church involved in their community. Along with conservative social attitudes, they hold progressive political views. They are more likely to vote for progressive and liberal candidates. In this sense, Latino Adventism may be reflecting the politics of ethnic solidarity from "*el barrio,*" as well as the search for greater justice in our society. Further analysis is necessary to elaborate on these interesting findings. It already seems clear that conservative religious attitudes and behaviors do not necessarily lead to conservative politics.[26]

Sustaining Communal Boundaries

How well do Latino Adventist adhere to the life-style standards of the church? Overall, 61 percent of youth abstain from drinking, smoking, drugs, binge drinking, or sex. However, 31 percent are involved in at least one of these activities. Table 4 summarizes the findings. There is strong adherence to Adventist life-style expectations. The three areas with the highest degree of agreement were the prohibitions against drug use, smoking, and drinking of alcohol. The three areas

with the lowest percentage of agreement with the Adventist life-style, were attending movies, consuming caffeine, and vegetarianism. Norms not adhered to by the majority are vegetarianism and the consumption of caffeine. Going to the theater and breaking the Sabbath involved a large number of Latino Adventists, despite the fact that respondents were demonstrably committed to the church.

TABLE 4

Attitudes and Behaviors Relating to At-Risk Activities and Lifestyle Issues

	Agree with the norm	Violate the norm*
No smoking	93%	5%
No drinking	92%	13%
No drugs	94%	3%
No extramarital sex	79%	11%
No caffeine	70%	62%
No meat eating	73%	86%
Sabbath observance	89%	30%
No jewelry	82%	19%
No dancing	78%	22%
No movie attendance	68%	30%

* From less than once a month to more than once a day

Does life-style differ between youth and adults? Table 5 shows that youth were at least twice as likely as adults to engage in at-risk behaviors. How do Latino Adventist young people compare with other young people of the church? Using data from the Valuegenesis study, we found that Latino youth are more likely to be engaged in at-risk activities (particularly drinking and sex), as well as use of jewelry and theater attendance.

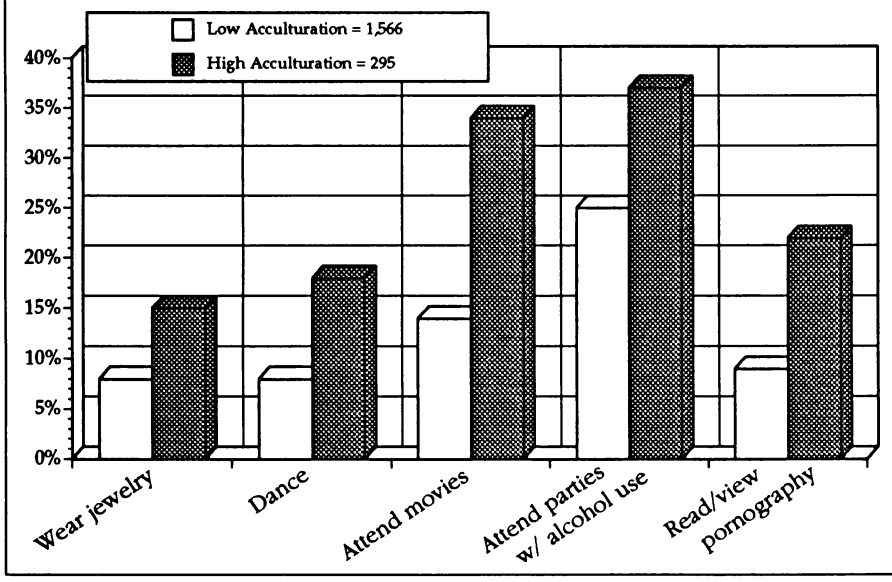
TABLE 5

Comparison Between Youth and Adults on At-Risk and Lifestyle Behaviors

	Adults (26 years and up)	Youth (13 to 25 years)
Attend movies	17%	52%
Dance	9%	45%
Wear jewelry	9%	35%
Break the Sabbath	19%	48%
Eat meat	81%	87%
Use caffeinated beverages	56%	69%
Engage in extramarital sex	7%	17%
Use drugs	1%	5%
Use alcoholic beverages	8%	19%
Smoke	2%	9%

TABLE 5a

Popular Culture Items by Level of Acculturation Among ADVENTIST HISPANIC ADULTS



Highly acculturated Latino adults and youth are more likely to question and behaviorally challenge prohibitions that Adventists have traditionally espoused (see Tables 5a and 5b). This challenge extends to at-risk behaviors that are life-threatening (see Tables 6a and 6b, following pages). Acculturation within the Latino community threatens the viability of maintaining the strong boundaries that define the identity of a community of faith. The highly acculturated group, both among youth and

adults, scored significantly lower (or assessed more negatively) in the following measures of religious experience: maturity, orthodoxy, devotion, church loyalty, thinking church climate, warm church climate, altruism, worship experience, sermons, and pastoral relations.

The good news is that the highly acculturated attend church just as often as the less acculturated. For how long, we don't know. We do know that the majority (65 percent) of the highly acculturated youth, even after they become independent, want to remain Adventists.

The Latino community finds itself in a quandary. On one hand, Adventism brings innumerable blessings that dramatically impact a person's total life. By imbuing aspirations for higher levels of education, Adventism also functions as a mechanism for upward mobility. Upward socioeconomic mobility potentially brings with it the seeds of dissatisfaction and disaffection. Can Adventists continue to retain the children we produce? The evidence presented here suggests that among the Latino Adventist community, the answer is still Yes.

John Wesley stated that religion brings with it increased industry and frugality, which produces riches. At the same time, the increased resources can bring with it the dissolution if not the total destruction of one's belief system.[27] It may be that, for Adventism to win over the type of people that Adventism produces it might have to shed its sectarian garb and seek the mantle of not only a "liberalizing sect" but also of an accommodated American denomination.[28] It is no coincidence that American denominationalism is stratified by the social economic status of its adherents.[29]

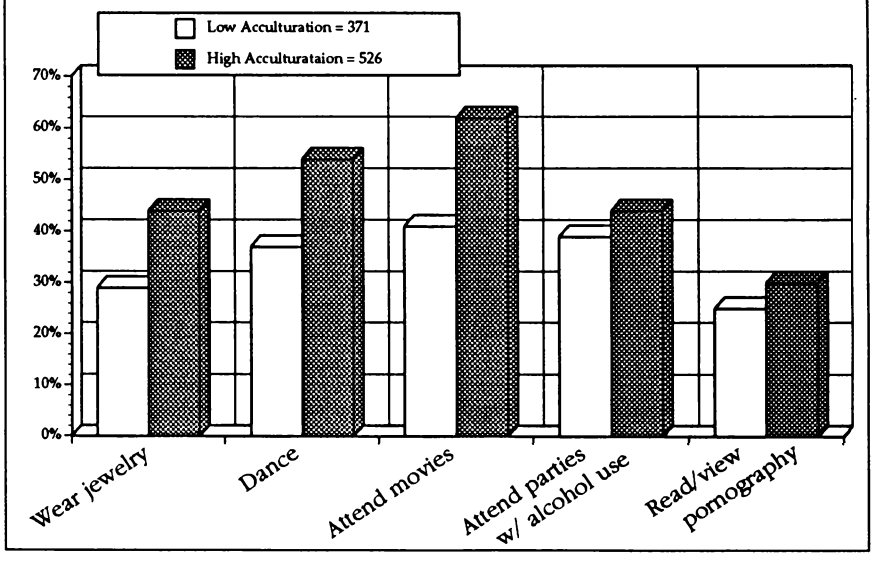
The question for church leaders is, Are they able to look beyond aggressive soul winning to recognize the challenges that rapid growth brings to ministry, education, and even theological discourse within the Latino Adventist church?

The Local Church as Cultural Reservoir

If highly acculturated youth and adults find themselves at church at least once a week, how do they perceive and experience the life of the church community? What motivates them to continue to return on a weekly basis and remain members? As we have already alluded, the Latino church in its mission outreach and character is predominantly a first-generation church. The majority of members (72 percent) believed that an important part of the mission of the church was to preserve and promote Latino language and culture. Latino youth agreed.

Among the youth, 67 percent viewed their

TABLE 5b
Popular Culture Items by Level of Acculturation Among ADVENTIST HISPANIC YOUTH



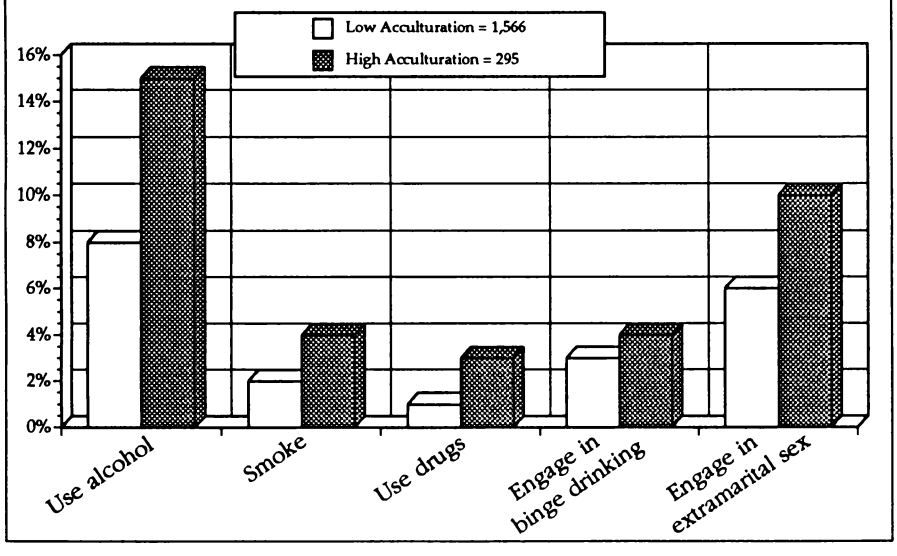
attending the Latino church as an opportunity to affirm and strengthen their ethnic identity. Moreover, a majority (74 percent) enjoyed worshiping with people of their own ethnic background.

However, highly acculturated individuals (N=484) were consistently less likely to view the Latino church as a place to affirm ethnic ties, as compared to less-acculturated individuals (N=336). Perhaps most importantly, the highly acculturated were more critical in their assessment of the programming and ministry of the church. They were more likely to say that the church does not challenge their thinking and that a thinking environment is not promoted. The sermons were seen by this group as being not as relevant to their lives and less Christ centered; they enjoyed listening to their pastor less than less-acculturated individuals. In fact, enjoyment of listening to their pastor differed by 30 percent between the highly acculturated (59 percent) and the less acculturated (88 percent).

On a series of questions designed to assess the relationship between youth and pastors, the highly acculturated group consistently judged their pastors more negatively. They regarded their pastors as less sensitive to youth needs, less likely to participate in youth activities, and less likely to be perceived as a friend. They simply did not feel comfortable speaking with their pastor. The overwhelming evidence suggests an apparent absence or declining influence of pastors' leadership and ministry in their lives. We suspect that these negative perceptions toward pastoral leadership result primarily from the cultural barrier of a predominantly first-generation pastoral work force and their inability to "talk the talk" and "walk the walk" of a more complex, bicultural urban context. Moreover, the highly acculturated judge the major youth programs in the Latino church, the *sociedad de jóvenes* (comparable to the old MV society), to be less creative, inspirational, intellectually challenging, and relevant than do the less acculturated. They are more likely to say that dramatic change is needed, and they are more likely to be absent.

This situation requires immediate attention by church leadership. Careful and thoughtful deliberation is required to understand the differences between these two groups of people—both young and old—who happen to both be in attendance at the same church, but perceive the purpose of the church, its programming, and leadership in such dramatically different ways. In this sense, there are two cultures operating in the local church, demarcated by level of acculturation, in addition to the multiple national identities. There is evidence of difficulties. A total of 45 percent of the adults, who are more likely to be the church leaders,

TABLE 6a
At-Risk Behaviors by Level of Acculturation Among ADVENTIST HISPANIC ADULTS



said that in their congregations, having bilingual Sabbath school classes and sermons was not acceptable. Change is slow and difficult, particularly on the question of language. More than anything else, language symbolizes and is the conduit for the maintenance of culture. In fact, when we asked the youth whether they would rather attend a Latino church than an English-speaking church, even if they didn't understand Spanish well, 43 percent agreed, 30 percent were not sure, and 26 percent disagreed. If the North American Division fails to adapt and create programs and curriculums to meet the need of bilingualism, it will permit future generations to slowly bleed to death.

This situation requires congregations to be adaptive and open to difficult change. This is particularly true for an immigrant congregation, whose very purpose for existence is that of reproducing previous patterns of believing and behaving. Acculturation at its very best represents advancement, progress, adaptability, increased status, and attainment. At its very worst, it represents the distancing and negation of cultural values, ideas, and traditions. It is totally misguided to accept that greater acculturation brings economic success and educational achievement in direct proportion to the degree that one washes away all vestiges of one's traditional culture.[30] In fact, acculturation threatens and undermines traditional strengths, such as notions of *respeto* (respect), high levels of motivation and idealism, family support, and the central role of the sacred, leaving few alternatives in their place.

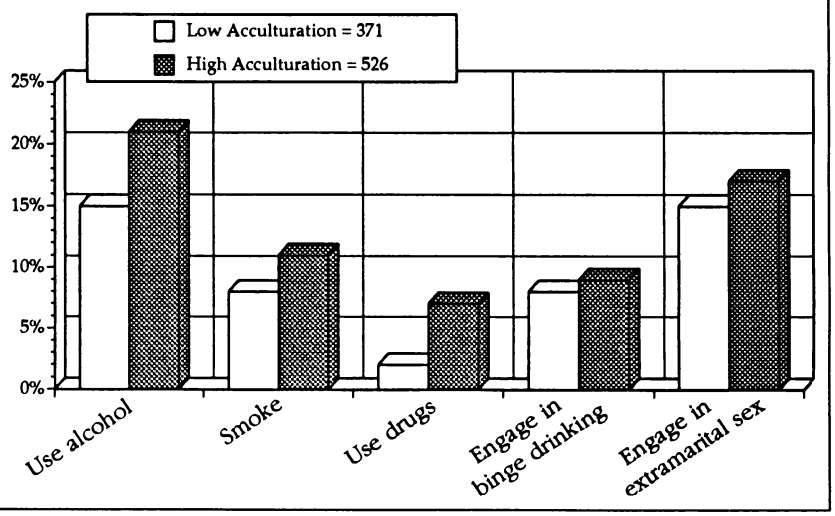
Traditional culture insulates first- and second-generation Latinos from the vicissitudes of minority status,[31] including higher levels of deviant behavior and consumerism.[32] Those who maintain high levels of traditional cultural values bring assets that the more highly acculturated need to protect from the threatening forces that objectify human life, homogenize cultures, reduce religion to the private, and justify economic inequality. This is perhaps why, despite their differences, those exposed most often to these threatening forces are sitting and kneeling in the pew next to *la hermana y el hermano* worshipping, and enacting hope.

The Future Shape of Latino Adventism

Our analysis has brought to the surface many new questions, but the main implications of our research are already clear for the present and immediate future of Latino Adventism in North America.

We expect that the Latino church will continue to grow, not as a result of immigration, but because of church growth rooted in the North American Division. The church will continue to function as a community of

TABLE 6b
At-Risk Behaviors by Level of Acculturation Among ADVENTIST HISPANIC YOUTH



memory, recreating the past, affirming identity, sustaining meaning, and advancing the mission of the church. Because Latinos tend to be more conservative in doctrine and life-style (due to their Catholic heritage and low socio-economic status), there will be a gradual shift toward the sectarian spirit of the church. This means a continuing theologically conservative Latino church in North America, including a highly apocalyptic spirit, and increased desire to maintain the boundaries necessary to distinguish a "remnant" people. Since it exhibits the classic characteristics of strict churches that grow rapidly, the Latino Adventist church will continue to expand.[33] Though the second and third generation may drop out, if they do stay in the Latino church, they may counterbalance the forces of conservatism.

The youthfulness of the church will bring intergenerational challenges. The Latino Adventist youth who are born and raised in the United States will clash with their parents and church over traditional values, language issues, and the relevancy of church life. More members will suffer the strain of holding to the ideal of sending their children to Adventist schools, but not being able to because of economic reasons. Higher unemployment rates increase stress on the family relations. Limited housing options expose the poor to higher concentrations of at-risk behaviors. Adventism will continue to be an avenue for upward social mobility. However, as the cost of Christian education continues to rise, fewer Latinos will be able to enjoy its benefits.

Latino families will continue to be strong, particularly among Latino members who maintain strong communal ties. We suspect that hierarchical and male-dominant attitudes will continue. This could lead toward greater incidence of abusive treatment, particularly against women, and limiting the involvement of women in ministry. The majority of members will oppose the ordination of women in ministry, but as it comes to pass, ordination of women to gospel ministry will not be cause for schism and division in the North American Division.

The Latino Adventist church will continue to struggle with the relationship between the gospel and behavioral prescriptions of Christian life. Many Latinos suffer from insecurity and heightened feelings of guilt. Undoubtedly, the strong Catholic background of most members contributes to this situation.

A cultural divide will continue to exist between the less-acculturated individuals and the highly acculturated. The cultural divide expresses itself in differences between life-style practices, intensity of belief, and evangelistic fervor. We expect tensions between these groups to continue. For example, some will seek more relevant, more "Anglo" worship services. Others will prefer more traditional worship experiences, using only Spanish. The future of Latino Adventism in North America particularly depends on how it addresses the needs of the highly acculturated.

Effect of the Browning of Adventism on North America

What effect will the browning of Adventism have on North American Adventism at large? Here are some preliminary answers.

The browning of Adventism within the North American context means wider opportunities for leadership. Given the dramatic changes in the ethnic composition of the church, greater effort needs to be made to identify, nurture, train, and open opportunities for under-represented groups to lead the church. This is particularly true within the educational system, where currently few Latinos serve as teachers and principals/administrators from elementary through college/university level.

The browning of North American Adventism means, first of all, that the church is more than black and white. Latinos cannot be subsumed

under other minority experiences. The vision for the future of Adventism needs to be multicultural, with equitable time, attention, and resources for all members. Discussions of predominantly Anglo versus black conferences miss the mark entirely regarding the needs of a multicultural church. Due to the language barrier, some can make a strong and persuasive case in favor of increased race/culture-based church organizations.[34] However, shouldn't we allow our theology to dictate our social reality? The ends of increased church growth do not justify the means of exclusion, isolation, and race-based reasoning.[35]

The browning of Adventism will also mean a North American church that is more socially engaged with the life of the community and more concerned about issues of justice. Since the browning of Adventism means the future church will continue to be poor, questions of social ethics and justice will inevitably continue to play an important role. The poverty and marginalization experienced by the most recent converts challenge cherished programs of the church that assume a membership in the middle to upper position in the social economic scale. Latino members have a high interest in Adventist education, which suggests there could be a boom in enrollment for all levels of Adventist schools. However, the low socioeconomic conditions of most Latino members may mean that North America's Adventist schools will remain relatively unsupported.

The browning of Adventism will help the church recover from its individualism. Latinos have a strong commitment to the church as the body of Christ. For them, spirituality is always defined within the context of community. In contemporary society, the community is a key to the recovery of faith.[36] Invigorating the communal dimension and expression of Christian commitment is a major Latino resource that will enliven and enhance the North American Adventist church.

The browning of Adventism will force the European-American world view to face increasingly diverse thinking. Typically, European and American traditions have dominated Adventism's theological reflection. This has led many to view North American Adventism as monocultural. Many members of minority groups who have received theological education within Adventist schools have experienced alienation and marginalization.[37] The experience and cultural reality of the dominant Anglo culture is passed on as being normative.[38] Many would have seriously quarreled with the suggestion that Adventism can find creative expression through the experiences of Latinos, African-Americans, women, Asian-Americans, and other groups. Concerns relating to a particular cultural context are dealt with at the margins, under the headings of "Spanish Preaching," "Church Administration for the Hispanic Church," "Black Preaching," "Women's Ministries," and so on. The browning of Adventism will make marginal voices an integral part of theological discourse.

The browning of Adventism will strengthen the strains of conservatism in North America. A major reason Latino converts join Adventism is because they have found the "truth." Latinos sometimes think Adventists are not maintaining distinctive Adventist beliefs and life-styles.

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Adventism is because they have found the "truth." They believe they have joined a remnant distinct from the world. Latinos sometimes think Adventists are not maintaining distinctive Adventist beliefs and life-styles. For example, recent commentary on the outcome of the Utrecht decision related to women's ordination appealed to the unique cultural situation of the North American Division, claiming that it "must sing its own tune in its own cultural setting."[39] However, the Latino community is, by and large, playing a different tune on this important issue. Latino Adventists in the North American Division are much closer in doctrinal belief and worldview to the Inter-American and South American Divisions. The browning of Adventism will, for an extended period, mean a traditionalizing of North American Adventism.

Latinos are a pueblo puente, *a bridge people, who experience multiculturalism at the very core of their being. We are Indian, black, European, but above all* mestizo. *The Latino reality is the reality of the old and new worlds forging a new reality of hope and transformation.*

The browning of Adventism will necessarily require a pastoral force that is truly sensitive, knowledgeable, and experienced about the multicultural reality of contemporary America. Most of the ministerial training currently being conducted reflects a predominantly middle-class, white reality. In the midst of an age of multiculturalism, present ministerial training resembles the 1940s' and 1950s' assumptions of homogeneity. More "crossover ministers" need to be trained—women and men who can serve in multiple contexts. How can one pastor fulfill the pastoral role in the major urban centers of the country without adequate understanding of the histories, experiences, and challenges that face other Adventist ethnic communities in the same metropolitan area?[40] Widespread ignorance among pastors about diverse cultures in America perpetuates misunderstandings. Too few Latinos and blacks serve in predominantly Anglo congregations. Too few Anglos serve in Latino or African-American churches.

Consequences for Latino Adventists in North America

The browning of North American Adventism will deeply affect Latino church members and leaders. One of the challenges that faces the Latino church is training its ministers within the North American context. Now, the typical profile of the local Latino church pastor is someone born, trained, and brought into ministry outside of the United States. They would be the first to recognize that there is a world of difference between rural Mexico and Little Village in Chicago. The church in North America, rather than recognizing the vast differences between the different social contexts, assumes that the same ministry that worked in Bogota can work in New York. The new context presents enormous personal as well as professional challenges to the ministry. To this day, first-generation pastors receive no training in how to deal with the new social realities, languages, traditions, and cultures of urban American life.

Many second- and third-generation Adventist Latino youth aspire to become ministers, but many times find doors to denominational employment closed to them. Yet they are the pastors who would best understand

the challenges that Latinos face in the context of the United States, and be able to reach the second and subsequent generations. The phenomena of the "glass ceiling" is maintained by several factors. One is the large influx of pastors from Latin America, who immigrate and stand by the sidelines until an opening is available. These experienced pastors can provide immediate productivity and return on investment (increased soul winning) without having to "send them to the seminary." Secondly, Latino coordinators, many of whom are first-generation, have networks of former colleagues. Consequently, coordinators provide opportunities to those they know best. Thirdly, some in the Latino leadership establishment are suspicious of the theological training provided in North American Adventist colleges and universities. They also feel that second- and third-generation Latinos do not speak "good enough" Spanish to pastor effectively.

The browning of Adventism should mean more opportunities for educational leadership, both as administrators and as scholars. More visible Latinos will inspire younger Latinos to choose academic careers.

Another challenge facing Latino Adventists is the role of women. Perpetuating a male-dominant perspective can lead to oppressive, demeaning, even violent treatment of women. Some Adventists in the Latino community regard male dominance as part of the very fiber of what it means to be Latino. However, such thinking contradicts our commitment to equality and mutual respect. It moreover limits the power of God to anoint, call, and involve any member in ministry. No justification can be given for cultural practices and values that dehumanize a human being. The gospel is the standard by which all practices, ideas, attitudes, and ingrained patterns of behavior are judged and redeemed.

Some Latino Adventists argue in favor of Latinos creating their own institutions. Latino conferences, it is said, could address Latino needs more directly and quickly, and foster even more rapid membership growth. Latino schools at the elementary and high school level could develop curriculums addressing multicultural issues, such as second-language learning.

However, Latino leaders have, for the most part, hesitated to move in this direction, recognizing that collaboration within existing institutions is more viable and pragmatic, and that integration is more truly inclusive. At the present time, the Latino church is more interested in affirming the need to maintain organizational unity, even if it means suffering setbacks.

The Challenge and the Glory

Rather than seeking separate, culturally defined institutions, Latino Adventists in North America remain committed to the "browning of Adventism," and to the struggle for justice, affirmation, and representation. The Latino Adventist church—youthful, committed, enthusiastic—can renew the life of the North American church.

Latino Adventism, if it is truly Latino and truly Adventist, will seek reconciliation and unity across racial and cultural divides.

The browning of Adventism will bring resources to deal with North America's increasing cultural plurality. Latinos are a *pueblo puente*, a bridge people, who experience multiculturalism at the very core of their being.[41] North American Latinos can provide leadership for confronting the central contemporary issue in the church and in society—that of dealing with the Other. We are Indian, black, European, but above all *mestizo*. The Latino reality is the reality of the old and new worlds forging a new reality of hope and transformation.

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5. The AVANCE research team included the following people: Edwin I. Hernandez, Ph.D., principal investigator and associate professor of sociology at Andrews University; Sergio Hernandez, Ph.D., director of bilingual education, Walla Walla public school system; Mario N. Negrete, Ph.D., associate director of education, Southern California Conference; Ramona Perez-Greek, Ph.D., associate director of women's ministries for NAD; Johnny Ramirez, Ed.D., associate professor of religion, Loma Linda University; Caleb Rosado, Ph.D., professor of sociology, Humboldt State University; Saul Torres, Ed.D., professor of psychology, Atlantic Union College; Alfonso Valenzuela, Ph.D., associate director of the Institute for Hispanic Ministry, Seventh-day Adventist Theological Seminary, Andrews University.

6. We are grateful for the support and encouragement received from V. Bailey Gillespie, director of the Valuegenesis Project and executive director of the Hancock Center at La Sierra University and Gordon Madgwick, then executive secretary of the North American Division Board of Higher Education, whose ongoing support and interest in accessing Christian education to Hispanics we deeply appreciate. We are also thankful to the NAD administration for providing a grant to support this research and to the partnership as co-sponsors of the following educational institutions: Andrews University, Atlantic Union College, La Sierra University, Loma Linda University, Pacific Union College, and Walla Walla College.

7. We want to thank each pastor who participated in the study. The success of this study is owed to those pastors from the selected churches who committed significant effort and time to coordinating the project in their congregations. A total of 80 congregations were initially selected from across the North American Division, stratified by region and size of congregation. A total of 77 congregations actually participated. This represents an unprecedented participation rate of 96 percent with a total sample size of 3,306 respondents divided between adults (N=1,998) and youth (N=1,308). Following the design of Valuegenesis, the AVANCE project surveys included a set of common core questions in addition to specific adult and youth questions. The sample is a fairly accurate representative sample of the total Hispanic membership in the North American Division. The sample is biased toward the more committed and faithfully attending members.

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14. Three types of abuse were presented: verbal, physical, and sexual. The actual questions and responses are as follows: (Verbal) Have you ever experienced verbal or emotional abuse (being humiliated, told that you were "no good," being regularly "put down," made to feel worthless? (Physical) Have you ever experienced physical abuse (beaten until one had bruises or other marks, or being pinched, or slapped in the face)? (Sexual) Have you ever experienced sexual abuse (being touched or fondled in sexual areas of the body, raped or seduced, or pressured into having sex against your will)? The responses for each of these questions were: (1) Never, (2) Rarely, (3) Some of the time (4) Very often, (5) Almost all the time. In addition,

we asked by whom had they experienced the particular abuse, with these options provided: parents, spouse, close relative, friend or neighbor, other.

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Sheryll Prinz-McMillan, pastor of the Victoria Church

From Sligo To La Sierra

Documents, reports on the ordination of six women to the gospel ministry in the Adventist church.

by Skye Bartlett

The Seventh-day Adventist Church has now witnessed the ordination of six women to the gospel ministry. Six weeks after Sligo Church initiated ordaining women to gospel ministry, three more women were ordained, December 2, in Southeastern California. Two days later, on December 4, the 1,700-plus member Walla Walla College Church, following the convening of several discussion groups, and the recommendation of its church board, (51-3), in a church business meeting, adopted 124 to 38, a resolution requesting that "the Upper Columbia Conference approve Leslie Bumgardner for ordination to the gospel ministry," and that "the decision be made no later than February 27, 1996." If the results are favorable, the resolution asks that Bumgardner's name 'be passed to the North Pacific Union Conference by March 6."

Meanwhile, the Columbia Union officers offered the three women ordained at Sligo—Kendra Haloviak, Norma Osborn, and Penny Shell—printed cards with the wording, "congratulations on your ordination," along with the leather-covered, portable communion sets given to all men ordained in the Columbia Union.

The Southeastern California Conference has been considering ordination of women for years. This year, on July 7, one day after the General Conference Session voted down ordination of women, the board of the 2,300-member La Sierra University Church voted to take the issue to a church business session. Two weeks later, on July 15, the church business session voted, 108 to 5, to request the Southeastern California Conference and Pacific Union approve by November 1 the ordination of women to gospel ministry. Paralleling the earlier close vote of the Potomac Conference, the Southeastern California Conference, on September 21, voted narrowly, 14 to 12, against passing on to the Pacific Union the recommendation of the La Sierra University Church.

Consequently, on November 11, the La Sierra University Church convened a church business meeting. Following the recommendation of its church board (adopted 20 to 7), the business meeting voted 275 to 75 to proceed with the ordination of Halcyon Wilson and Madelynn Haldeman to gospel ministry (see report, pp. 54-57). November 26, a business meeting of the 200-member Victoria Church, following the unanimous recommendation of its church board, also approved, 27 to 3, the ordination of their pastor, Sheryll Prinz-McMillan.

On November 28, the president's council of the Pacific Union, which includes the presidents of the conferences and the two institutions of higher learning in the Pacific Union, after intense discussion, voted by the narrowest of margins—5 to 4, and with several abstentions—to reaffirm its earlier (August 30) action opposing "unilateral" ordination of women.

Media coverage of ordination of women within the Adventist Church has been extensive. Three national newspapers have now printed stories: The *New York Times*, the *Washington Post* and the *Los Angeles Times*. Another, the *Washington Times*, ran an account on its front page. Two regional newspapers in Southeastern California, the *San Bernadino Sun*, and the *Riverside Press-Enterprise*, also published front-page stories.

Skye Bartlett is a communication/journalism major at Columbia Union College.

Washington Post: Women Act In Devotion, Defiance

by Debbi Wilgoren

They were daughters of their religion, raised on its teachings and dedicated to spreading the Gospel of the Seventh-day Adventist Church in hospital, churches and classrooms.

But their ministry was harnessed with a caveat.

Because they are women, Penny Shell, Norma Osborn and Kendra Haloviak could not be ordained.

So they became revolutionaries.

In a hug-filled but unsanctioned ceremony on a crisp day in September, they knelt inside Sligo Seventh-day Adventist Church in Takoma Park while clergyman laid hands on their heads and recited the prayer of ordination.

A printed program called the event an "Ordination to the Gospel Ministry," and it was identical to the ritual by which men become ministers in the 8 million-member, 135-year-old Christian denomination—except that it had not been approved by the church hierarchy.

The impact it will have remains unclear.

World leaders of the church, which in July rejected a request to allow women to become ministers, accuse those who claim that the event was an ordination of trying to embarrass the denomination. Their position is that the Bible does not allow women to hold "spiritual leadership" of either families or the church.

Seventh-day Adventist women can be ordained as elders in their local churches. They also can preach and, increasingly, officiate at religious ceremonies. But only ordained ministers can found congregations, ordain other ministers and preside over the church hierarchy.

The ceremony has not changed the work the three women do. Shell, 55, remains chaplain at Shady Grove Adventist Hospital; Osborn, 49, is still an associate pastor at Sligo; and Haloviak, 28, is on academic leave from the Adventist-run Columbia Union College in Takoma Park, where she is an assistant professor.

Still, they hope this step will lead church leaders to accept women's ordinations, as did the unauthorized ordinations of seven Episcopalian women in the 1970's. The Southern Baptist Convention, in contrast, has expelled congregations that ordained women.

In the meantime, when they speak from the pulpit, the women now are introduced as ministers by those who accept the ordination, just as their male peers are.

Although they have come in for criticism, they also have been deluged with messages of support and questions from Adventists, some of whom say their local churches are considering ordaining women as well. Equally important, Shell and Osborn said, they now have an answer to the question they often hear from children:

"Are you the same as a male pastor, even though you're a woman?"

"Yes."

The Healer

Penny Shell first felt called to minister to the sick 20 years ago, in the hours she spent nursing her parents as they battled terminal cancer.

But the self-described introvert, who was educated in Adventist schools and taught in them for 14 years, didn't have a name for what she felt destined to do—not until 1980, when she met a female Adventist chaplain for the first time.

"I did not even know that was possible," she said during an interview in her small, fluorescent-lit hospital office. "It was like a door opening."

Shell was certified as a chaplain, earned a doctorate in religious education and worked at hospitals in Chicago and Philadelphia before coming to Shady Grove in 1988. She is the first female president of Seventh-day Adventist Healthcare Chaplains, an association of her colleagues throughout North America.

She never married and lives in Silver Spring.

Although she has long supported the ordination of women, Shell said she hesitated when asked to participate in the Sept. 23 ceremony at Sligo.

The idea of the spotlight repulsed her. She wondered whether the controversy would hurt her work, threaten her job, keep her articles from being published in Adventist journals.

But she also felt compelled by the emotional discussion that took place at the 3,200 member church in August, before the congregation voted overwhelmingly in favor of holding the ceremony.

A 14-year-old boy said he'd been raised to fight for equality in the world and didn't understand why his church didn't do the same. A parent pleaded for the church to go ahead on behalf of her teenage

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Debbi Wilgoren is a staff writer for the Washington Post. *This article first appeared under the title, "Three Women's Act of Devotion and Defiance," November 4, 1995, in the* Washington Post, *and is reprinted with permission.*

daughter.

"I couldn't not do it," Shell said.

The Teacher

Norma Osborn didn't feel a twitch of envy when her younger brother was ordained an Adventist minister nearly 20 years ago.

The daughter of missionaries and the wife of an official in the mid-Atlantic church hierarchy, Osborn volunteered for years as a religious school teacher at Sligo but never considered the pulpit. In 1987, her minister asked her to fill a new position: associate pastor focusing on children and educational programs.

Osborn, who lives in Silver Spring, with her husband and teenage son and daughter, loved the job. It put her in charge of children's programs on the Sabbath—which Adventists observe on Saturday—and allowed her to work at the church-run elementary school in addition to performing regular pastoral duties.

Although she supported the idea of women's ordination, she said she didn't feel the need to fight for it. Her role had always been that of a peacemaker, she explained, sitting at her desk in front of a picture of a lion embracing a lamb.

But then the questions started getting to her. Teenagers asking didn't she think it was stupid that God would differentiate between women and men who serve him? Grade-school children wondering whether she was a "real" pastor.

Osborn, who is studying at Wesley Theological Seminary, realized she felt somehow less legitimate than the men with whom she shared the pulpit.

At the church's General Conference in July, Osborne could not bear to watch the debate on ordination. She called the "no" vote "disgusting, discouraging." Reluctantly, she considered trying another branch of Christianity.

"I said, 'I'm not going to give up on God. If this church doesn't want me, maybe another church will,'" Osborn recalled.

Since the ceremony at Sligo, Osborn's despair has lifted. Her pastor said she seems energized; she describes it as renewed.

But she said she still believes she needs to be part of a religious organization that can accept her as a minister. "I'm going to give the church a chance," Osborn said. "Some changes need to be made."

The Future

Kendra Haloviak grew up in Beltsville and Greenbelt, attending Adventist schools while her parents worked at the church's world headquarters in Silver Spring.

Her church in Beltsville had an unordained female pastor. At home, conversations around the dinner table sometimes focused on the need for female ministers.

In grade school, Haloviak brought home a long list of all the things she might like to be when she grew up. She doesn't remember what it said, but she never forgot her mother's comment:

"She said, 'You know, Kendra, you could be any one of these things, or anything else you want to be,'" Haloviak recalled in a phone interview. "And I really believed her."

During high school at Takoma Academy, Haloviak volunteered as the student pastor, organizing weekly chapel services and social service projects.

She entered Columbia Union College planning to be a surgeon but quickly switched to a career as a theologian. Church-sanctioned ordination of women was inevitable, she said she believed, and she wanted to be ready when it happened.

In the last six years, Haloviak has worked on the pastoral staff at Sligo and an Adventist church in Michigan, taught religion at Columbia Union College and started graduate school. She came home from her doctoral studies in New Testament ethics at the Graduate Theological Union in Berkeley, Calif., to participate in the ordination ceremony.

Accepting women into ministry, she said, fits perfectly into the Adventist tradition of emphasizing the way the world will be when Christ returns to Earth.

"To be Adventist is to be focused on . . . a new world that will be brought forth by God," she said. "If, someday, there's going to be a world where men and women are treated equally, then we should be living that way right now."

Union Presidents' Statement on Women's Ordination

A Statement of Commitment to Women in Gospel Ministry From the North American Division Union Presidents

October 13, 1995

Because we believe that God calls both women and men to the gospel ministry, we were disappointed by the General Conference vote in Utrecht to deny ordination to women. While loyal to the Seventh-day Adventist Church, we still firmly believe in the biblical rightness of women's ordination.

We appreciate the leadership role that Elder A. C. McClure, our North American Division president, exhibited at Utrecht as he represented

our division's request that the decision to ordain women be made regionally by the various world divisions. We are pleased that Elder McClure has already taken steps to establish a presidential commission on women in ministry to find ways to validate our commitment to women in ministry.

Therefore, in support of the work of the presidential commission and our desire for full equality of men and women in ministry, we ask that the following steps be taken and pledge our vigorous support.

1. **Authorize full equality of practice in ministry:** Grant women and men full equality in the practice of ministry by eliminating all policies where ordination is a prerequisite and/or men and women ministers are treated differently, including the authority to:
   A. Hold any church office, including being a conference, union, division or General Conference president;
   B. Ordain local elders and deacons;
   C. Organize and disband churches; and
   D. Perform pastoral functions outside one's own district.

2. **Enhance the commissioning service:** We encourage enhancing the currently authorized commissioning service as a public affirmation of women set apart for a life of ministry.

3. **Increase the role of women in the church:** We believe that we must take steps to increase the presence and participation of women in ministry by:
   A. Encouraging conferences to call more women into pastoral ministry.
   B. Recruiting women to greater leadership and officer roles at all levels of the church.

4. **Clarify our theology of ordination:** We request that the General Conference initiate a study process to clarify our understanding of ordination so that it more fully reflects biblical theology and Adventist mission. We need confidence that our practice of ministry ordination is grounded in the Word of God and not in church history. The dialogue at Utrecht regarding the ordination of women demonstrated the church's need to increase our members' understanding and application of basic biblical hermeneutical principles.

While we support the vote in Utrecht, we are also committed to the goal of women's ordination. We believe that the same Holy Spirit who calls, leads and blesses women in pastoral ministry is also calling our entire church to increased faithfulness in its affirmation and validation of women in gospel ministry. We ask all our brothers and sisters in the North American Division to actively and prayerfully join that journey. Let us be "a priesthood of all believers" in proclaiming together the good news that Christ is coming soon.

NAD UNION PRESIDENTS

La Sierra Business Meeting: Ordain Halcyon and Madelynn Now

by Warren C. Trenchard

The La Sierra University Church met for a business meeting November 11, 1995, to decide whether to ordain two women to the gospel ministry. Just after the General Conference Session in Utrecht, a previous business meeting, July 7, had voted to request the Southeastern California Conference and Pacific Union to authorize, by November 1, the ordination of qualified women pastors, as had already been approved at the last constituency meeting of the conference. By November 1, both the Pacific Union and Southeastern California Conference had narrowly voted not to proceed.

The business meeting, chaired by Clifford Reeves, a surgeon in Riverside, convened at 5:00 p.m. Some two hours later, the church voted 275 to 73 to proceed to ordain Halcyon Westphal Wilson and Madelynn Jones-Haldeman on December 2, 1995. What follows are highlights of the discussion preceding the vote, taken from notes. (An audiotape was made of the meeting, but not released.)

After the adoption of procedural rules—such as a two-minute limit to each speech—Senior Pastor Dan Smith read correspondence he had received from several denominational leaders. Lynn Mallery, president of the Southeastern California Conference, and the other conference officers, urged La Sierra to wait until after the conference constituency meeting had taken place in the fall of 1996. Tom Mostert, president of the Pacific Union Conference, and the other union officers, advised La Sierra to conduct, instead of an ordination, a commissioning service for women in ministry. Donald Jacobson, an assistant to the president of the North Ameri-

Warren Trenchard is senior assistant to the president at La Sierra University, Riverside, California. He received his Ph.D. in New Testament from the University of Chicago.

can Division, on behalf of Alfred C. McClure, suggested that La Sierra not proceed with ordination, pointing out that there would be a division-wide conference on biblical hermeneutics in 1997.

LEE WILSON, professor of chemistry at La Sierra University and husband of Halcyon Wilson, one of the potential ordinands, asked for information about an event that had occurred at the Columbia Union Conference headquarters involving the three women who had been ordained at Sligo Church. The senior pastor invited LAWRENCE GERATY, president of La Sierra University, to speak to the matter. Geraty stated that the Columbia Union Conference had recently invited the three women to the union office. In a little ceremony, those who could attend (one is in California for doctoral studies) were presented with a card congratulating them on their recent ordination and with a leather-cased communion set—the same gift usually presented within the Columbia Union to men following their ordination.

The chair invited STEVE BLUE, the head elder of the La Sierra University Church, to read the recommendation of the church board to the business session. Following a series of reasons citing the Bible, Adventist fundamental beliefs, and history for its recommendation, the church board concluded, "We move that the La Sierra University church affirm and ordain to gospel ministry in a special service on Sabbath, December 2, 1995, at 4:00 p.m., Pastor Halcyon Wilson and Professor Madelynn Jones-Haldeman."

DONNA ENGBERTSON, a children's mental health advocate, stated that the General Conference should not be seen as a papal-type entity. Instead, all members are priests before God.

Geraty said that a Pacific Union Conference official had told him that some would not speak at the church business meeting with views contrary to the senior pastor or the president of the university. Geraty urged members to speak freely, without fear of reprisals. He noted that he did not speak officially for the university on the matter, though of course he had his own view.

GARY CHARTIER, managing editor of *Adventist Heritage*, said that the local congregation did not need to understand itself as going against the local conference and the union, but that each was following its own non-discrimination policies.

To CARL HANSON, a computer consultant, going ahead sounded like rebellion. If we went ahead, he asked, how could we turn to young people and urge them not to rebel against the church?

RICHARD RICE, professor of theology at La Sierra University, offered four reasons to support the motion of the church board: (1) equality in Christ; (2) the spirit is leading women to ministry, and we must follow the Spirit; (3) the call to witness to students that ministry is open to women; (4) it is time to ordain women now.

EDWARD HENRY, an English teacher at Riverside Community College, stated that a call to ordination must have biblical authority. The congregation must opt for the will of God as reflected in Scripture, and should show respect for the vote of the world church.

ED KARLOW, professor of physics at La Sierra University, thanked the church board for preparing balanced, biblically based resource materials. He called for the church to follow the lead of the Spirit, and discussed the literary context of Ellen White's so-called "voice of God" statement.

HONESTO PASCUAL, a physician, originally from the Philippines, read part of an argument against the ordination of women given at the General Conference Session in Utrecht, stating that divisions outside North America would not recognize it. He then countered the argument by using an analogy of licensure of physicians. Medical licenses are granted in one country, even if that license is not recognized in other countries.

After a female theology student at La Sierra University urged the church to affirm now its youth, including women in ministry, and a man, who introduced himself as a Jewish Adventist, reflected on how Jesus affirmed women, DALE ANDERSON, a deacon who works for a courier company, reminded the business meeting that always going through channels has a way of delaying matters. To wait would simply mean more delays. La Sierra needed to show the world field that it means business. An example from the New Testament was acceptance of the Gentiles.

ROGER TATUM, a professor of chemistry at La Sierra University, said that he had come to celebrate the church in action; to vote for the church of the future, not the past. He urged a positive vote, arguing that local church action should not be understood as confrontation of other levels.

LOTFY ABU-ASSAL, a businessman born in Cairo, Egypt, indicated that in his mother tongue *Adventist* means *advance*. He said that his son, a physician, had told him, when asked by his father, that the brains of men and women are essentially the same. He urged La Sierra to not wait to ordain women, proceeding to speak of women who are effective in ministry.

MARJORIE VON POHLE, a citizen's advocate at the Riverside city government, reported that she had come to the business meeting with an open mind. Listening to the discussion, it occurred to her that God had given visions to two unwilling men before finding a woman

who agreed to share the visions. She had decided to vote "yes."

A female academy student spoke up, declaring that a vote to ordain these women would show conformity to God's will, but EARL ADAMS, a retired designer in the defense industry, reminded the young woman and the meeting that Jesus had not been ordained. Adams pointed out that one does not need to be ordained to serve. After observing that the Levitical system reserved the priesthood for men, he stated that God never changes.

ROMAINE SAUNDERS, a retired engineer for Rockwell International, declared that he had read nine versions of the Bible and had found nothing about ordaining women or, for that matter, men. As far as he was concerned, women could be ordained, but it would be a mistake to go against the vote of the General Conference Session.

A male university student stated that he supported the ordination of women, but he and some friends believed that respecting church authority was taught in Scripture, while ordination of women is not, and so he believed that the local church must be patient and wait for the wider church to catch up.

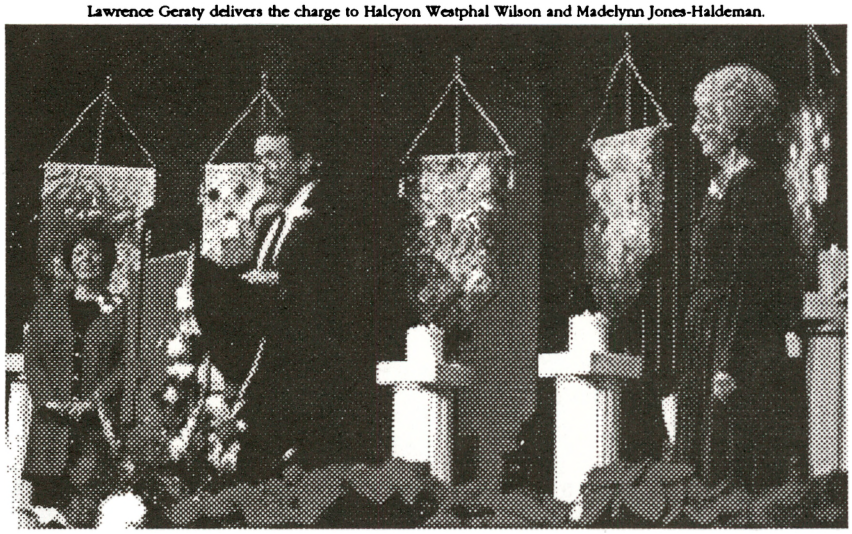
DONALD J. VAUGHN, a professor of music at La Sierra University and the organist of the university church, predicted that eventually women would be ordained in the Adventist Church. What we need, he said, is courageous church leadership to lead and say, "Folk, let's get on with it."

KEN SUTTER, the architect of La Sierra University, felt that the La Sierra University Church was out in front because of having experienced female leadership. He specifically mentioned Pastor Wilson.

After a La Sierra Academy student had also urged La Sierra to move forward and ordain these women, VALERIE HALLIWELL SMITH, a member of the La Sierra University staff, and the granddaughter of one of Adventism's most revered missionaries in South America, told how her grandfather went ahead, against the repeated objections of the General Conference, and started his pioneering ministry, sailing up and down the Amazon River in launches. She passionately declared that the overwhelmingly positive results of his ministry on the Amazon was an example of how there are times when people must take the necessary first steps. For her, this was such a time.

JEANNA SUTTER, a La Sierra University college student, agreed, saying that she had always been told that from her generation would come the leaders of tomorrow. For that to happen, the church must ordain women.

Lawrence Geraty delivers the charge to Halcyon Westphal Wilson and Madelynn Jones-Haldeman.



ADENY SCHMIDT, dean of the college of arts and sciences at La Sierra University, stated that while we do feel the conflict with the wider church, this is a matter of doing what is right. She felt that God had used the women recommended for ordination, and that the La Sierra church must affirm them now.

CHUCK DART, director of recruitment for La Sierra University, indicated that he personally favored the ordination of women, but he had a problem going against church policy. STEVE DAILY, the La Sierra University chaplain, responded. The fruits of an event were important. In his view, the fruits of the ordination of women at Sligo church had been positive. In any case, he did not see such an ordination as an act of disloyalty, especially since the General Conference was not appropriately representative.

REUBEN SUTTER, an upper-class religion major/pre-medical student, and the fourth member of his family to speak in favor of ordination of women, asked those at the meeting to see themselves as the family of God, and to focus on that as their real purpose on earth.

KATHLEEN DUNN, associate librarian of California State Polytechnic University at Pomona, declared that this was not a Catholic church, and that no organization can speak for God. For her, the General Conference Session was not representative. Furthermore, the Adventist Church is not united now, nor will it ever be. In her view, North America, where the Adventist Church originated, must lead on this issue.

RUBEN ESCALANTE, chaplain of La Sierra Academy, was the last speaker. He had never doubted that women are equal to men, he said, but he had opposed following a particular direction without personal struggle and consideration.

Consequently, he had, as a seminary student, stood alone in a congregation, declaring himself opposed to ordination of women as elders. Later, as a member of a multipastor church staff, he had not signed off on documents favoring the ordination of women in ministry. He had been resistant to moving simply because everyone was in favor of doing it.

Now he felt enough time had been spent wrestling with the issue. It was time, he said, to make a bold statement consistent with our self-perception as "repairers of the breach."

When the ballots of the secret vote were counted, the La Sierra University Church business meeting had voted 275 to 75 to ordain Halcyon Westphal Wilson and Madelynn Jones-Haldeman to the gospel ministry December 2.

LA Times: Loyal, Committed

by John Dart

Three women will be ordained today as pastors in Loma Linda, going against the wishes of officials of the Seventh-day Adventist Church, whose world convention in July voted against granting full ministerial status to women.

The separate ceremonies in Loma Linda and Riverside Adventist churches will be the second round of ordinations unauthorized by church officials since three women were ordained to the full ministry Sept. 23 in the large Sligo Seventh-day Adventist Church in Takoma Park, Md.

"We are loyal and committed to the Adventist Church, but we feel we must live by our conscience on this one matter," said Senior Pastor Dan Smith of La Sierra University Church in Riverside.

The North American Division of the denomination had backed a proposal to permit women's ordination on a division-by-division basis, but on July delegates to the world convention in Utrecht, the Netherlands, rejected that resolution by a more than 2-to-1 margin.

The denomination, shaped since the mid-19th century by the writings of Adventist prophet Ellen White, is known today for its emphasis on hospitals, health care and vegetarianism as well as for staunch advocacy of church-state separation, stemming largely from its observance of the Saturday Sabbath as a day of rest.

Seminary-educated Adventist women have served as pastors—baptizing, marrying and burying church members—but they have not been granted the same spiritual authority as male pastors.

Those scheduled to be ordained today are:

- Sheryll Prinz-McMillan, who is pastor of Loma Linda Victoria Church, where the ceremony will take place during the regular 11 a.m. service.
- Madelynn Jones-Haldeman, associate professor of New Testament at Adventist-run La Sierra University in Riverside, and Halcyon Wilson, an associate pastor at La Sierra University Church, where their ordination rites will take place.

Officiating at the 4 p.m. service at the campus church will be Pastor Smith; Lawrence Geraty, president of La Sierra University, and John Jones, dean of the school of religion at the university.

Officers of the Riverside-based Southeastern Conference for Adventists declined to comment on the planned ordinations.

"We don't claim to provide an ordination that will be validated at this time by the rest of the church but we want to give these two women the full affirmation of our congregation and recognize their full equality here," Smith said.

"There are people who will see this as rebellion," said a participant in the planned ceremonies who did not wish to be identified.

"Nevertheless, the congregations will issue ordination certificates, and if the rest of the church wants to recognize them, so be it."

John Dart is religion editor of the Los Angeles Times. *This report is reprinted, with permission, from the December 2, 1995, edition of the* Los Angeles Times.

La Sierra Ordination Service: A Litany for Congregation and Voices

by Charles Teel, Jr.

Beginnings to Beginnings: Responding Faithfully to the Spirit of God

In the beginning, the Spirit of God brooded over the formless void.
And God created the heavens and the earth.
And God made man and woman from the dust of the ground
to steward creation and to replenish the earth and to create community.
And God saw everything that had been made.
And it was good.

In the beginning, the Spirit of God spoke from the burning

bush,
calling Moses to shout to those who enslave: "Let my people go!"
and inspiring Miriam to dance and sing: "The people have triumphed gloriously!"
And it was good.

In the beginning, the Spirit of God hovered over the Virgin Mary.
And Mary pondered these things in her heart.
And Mary sang her song of the mighty brought low and the lowly handmaidens exalted.
And Mary gave birth to the Christ,
Who challenged temple priests and flouted scribal laws,
Who invited all to the great banquet from which none need be turned away,
Who ministered to Samaritan women, Galilean fishermen, and Syrian guards, and
Who could not be defeated by death.
And it was good.

In the beginning, the Spirit of God appeared in tongues of fire.
And those who believed gathered in one place and were of one accord.
And they held all things in common.
And daughters and sons prophesied, while old women and men dreamed dreams.
And the Spirit added daily to those who would turn the world upside down.
And it was good.

In the beginning, the Spirit of God shone on the Damascus Road.
And persecutors stopped kicking against the pricks.
And a new vision of church was born,
And unorthodox relationships were forged.
And a church council was called.
And the faithful said: "Who are we to go against the workings of the Spirit?"
And Gentiles were baptized.
And it was good.

In the beginning, the Spirit of God descended on New England.
And the faithful issued an inclusive call: "Behold, the Bridegroom cometh."
And they encountered great disappointments and mathematical formulas
and heavenly sanctuaries and shut doors and remnant definitions.
And gifts enumerated by the prophet Joel were bestowed on women and men
who vowed to take the good news to every nation, kindred, tongue, and people.
And it was good.

In the beginning, the Spirit of God lit the flames of the seven candlesticks.
And the faithful were called to envision and enact that divine realm
where the tree of life bears fruit for the healing of the nations,
where the lion lies down with the lamb,
where there is no oppression or exclusion,
where there is no temple or mosque or church—because God is there.
And it was good.

In all beginnings, the faithful hear the Spirit and the bride say, "Come!"
And all those who would minister and be ministered to say, "Come!"
And all who thirst come and drink of the water of life freely.
And it is good.
Amen.

La Sierra and Victoria Ordinations: They Came From Far and Near

by Roy Branson

Participating in the ordination to gospel ministry, December 2, of three women in two services, were ordained ministers from across the North American Division, including pastors from different conferences within the Pacific Union, members of religion departments of six North American Adventist colleges and universities, two presidents of Adventist schools of higher education (Larry Geraty and Charles Scriven), and the president of the Arizona Conference, Henry Bauman.

In a simple 11 a.m. worship service, Sheryll Prinz-McMillan was ordained in the 200-member Victoria Seventh-day Adventist Church she pastors, just outside Loma Linda. In the afternoon, Madelynn Jones-Haldeman and Halcyon Westphal Wilson were ordained in the La Sierra University church. In a majestic service, 1,500 people participated in responsive readings and joined in anthems led by a combined choir and brass orchestra of 100 amateur and professional musicians from both La Sierra and Loma Linda universities.

The services, like the churches, were quite different. It is true that both included the standard parts of an ordination service, both placed on the platform, behind the participants, the banners depicting the seven churches of Revelation, designed by Rosemary Peterson and created by Barbara Djordjavic of Sligo Church; both included visitors who had attended the Sligo ordination service, including the three women who had been or-

Roy Branson is the editor of Spectrum.

dained September 23—Elders Kendra Haloviak, Norma Osborn, and Penny Shell. But the differences in the services reflected the different nature of the churches, suggesting that if they have experienced the pastoring of women, congregations of widely differing sorts will proceed with services ordaining women to the gospel ministry.

The Victoria church is not connected to any denominational institution. The service brought so many visitors that people stood against the walls, included an autoharp solo by one of the members, accompanied by an electric organ, and a soprano solo accompanied by recorded music. The congregation, comprised primarily of workers in surrounding light industries, had studied the issue of ordination of women in seminars. Its church board then unanimously recommended proceeding with ordination of its pastor, and on November 26 the church business meeting voted 27 to three to ordain their pastor, Sheryll Prinz-McMillan.

Sabbath morning, Prinz-McMillan was presented for ordination by a former pastor at the church, Raymond Blackburn. Jerry Davis, the chief of chaplain services at the Loma Linda University Medical Center, and former chair of the regional Adventist elementary school board that includes the Victoria Church, preached the sermon. He praised the Victoria congregation for "assuming moral leadership in this community," and said that the idea of the feminine in ministry is not new: "It is in scripture and its name is grace . . . amazing grace." Fritz Guy, a professor of theology at La Sierra University, offered the ordination prayer, and Ginger Hanks-Harwood, a visiting professor of religion at Walla Walla College, gave the charge to service.

The 4 p.m. ordination service at La Sierra University began with children carrying in flowers donated in support of the ordination service by individuals across the North American Division, and from every continent but Antarctica. ($5,000 was left over for La Sierra's scholarship fund for women in ministry.)

The processional of participants was led by members of the Gender Inclusiveness Commission of the Southeastern California Conference, who carried the Sligo banners representing the seven churches of Revelation, and planted them behind seven low pillars mounted by candles. All the while, the congregation, the choir, the brass and timpani, were joining in a full-bodied "O Come All Ye Faithful."

The litany, written by Charles Teel, Jr., professor of ethics at La Sierra University, celebrated the Spirit, in its work of beginnings, from Genesis, when "the Spirit of God brooded over the formless void," to Revelation, where "the Spirit of God lit the flames of the seven candlesticks," where "the tree of life bears fruit for the healing of the nations," where "there is no oppression or exclusion," where "all those who would minister and be ministered to say, 'come!'" Throughout the litany to its conclusion, 1,500 people responded: "And it was good." A teenage woman, Amanda Escalante, recited Mary's psalm in Luke, the *Magnificat*, including the words, "Surely, from now on all generations will call me blessed; for the Mighty One has done great things for me, and holy is God's name."

Dan Smith, pastor of the La Sierra University church, explained that God calls individuals to ministry in private, they accept the call in private, but then the body of Christ needs to affirm that call in public—including the call to women to be ordained to gospel ministry. "This senior pastor," he said, "is determined to live in equality with pastors in my staff," to which the congregation responded with a standing ovation.

John Jones, dean of the School of Religion at La Sierra University, offered the ordination prayer, with the ordinands surrounded by ordained ministers from churches in the Southeastern California Conference, by the pastor of the Pacific Union College Church, who flew down with a group in a private plane after his Sabbath morning service, by a delegation from the Arizona Conference led by their conference president, by other ministers from across the United States and Canada, by the four women who had already been ordained at the Sligo and Victoria churches, and by members of the congregation who found room to gather around the ordinands at the front of the church.

Larry Geraty, president of La Sierra University, gave the charge: He compared Wilson and Jones-Haldeman to Rosa Parks. "You have ministered in the back of the Adventist bus, looking forward to this day when the church would recognize your calling as equal."

Both Halcyon Westphal Wilson and Madelynn Jones-Haldeman responded. The congregation, the choir, the organ, the brass, and the timpani then joined in a mighty sound of praise, "Go forth, Go forth with Christ, who called you to this day." Fritz Guy, who was heavily involved in both the ordination services on December 2, gave the benediction.

It was literally hours after the service and a reception that followed before the La Sierra congregation, and visitors who had traveled from across the North American Division—including some who had also attended not only the Victoria, but also the Sligo ordination services—finished visiting and celebrating.

Hear, You Who Have Ears, What the Spirit Says to the Churches

by Charles Teel, Jr.

Hear, you who have ears to hear, what the Spirit says to the churches!

The Sabbath dawn breaks over California orange groves as liturgical banners are hung.

- Banners created to celebrate the ordination of the Sligo three sisters to the gospel ministry
- Banners now hung in anticipation of the ordination of three sisters on another coast
- Banners boasting tumultuous colors and depicting centuries of struggles between Remnants and Babylons

The little church in the wildwood is filled with saints

- Saints who do not punch time clocks on this day
- Saints who bring simple gifts of song accompanied by cassette and to the beat of four/four time
- Saints who boast eight decades lived life and play stringed instruments from the Virginia hills

The saints gather with guests from far and near to ordain their pastor

- A pastor greatly loved on the basis of a vocation well served
- A pastor greatly passed over by church leaders on the basis of a Y chromosome
- A pastor great with child at this Christmas season

The preacher reminds sister Sheryll that things work together for good to all who respond to God's callings

- Callings which invite us "to be faithful to Christ in doing justly and loving mercy and walking humbly"
- Callings which invite us "to quicken and enliven the life of an institutional church in need of renewal"
- Callings which invite us "to set a moral tone for how the church can indeed be church in this time"

The hands are laid on

- Hands are laid on by parents and children served
- Hands are laid on by the Sligo Three
- Hands are laid on by scores of friends and those who are colleagues in ministry

And it was good!

The same Sabbath sun signals vespers time as a majestic processional is fronted by the colorful banners

- Banners bob and weave amidst a sea of flowers shared in solidarity by sisters and brothers from afar
- Banners find their resting place behind seven sculpted candlesticks
- Banners glow as candles are lighted and as a multitude awaits in heightened anticipation

The church on the university campus is filled with saints

- Saints whose classrooms and libraries and laboratories stand silent on this day
- Saints who pour themselves into anthems of praise as organ peals and brass sounds and choirs proclaim
- Saints who soar in celebrating possibilities for renewal in the community of faith that they so love

The saints gather to ordain two sisters who have pastored and taught for decades

- A pastor nearing retirement who was birthed in a long line of pastors and missioners
- A professor nearing retirement who has trained hundreds of ministers—many present on this day
- A tested team which has savored the sweet win no less than the bitter herbs of ministry

The officials attest to the calling to ministry as witnessed in the lives of sisters Hallie and Madelynn

- Callings which demand "that we remembers the bold witness of Rosa Parks forty years ago today"
- Callings which demand "that no one be relegated to the back of the ecclesiastical bus"
- Callings which demand "that church leaders affirm gifts as poured out to daughters and sons alike"

The hands are laid on

- Hands are laid on not on an elevated and pulpited platform dominated by patriarchs in dark suits
- Hands are laid on at the level of congregation and pew as gifts are affirmed by the people of God
- Hands are laid on because "who are we to go against the clear leadings of the Spirit?"

And it was good!

And while church leaders restate, again
And while committees study, still
And while delegations debate, further
Remnant congregations enact, now

And it is good!

Hear, you who have ears to hear, what the Spirit says to the churches!

Charles Teel, Jr. is professor of religion and society, La Sierra University, and director of the Stahl Center for World Service.

The SDA Church in Latin America and the Caribbean

Reviewed by Joan A. Francis and Pedrito U. Maynard-Reid

Greenleaf, Floyd. *The Seventh-day Adventist Church in Latin America and the Caribbean.* 2 vols. Berrien Springs: Andrews University Press, 1992.

Floyd Greenleaf, professor of history and senior vice president for academic administration at Southern College has pulled together in two volumes the highlights of the development of the Adventist Church in the two largest divisions of the world. The first volume chronicles the trials of faith, the hardships and the struggles of the earlier workers, including colporteurs, ministers, and their wives and children. The volume begins the narrative in the late 19th century and ends around the 1940s. The companion volume highlights the growth of the work, with special emphasis on institutional development, especially education, from the 1940s to 1980. As Greenleaf has tried to cover such a large area, his approach is to give a basic framework, which provided the main lines of growth in the area.

Heavy concentration is given to the 1940s, when mission work was at its peak, when missionaries were in control. In fact, extensive discussion is undertaken in the areas of the educational and health enterprises of the church during this period. To a lesser degree, some of the tensions are dealt with, e.g., racial issues in Jamaica and Brazil between unqualified missionaries and local qualified workers in the early decades of this century. However, the negatives are purposely avoided, for the most part, because "more things were done right than wrong" (ii).

Although the author refers to it as *The Seventh-day Adventist Church in Latin America and the Caribbean*, the title of the work is not representative of the material presented. It is really an excellent description of the work of the missionaries in Latin America and the Caribbean. Scant coverage is given to the voice, feelings, and work of the indigenous, local members and employees who suffered just as much as the missionaries. One needs simply to glance at who are the subjects of interviews as listed in the bibliography and the bias is

An "official," sympathetic account of missionaries to Latin America.

Joan Francis is a member of the history and political science faculty at Atlantic Union College. Pedrito Maynard-Reid, who has written a volume about the book of James from the perspective of liberation theology, is a member of the faculty of the School of Theology, Walla Walla College.

clearly evident. The title prepared the reader to expect a truly comprehensive, concise, unbiased history and analysis of the period under study. However, two limitations are clearly stated at the outset that alert the reader that this will not be the case. First, his claim that his book is primarily an "official" history; and second, his statement that without apologies he writes a sympathetic account.

In Greenleaf's attempt to write an "official" history, he limits himself, almost 100 percent, to select sources of information; viz., missionaries, the General Conference, division, and union headquarters documents. Details of local fields' personalities are, for the most part, purposely omitted. This is unfortunate, as the missionaries were usually successful when there were strong local persons to support their efforts. The weakness of this approach is that it is based on a hierarchical theology/philosophy of the church, which gives more weight to the highest echelon of the structure than the masses. This is the type of history that was in vogue long ago, but with the advent of social history, historians can no longer ignore the role of the nonleaders in discussing and writing the history of movements and churches. So locked in is Greenleaf in the mode of drawing the picture from the perspective of the mission perspective that the 1950s are skipped over matter-of-factly; it is as if they were not important. Yet it is this very period when the roots of nationalism in church development and growth were being embedded and which had its blossoming in the 1960s to 1980s. An official history should include the local officials, too.

Clearly Greenleaf is intrigued with the phenomenal growth within Latin America and the Caribbean, yet he tries to explain it simply in relation to "soul multiplication." But a selective discussion of numerical growth does not do justice to a historical treatment of the church. Other areas of concern, issues of democracy, nationalism, indigenization, territorial turf wars, as well as growth and decline in all the other areas of church life should have been featured. Most "missionaries" will be happy with Greenleaf's volumes, but many nationals will find them inadequate and biased. Especially in the post-World War II period more of the nationals' work in the development of the church should have been highlighted.

The author used "official" missionary sources. It should not have been difficult, therefore, to obtain materials from the various unions when nationals were in charge. Additionally, better use of recent secondary sources was necessary. For example, the work of Charles Teel, Jr. and Lake Titicaca should have been included in the discussion on the Stahls. The past decade has seen a number of centennials of work in these areas and much material has been unearthed by nationals as they research the roots of the Adventist Church in their land; these would have added some needed perspective to the book.

Nevertheless, Greenleaf is to be commended for trying to accomplish the impossible, writing the history of two of the largest divisions with such a diverse topography, language, and culture in two small volumes. No one from now on will be able to be a credible voice on Latin America and Caribbean Adventism without taking into account these two volumes.

Communication, repressed memories and violence in the Book of Joshua.

Even Unrepressed Memories Complicate Communication

The June *Spectrum* was fascinating. Most of my professional life, and a large share of my personal life as well, have been concerned with an attempt to understand the dimensions and vagaries of human communication. Because communication must deal with the contents of perception and recollection, I've been fascinated by the convincing ways those contents can depart from reality or the truth.

The focus in this issue was on abnormal or pathological cases. But the same dynamics are at work in more "normal" people and communicative interactions. I'm still amazed at the way we observe and remember situations, events, and relationships that didn't occur in the "real world," and at how often we honest, friendly, and well-intentioned people are involved. There certainly are problems with "repressed memories," but even our unrepressed ones are often fanciful.

The tragedy, of course, is that all this makes it so difficult to sort out the innocent from the guilty. The problem is especially pressing for those who are in the human-interaction professions, like teaching, the healing professions, and various kinds of church ministry.

Ted Benedict,
Sea Ranch, California

Denominational Teacher Wants Church to Defend Its Employees

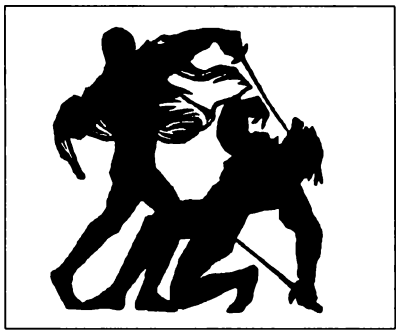
The American Dental Association (ADA), and the American Medical Association (AMA) defend all their members in lawsuits regardless of whether they think their clients are guilty or not. As an Adventist teacher for the past 26 years, this case is a wake-up call to me that I have been working for a second-class organization that turns on its teachers if it thinks it can do so and save money! Whatever happened to the presumption of innocence? Even the most heinous criminals have been accorded this presumption. What is it with Risk Management? Have they never been taught this principle? In retrospect, it seems to

me that Risk Management would be in a much stronger position to have defended Russel Hustwaite in the first case for a mere $150,000 and would have avoided the $5 million in settlements to date.

A trial is still the best means we have to "protect the children" because it brings all the major players together and that is our best chance to get at the truth. The church is in no position to do something like this because it is too prone to political expediencies!

Clinton S. Cummings
La Junta, Colorado

Violence in Histories, Joshua Shaped by Authors' Ideology



Larry Herr and Jerry Gladson in their recent articles (*Spectrum*, Vol. 24, No. 5) both heroically attempt to wrestle with the problem of violence and its justification in the Old Testament, especially with the concept of *herem* in the book of Joshua. Whether we translate *herem* as "the ban," "taboo" (Herr), or as "separating" (Gladson), there still exists disturbing ancient and modern parallels with other historical events such as the Muslim *jihad* and other so-called "holy wars," the Inquisition and expelling of Jews from Spain, the Nazi "final solution" and Holocaust, and the contemporary "ethnic cleansing" in Bosnia, to name only a few. Although Herr and Gladson recount various proposed "solutions" to this problem, they both admit the answers are still incomplete. Neither "progressive revelation," "God meets people where they are," nor the citing of moral degradation of a culture as justification for genocide, or explaining it as reinterpretation by later tradition, fully satisfies any of us.

I would like to suggest that one common denominator seems to run through all historical examples and parallels, and that is the presence of ideological motivation, and this motivation seems to create its own opportunities. Here ideology is used, not in the pejorative negative sense, but in the neutral generic sense of a strongly held belief, often with religious and/or political connections. This is one of the important insights found in Giovanni Garbini's *History and Ideology in Ancient Israel* (New York: Crossroad Publishing Co., 1988). While it is not new, Garbini gives it clear and forceful statement (although I do not accept all his views).

As Christians, we tend to shy away from this use of the term *ideology* as including Christian and Hebrew belief systems, but in so doing we put blinders on our historical perspective and overlook important truths that history can teach us. The ancient Israelites were basically no different than people in Nazi Germany in the mid-20th century, Muslims in the contemporary Near East, Catholics and Protestants in Ireland, or people in present Yugoslavia—or Seventh-day Adventists in America. We all hold certain beliefs about God, ourselves, and nature (our "world view"). These beliefs shapes our lives, motivate our actions, and color our reports of deeds. Even "inspired" writers are not immune.

Whether they author Joshua, 1 Corinthians, or *The Great Controversy,* historians, like detectives, look for both motivation and opportunity in the commission of crimes, whether against individuals or entire races or cultures. Group-held ideologies seem to provide such strong motivations that opportunities are created or events are utilized throughout history for putting these motivations into action. The actions are justified later. Whether we approve or disapprove of these actions depends on our own ideological persuasion, and how we handle our own internal cognitive dissonance.

Arlin Baldwin
Coarsegold, California

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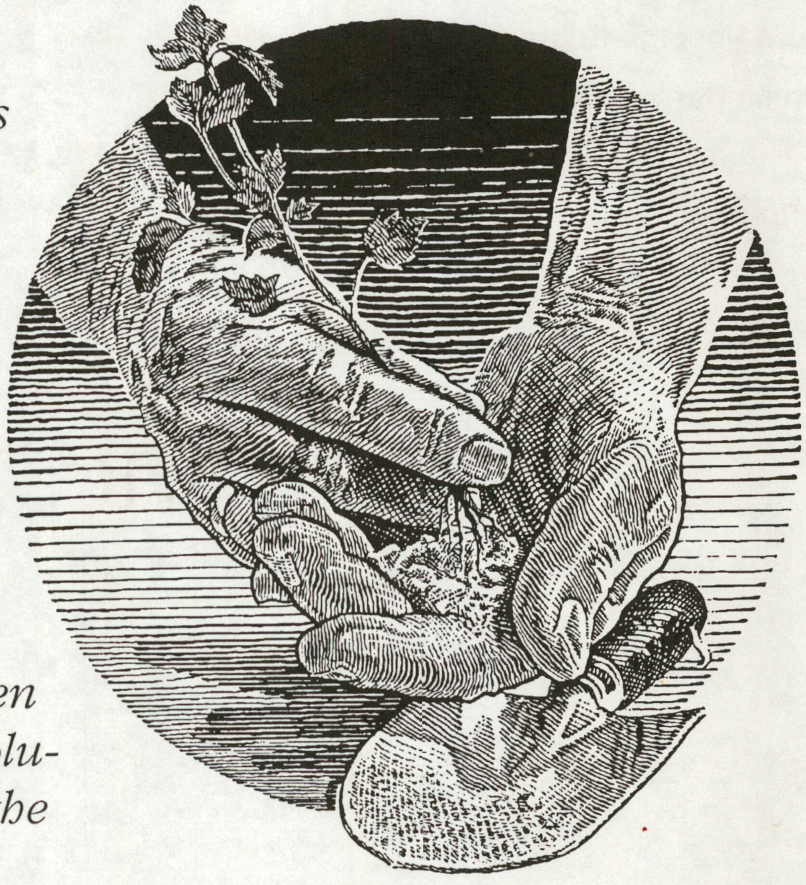

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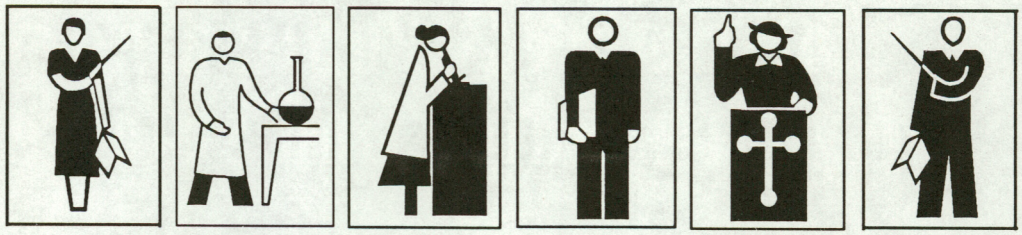

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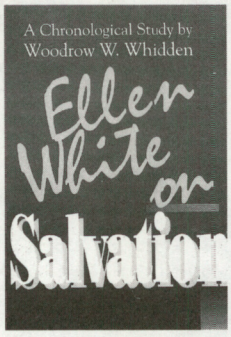

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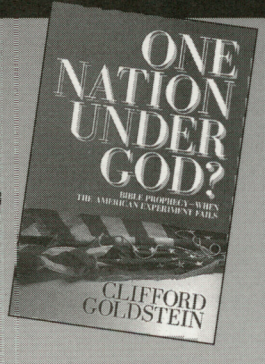

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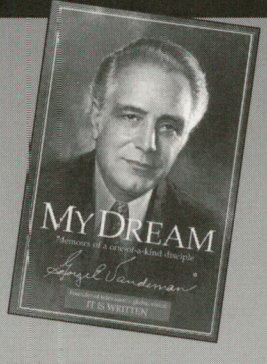

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