SPECTRUM

The Journal of the Association of Adventist Forums • Spring 1999 • Volume No. 27, Issue No. 2

Spiritual Journeys

Folkenberg and the Kanaka Valley Tragedy

Electing a Scholar-President

Rick Rice Illuminates the Scientist as Believer

Siegfried Horn's Diary

SPECTRUM

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About the Cover:

The cover artwork was created with watercolors on a 300 lb. cold press paper. When painting, the artist enjoys experimenting with texture and deep colors. The result is a rich and often moody interpretation of the countryside that celebrates the glory of creation. In this painting, a countryside path portrays the course of our ever-present spiritual journeys, whether in a church or out in the countryside. "Our journeys are also continuous; the path stretches on," says the artist.

About the Artist:

Shelley Utt, 18, is a wandering poet, artist and professional odd-jobist who graduated in 1998 from Charles Wright Academy in Tacoma, Washington. After a year of exploring the world, she anticipates attending college in the fall of 1999. Shelley would like to thank her art teacher, Kim Howard for being an inspiration.

SPECTRUM is a journal established to encourage Seventh-day Adventist participation in the discussion of contemporary issues from a Christian viewpoint, to look without prejudice at all sides of a subject to evaluate the merits of diverse views, and to foster Christian intellectual and cultural growth. Although effort is made to ensure accurate scholarship and discriminating judgment, the statements of fact are the responsibility of contributors, and the views individual authors express are not necessarily those of the editorial staff as a whole or as individuals.

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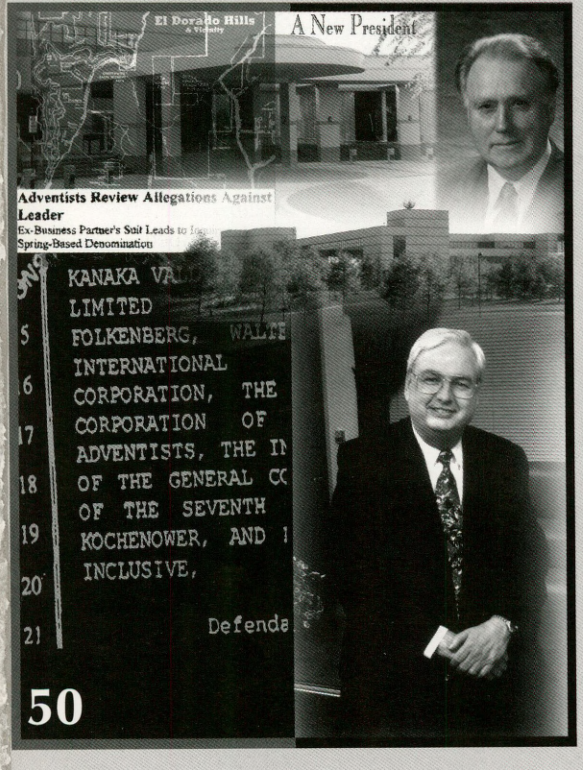

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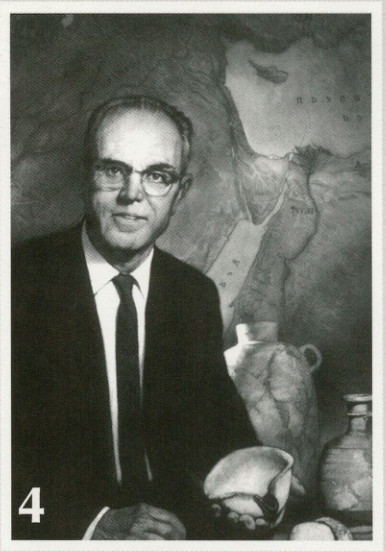
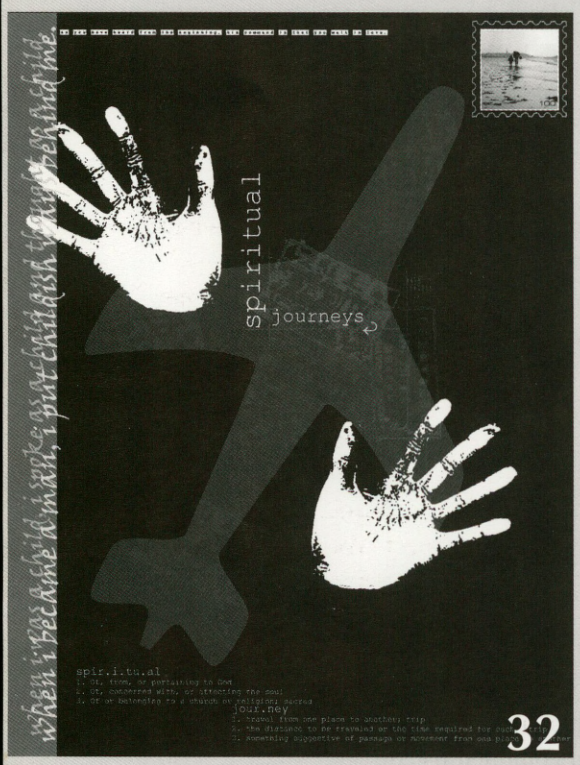
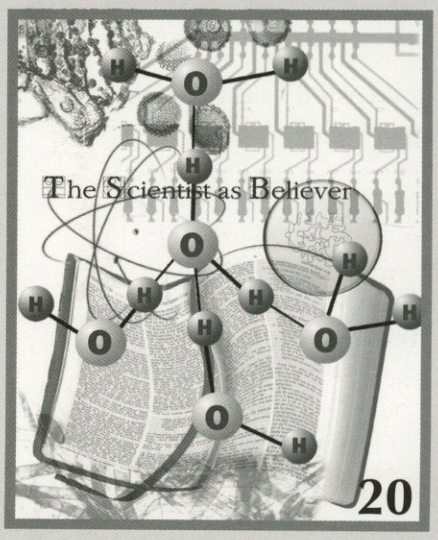




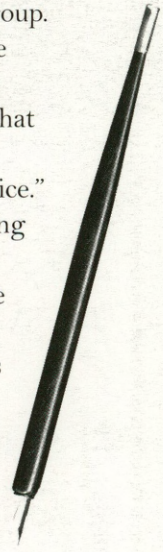


Traveling Mercies

Our journey together as a church family this year has been traumatic and dramatic. A roller coaster ride comes to mind. In counterpoint to the nation exhausted by the long drawn out Congressional process of assessing the sins of a president, our church leaders moved swiftly to review and assess the actions of the General Conference president. When the lawsuit filed by James E. Moore against Robert S. Folkenberg, *et al.* came to the attention of the General Conference officers the first week in January, it took less than two weeks for the officers to agree on a process for reviewing the material. An Ad Hoc Group was convened and it reported within another two weeks. The recommendation from the Administrative Committee to call a session of the 200-plus member Executive Committee (the body with the authority to effect a change) was done before the end of January. Folkenberg's February 7 resignation moved the process along. Then at the March 1 Executive Committee it took less than four hours to select a new president. (See "A Scholar-President," within,49.)

So swift has been the action that few know the whole story of how we got to where we are. We are just relieved the process is over. To our community, named for our belief in Christ's soon return, fascinated by technology that allows us to tell the whole world our good news in one fantastic down-linked sermon, speed is important. We have planes to catch, work to do. The committee is adjourned.

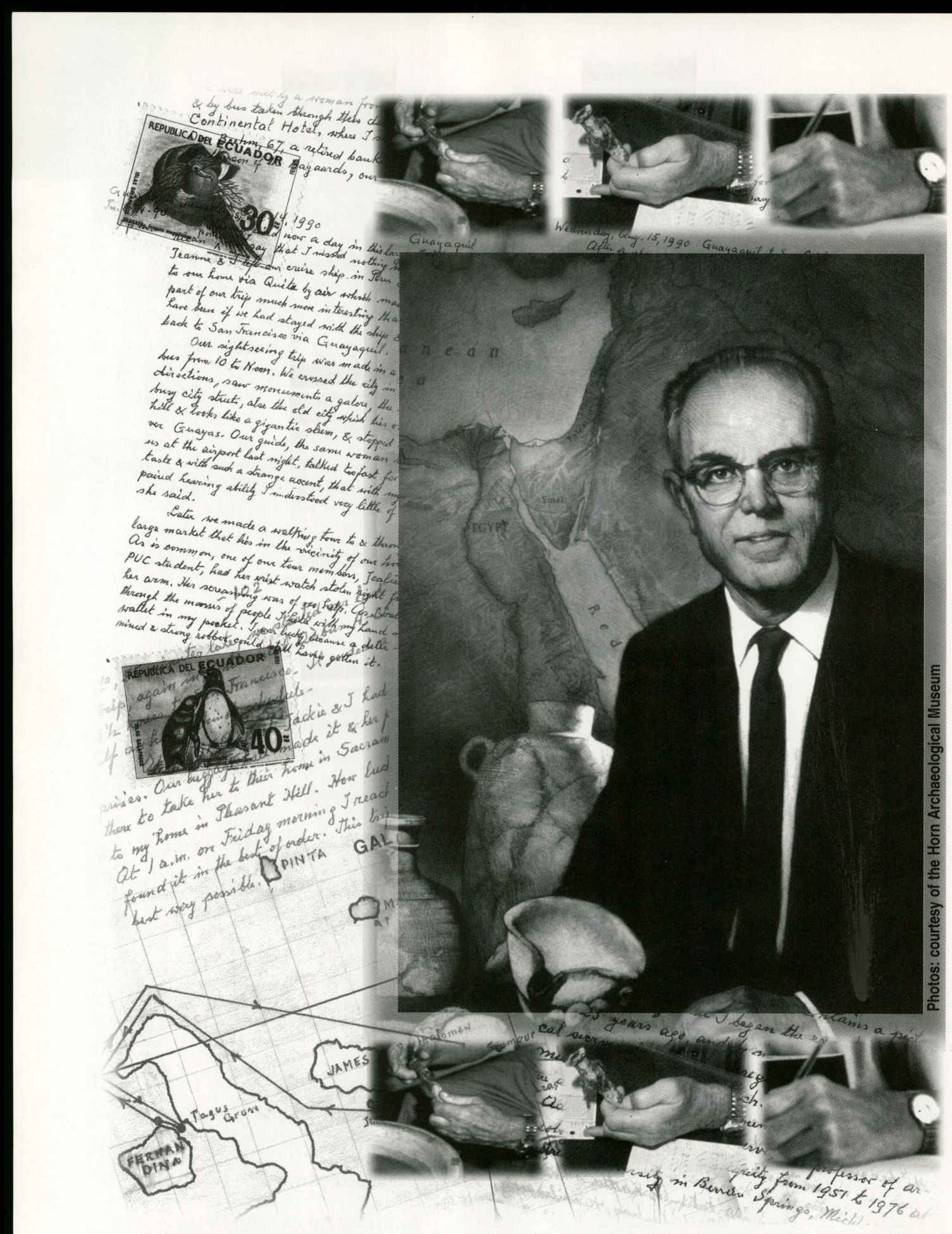
Now is the time to reflect on our experience. What does this event mean to us as a community in our journey together? In her article "The Road Home," Bev Beem tells us that "the value of the [spiritual journey] story is not in the significance of the events but in the integrity of the telling." In this issue of *Spectrum* we have tried to tell the story of the past three months with integrity. We began our investigation of the Moore lawsuit by visiting courts spread across California. "The Kanaka Valley Tragedy" (within, 56) evolved from that research. In addition, we sought information about the proceedings at the General Conference. We were pleased that Niels-Erik Andreasen agreed to answer questions about the process used by the Ad Hoc Group that he chaired. He was very specific in requesting that our discussion be about just the process, and we honored his request. We also asked Ted Benedict to review the appropriate church documents to comment on process. With those stories in hand, we felt we had compiled good information. Then just as we were going to press, after Jan Paulsen had been elected and all our stories were completed, someone anonymously sent us the summary statement of that Ad Hoc Group. Because it included important information that we had not found in our search of court documents, we decided to publish it— after checking the information it contained. In the verification process we were provided with more details. The story kept growing. In the end we felt we had compiled background that explained the actions of both Folkenberg and the General Conference officers.



One of the issues that arose in the Ad Hoc Group was Folkenberg's "relationship to personal advice." The committee cited three instances in which the "long-standing precedent of collegial decision making and management" had been violated. In his analysis of our organizational documents, Ted Benedict found "persistent failure to cooperate with duly constituted authority in substantive matters" to be one of the causes for which an officer of the General Conference might be removed.

As a community, we place high value on working together as a team. On the *how* as the well as the *why* things are done. Because the *how* side of recent events is so important, we wanted you to know how we went about putting the story together. We are on this spiritual journey together. We need to get along. The comments about diversity that Paulsen made upon accepting the position of General Conference president (See "A Scholar-President," within, 49.)give us hope for our future. Getting along does not have to mean there is only one way to look at an issue. There is a beautiful spectrum within the church.

Bonnie Dwyer, *Editor*


REPUBLICA DEL ECUADOR
30
REPUBLICA DEL ECUADOR
40
PINTA
JAMES
FERNAN DINA
Photos: courtesy of the Horn Archaeological Museum

Siegfried H. Horn: A Voice from the Dust Heaps

By Lawrence T. Geraty

I think it could be successfully argued that no other Adventist religion professor has been better known both within and without his denomination than Siegfried H. Horn: "A Voice from the Dust Heaps" (compare the title of his early booklet, *Light from the Dust Heaps.*[1]) And because the primary motivation in his scholarship was that it might be beneficial to his church, I think it is instructive, as an example, to consider again his life's work.

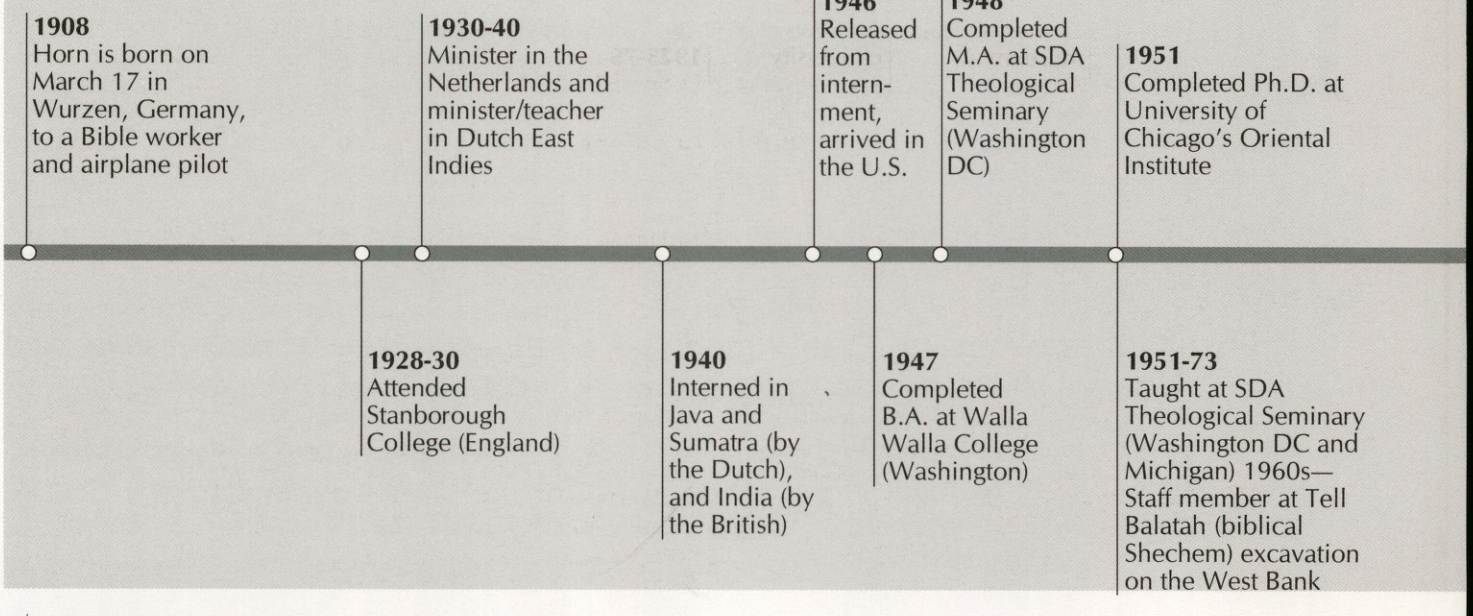
Thanks to the generosity and kindness of his widow, Elizabeth, I have had the privilege this last year of reading in Dr. Horn's meticulously kept diaries dating from 1924 through 1993—a treasure trove of information and insights covering three score and ten years of denominational and personal history.

For instance, I found Horn's lists fascinating. Here are a few of them: a listing of the times he read through the Bible in both Hebrew and Greek, a list of people he baptized through the years, lists of eclipses observed, exams taken, extension schools at which he taught, eye glasses purchased, fires experienced, foreign trips taken, General Conference sessions attended, locations he colporteured, his cholesterol record through the years, circuses visited, driver's licenses obtained, and earthquakes experienced. In one sense, perhaps it could be said that I have put my archaeological skills to work in that different dust heap. Actually, like the man who tried to build a house before he counted the cost, I bit off more than I could chew. There was no way, in the time available to me as a busy administrator, that I could read carefully through the thousands of pages covering seventy years in thirty-five volumes, in their entirety, or even look up all the things that seemed of interest in his comprehensive five-volume index. I take full responsibility for the subjective choice of passages I share and the interpretations I give of my discoveries, though I try to be balanced, representative, and fair. Even so, I have to say this represents a first draft attempt that neither does justice to the man, nor to the documentation that he has left. This is a project I plan to complete in my retirement. In the meantime, I hope what I do share will be an inspiration to you, as it has been to me: hearing Siegfried's voice from the past on issues of scholarship and service with which we, as servants of the church, continue to deal.

EARLY LIFE

Siegfried Herbert Horn was born in Wurzen, Germany, on March 17, 1908, to the union of an Adventist Bible worker with one of the world's first aviators—with whom Siegfried first flew in 1912, only eight years after the Wright brothers at Kitty Hawk. He died in St. Helena, California, where he is buried, on November 28, 1993. He received his undergraduate education at Friedensau Seminary in Germany from 1926 to 1928, and at Stanborough College in England from 1929 to 1930. Horn's early diaries, written in German until 1953, contain some fascinating accounts. For instance, in 1929 he and a friend found a deer dying in the forest so they dragged it to Friedensau, slaughtered it, and ate it during the following days. I was surprised at the number of women he fell in love with before his marriage and the frankness with which he characterized those relationships. Horn was made of flesh and blood and had emotions after all. He was offered a job as an electrician at Granose Food factory in England when he finished college, as well as the job of home missionary secretary of the Northern European Division. In addition, the General Conference tried to get him to accept the principal's job at Marienhohe Missionary Seminary after the war.

Significant Dates in the Life of Siegfried Horn



WORLD WAR II INTERNMENT

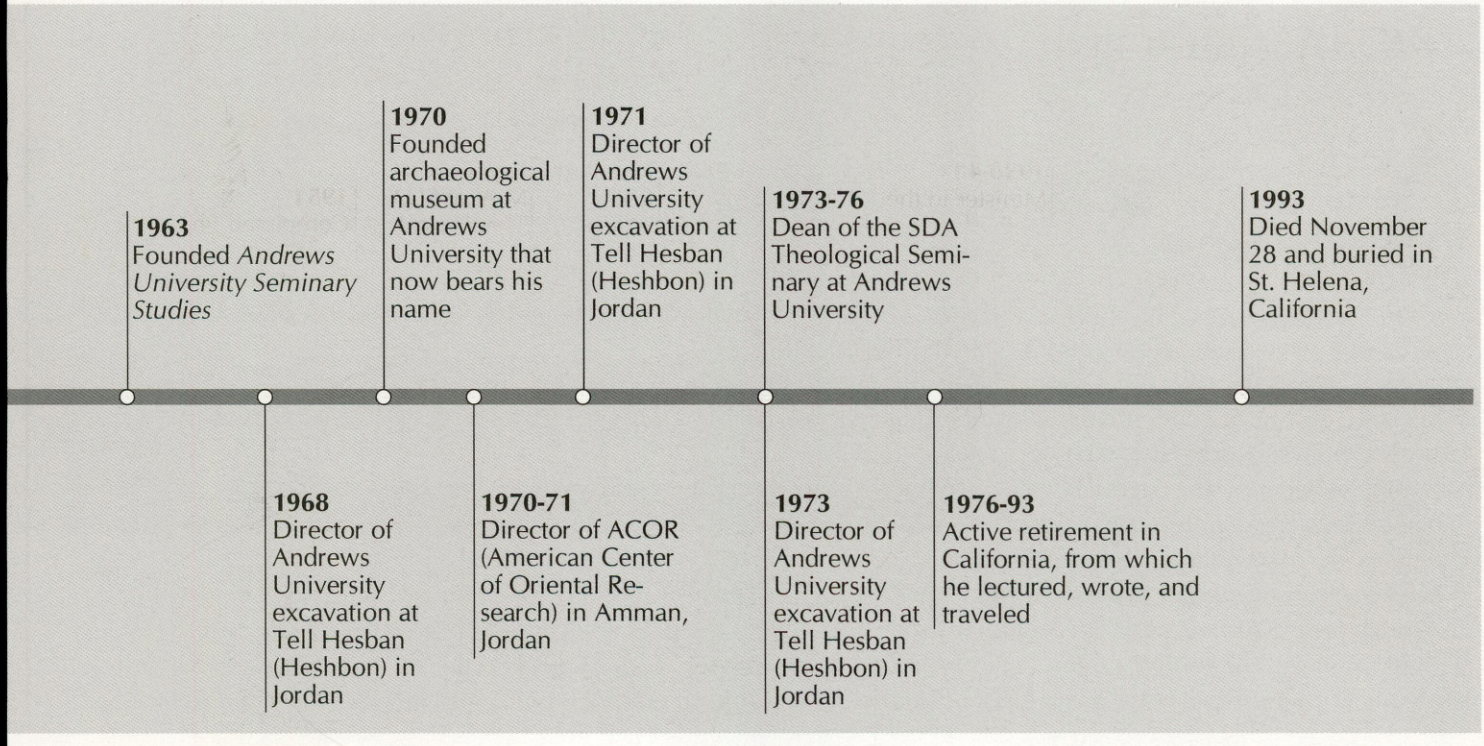
Horn's active professional life was divided into two unequal parts by six and a half years (1940-1946) of internment as a German prisoner of war, first by the Dutch in Indonesia and then by the English in India. That period of his life was fascinatingly retold by himself in *Promise Deferred*, published by Review and Herald in 1987, and by Joyce Rochat in *Survivor*, published by Andrews University Press in 1986. The providences from this period of his life never failed to give Horn a sense of purpose. He felt he had been preserved for a purpose. Only one of the highlights of this period was Horn's own hand-written translation of the entire Bible from the original languages.

MINISTER/MISSIONARY

Before this defining event of his life, from 1930 to 1940, Horn served as a minister in the Netherlands and a missionary teacher/administrator in the Dutch East Indies. His first congregation in the Netherlands would not accept him to preach even his first sermon because they spied their young new pastor during his first week wearing brown shoes rather than black—the only acceptable footwear for an Adventist man of the cloth! The conference president had to move him immediately to another new district. By Horn's own account, 1939 was the first "black year" of his life: "Our baby boy died at birth, World War II broke out and our furlough was postponed," resulting in his imprisonment for the remainder of the war.[2] During his internment, and indeed his whole life, it can be said of him as it was of Edward Robinson, "He used freely whatever lay open to be freely used. But he took the learning of others, whether dead or living, not for a Jacob's pillow to sleep on, but for a Jacob's ladder to climb by."[3]

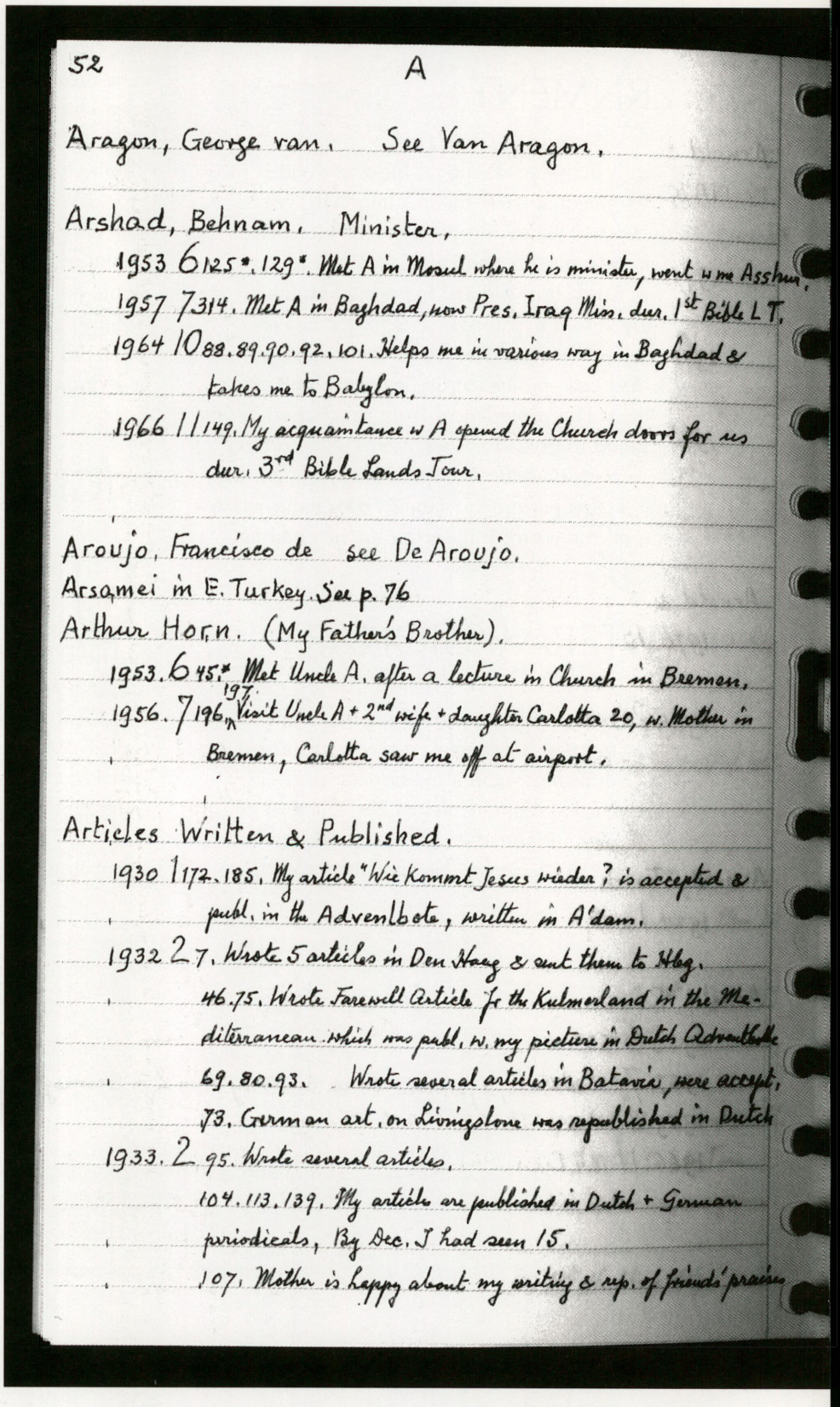
HIGHER EDUCATION

Upon gaining his freedom at the conclusion of World War II, Horn immigrated to the United States with the help of the General Conference and quickly completed his formal education. He finished a B.A. at Walla Walla College from 1946 to 1947, and an M.A. from the SDA Theological Seminary, at that time in Washington, DC, from 1947 to 1948. (As a boy, I first became acquainted with him because we lived in the same seminary apartment building). His M.A. thesis was entitled, "The Topographical History of Palestine According to the Egyptian Asiatic Lists and Other



Sources." He completed a Ph.D. from the University of Chicago, from 1948 to 1951, with a thesis "The Relation Between Egypt and Asia During the Egyptian Middle Kingdom." Although he was offered teaching positions at several Adventist colleges in the United States, Horn chose to accept the call from the SDA Theological Seminary, where he taught from 1951 to 1976, first in Washington, DC, and then in Michigan when it moved to Andrews University, from which he retired as Professor Emeritus of Archaeology and History of Antiquity.

In summarizing his second quarter-century of life, Horn wrote: "This is a brief outline hitting only the high points, and does not mention illnesses and operations of Jeanne and myself, the writing of hundreds of articles for periodicals, the building up of my well-stacked archaeological library, the making of hundreds of trips of minor importance, the teaching of years, the preaching, baptizing of souls, etc.—It was a quarter of a century through which God has marvelously led me, although it had its extremely dark but useful years."[4]



52 A

Aragon, George van. See Van Aragon.

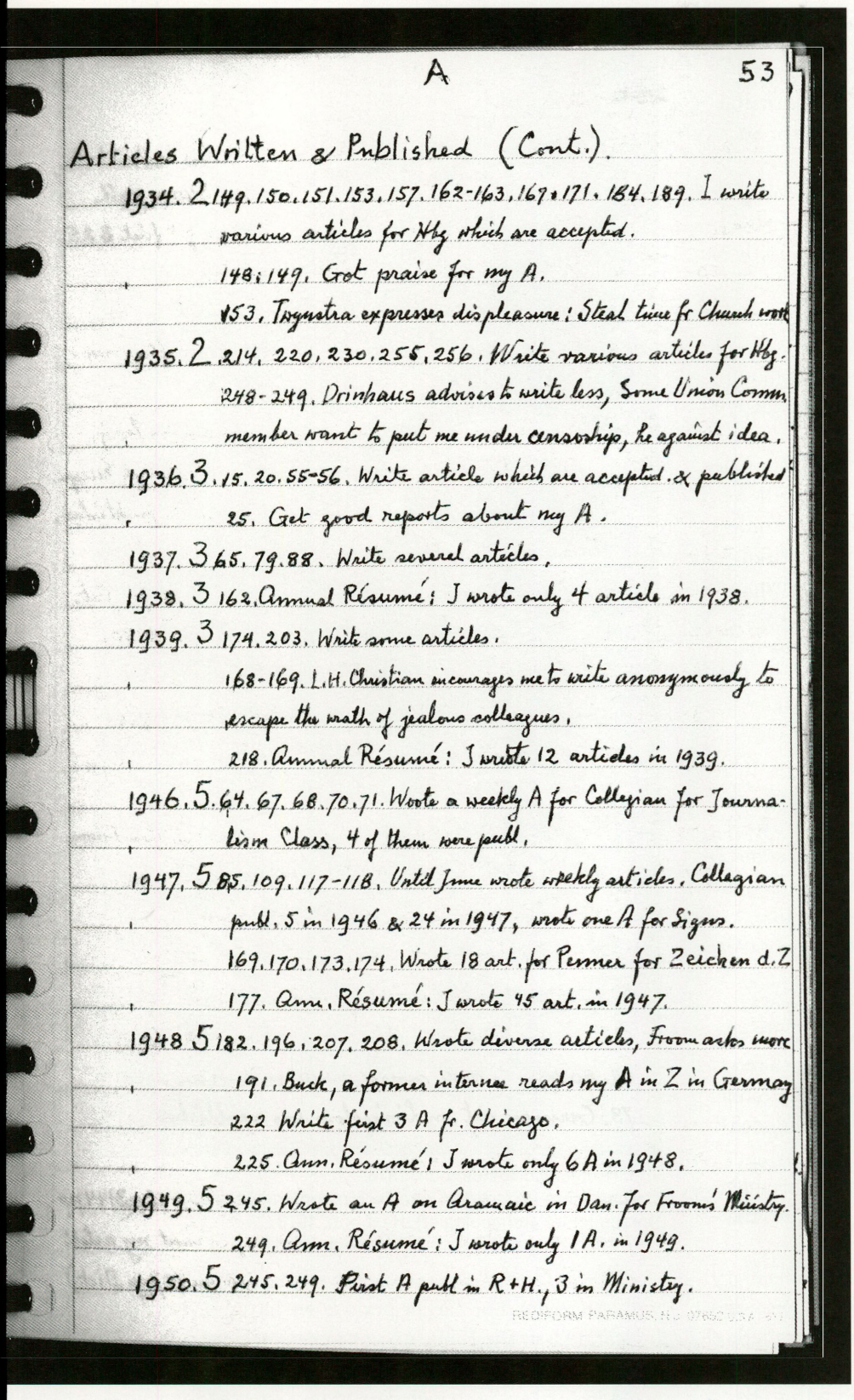
Arshad, Behnam. Minister.
1953 6 125*. 129*. Met A in Mosul where he is minister, went w me Assbur.
1957 7 314. Met A in Baghdad, now Pres. Iraq Miss. dur. 1st Bible L T.
1964 10 88. 89. 90. 92. 101. Helps me in various way in Baghdad & takes me to Babylon.
1966 11 149. My acquaintance w A opened the Church doors for us dur. 3rd Bible Lands Tour.

Aroujo, Francisco de see De Aroujo.
Arsamei in E. Turkey. See p. 76
Arthur Horn. (My Father's Brother).
1953. 6 45* Met Uncle A. after a lecture in Church in Bremen.
1956. 7 196, 197 Visit Uncle A + 2nd wife + daughter Carlotta 20, w. Mother in Bremen, Carlotta saw me off at airport.

Articles Written & Published.
1930 1 172. 185. My article "Wie Kommt Jesues wieder? is accepted & publ. in the Advenlbote, written in A'dam.
1932 2 7. Wrote 5 articles in Den Haag & sent them to Hbg.
46. 75. Wrote Farewell Article for the Kulmerland in the Mediterranean which was publ. w. my picture in Dutch Advenlbode
69. 80. 93. Wrote several articles in Batavia, were accept.
73. German art. on Livingstone was republished in Dutch
1933. 2 95. Wrote several articles.
104. 113. 139. My articles are published in Dutch + German periodicals, By Dec. I had seen 15.
107. Mother is happy about my writing & rep. of friends praises

ARCHAEOLOGIST

As an archaeologist, Horn is known particularly for the influential dig he initiated and directed at Tell Hesban (biblical Heshbon) in Jordan during its first three seasons, 1968, 1971, and 1973. After that, he continued on as senior advisor and object registrar in 1974 and 1976. Before this, he gained his first field experience under G. Ernest Wright as a core staff member of the Tell Balatah (biblical Shechem) dig on Jordan's West Bank during 1960, 1962, and 1964. When the Madaba Plains Project started in 1984, he visited it in the field, in Jordan, and continued that personal demonstration of his interest until the time of his death. He founded in 1970 the archaeological museum at Andrews University that now bears his name and the next academic year, 1970 to 1971, served as director of the American Center of Oriental Research in Amman, renting its first quarters. He continues to be



A 53

Articles Written & Published (Cont.).

1934. 2 149. 150. 151. 153. 157. 162-163, 167. 171. 184. 189. I write various articles for Hbg which are accepted.

148; 149. Got praise for my A.

153. Toynstra expresses displeasure: Steal time fr Church work

1935. 2 214. 220. 230. 255. 256. Write various articles for Hbg.

248-249. Drinhaus advises to write less, Some Union Comm. member want to put me under censorship, he against idea.

1936. 3. 15. 20. 55-56. Write article which are accepted & published

25. Get good reports about my A.

1937. 3 65. 79. 88. Write several articles.

1938. 3 162. Annual Résumé: I wrote only 4 article in 1938.

1939. 3 174. 203. Write some articles.

168-169. L.H. Christian encourages me to write anonymously to escape the wrath of jealous colleagues.

218. Annual Résumé: I wrote 12 articles in 1939.

1946. 5. 64. 67. 68. 70. 71. Wrote a weekly A for Collegian for Journalism Class, 4 of them were publ.

1947. 5 85. 109. 117-118. Until June wrote weekly articles. Collegian publ. 5 in 1946 & 24 in 1947, wrote one A for Signs.

169. 170. 173. 174. Wrote 18 art. for Pesmer for Zeichen d. Z

177. Ann. Résumé: I wrote 45 art. in 1947.

1948 5 182. 196. 207. 208. Wrote diverse articles, Froom asks more

191. Buck, a former internee reads my A in Z in Germany

222 Write first 3 A fr. Chicago.

225. Ann. Résumé: I wrote only 6 A in 1948.

1949. 5 245. Wrote an A on Aramaic in Dan. for Froom's Ministry.

249. Ann. Résumé: I wrote only 1 A. in 1949.

1950. 5 245. 249. First A publ in R+H., 3 in Ministry.

REDIFORM PARAMUS, N.J. 07652 U.S.A.

known in Near Eastern archaeological circles most of all for the prompt publication of his finds.

Interested in every aspect of the relationship between archaeology and the Bible, while judicious, Horn sometimes participated in questionable ventures just so he could speak authoritatively to his community about topics of perennial interest. For that reason, for instance, he accompanied George Vandeman on his trip to Mt. Ararat in 1960 to look for Noah's Ark,[5] and went with Ron Spear to Kansas in 1982 to meet with a group that claimed to have discovered the Ark of the Covenant.[6] His conclusion: "I am sure that the search for the two Arks (of Noah and of the Covenant) will go on indefinitely as long as this world will exist."[7] Horn had a knack for separating sound field results and good scholarship from what was ephemeral and transitory and made it his business to educate the church on these matters, both as to process and results.

At the conclusion of Horn's 60th year he wrote, "God has been good to us. To him be the thanks. He has blessed and protected.—My only regret is that I get old. The last 10 years have taken us into the Jet-, Computer-, and Space Age and life is becoming so interesting that it is a shame that we are now running downhill and in the foreseeable future may come to a stop. It is very questionable that 10 years from now I can write such a full and interesting report as I could today. Yet I enter the next decade of my life with a good spirit and optimism."[8] Needless to say, Horn was to live productively for another quarter-century.

PROFESSOR

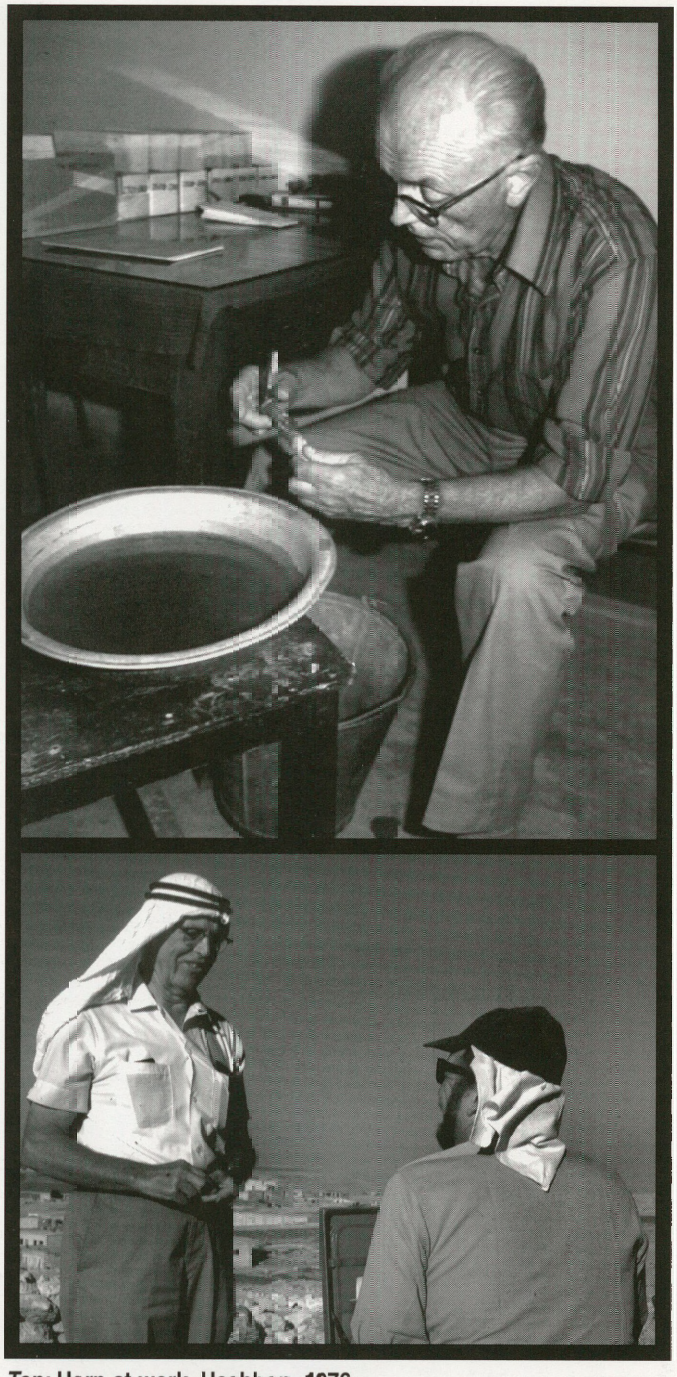
As a professor, Horn established a reputation for giving students their money's worth. He was a master of the material he presented. And it was always current thanks to his own personal library, now at the Horn Archaeological Museum, whose thousands of archaeological volumes outshone most college libraries in that topic. He stayed on top of

discoveries through his associations in and journals from the Palestine Exploration Fund, Palestine Oriental Society, German Palestine Society, American Oriental Society, American Schools of Oriental Research, Society of Biblical Literature, and the Chicago Society of Biblical Research, the nation's oldest biblical society and the one for which he served a turn as president. He began the doctoral program at Andrews University. Not content with the classroom, in addition to his digs, he led renowned study tours to the Middle East, several in which I had the privilege of participating. He was always the first off the bus and the first up the mountain. He knew how to put his commanding knowledge of detail "into the coin of the realm."

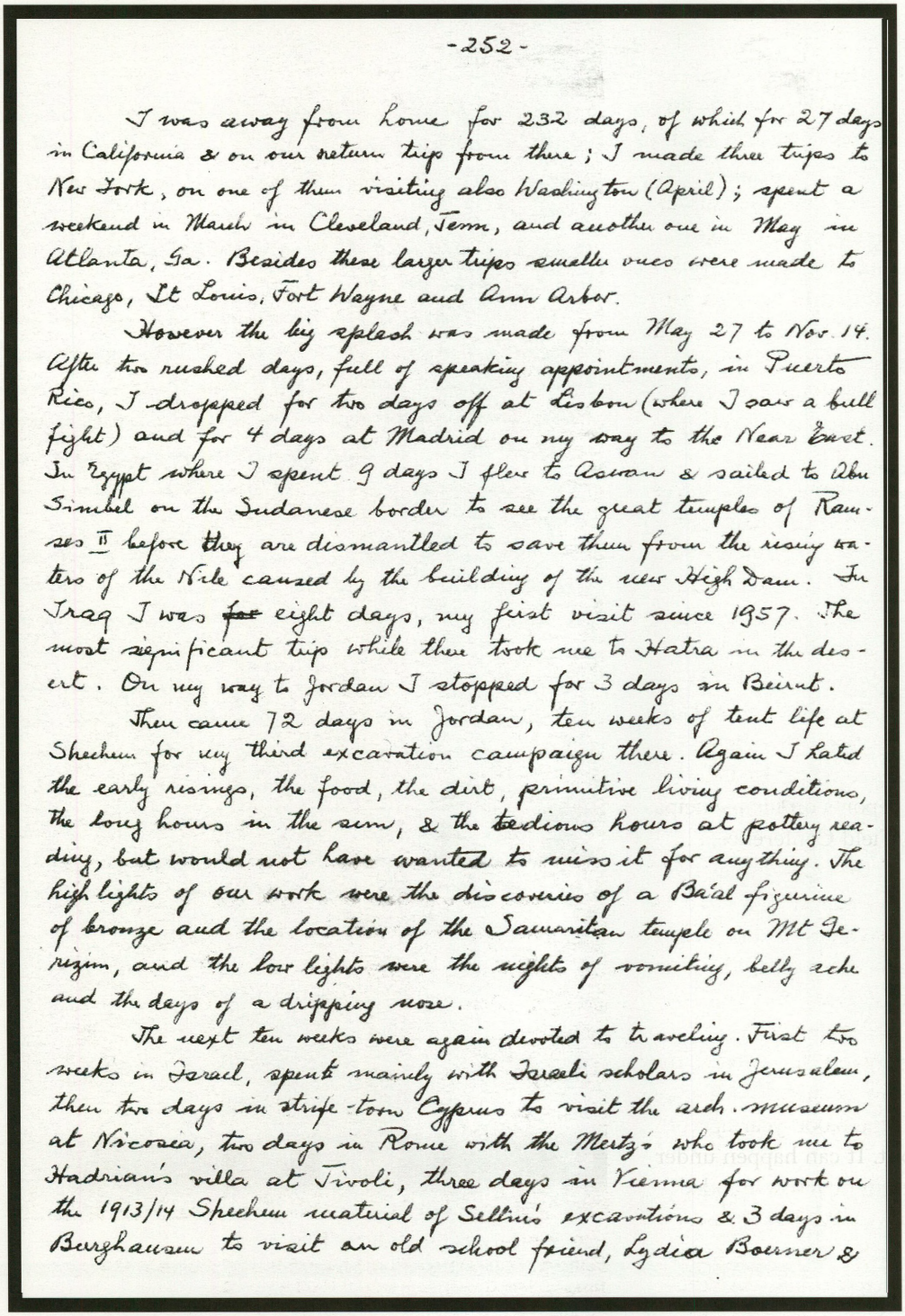
What were Horn's views on some of the issues that his students faced? Take the age of the earth, for instance. In 1966, he attended a Bible teachers' conference at the seminary and reported, "They discussed Science and Revelation and Bob Olson, the chairman, took votes on how many believed that the earth was 6,000 years old and how many felt uncomfortable in hearing doubts expressed in this age of the earth. How ridiculous people can get!"[9] A couple of years later, Horn referred to an *Adventist Review* article by GC President Robert Pierson: "He reports on his participation in the Geoscience Institute Field Conference, . . . and defends the 6,000 year age of the earth because E. G. White over a period of 40 years had said so some 18 times. This is an argument adopted from Arthur White who always uses it. It is regretable that a man like Pierson comes out with such a statement on a controversial point. It could easily be the beginning of a witchhunt, as the pope's decision on birth control is now in the Catholic church. I would not be surprised if they would require us either to teach the 6,000 year age of the world in the future, or get out. It can happen under the administration of ill-trained and narrow-minded men, as we have a few in high places. Well in my age, one is no longer easily threatened, for even retirement is so near, that this could be an easy way out in case the situation would become untenable."[10]

In 1975, Horn addressed this issue in his diary at some length under the heading, "The 6,000 year age of the Earth craze."[11] Note his public teaching method when he wrote: "During 25 years of Seminary teaching on five continents I have never allowed myself to be pinned down with regard to the age of the earth. Many times students have tried by various means to push me into a corner and attempted to bring me to the point where I would commit myself to date the Creation of the Earth or the Flood. My biblical chronology begins with Abraham. For earlier periods we have no chronological data in the Bible, except genealogies which are useless for dating purposes as Saint Paul already recognized in his day, for which reason he exhorted his young fellow workers Timothy and Titus to shun discussions on 'endless genealogies' which he classifies with myths, stupid controversies and dissensions (1 Tim 1:4; Tit 3:9).

"Bishop Ussher's date for the age of the earth—4004 BC as Creation date—based on genealogical



Top: **Horn at work, Heshbon, 1976.**
Bottom: **Horn (excavation director) in conference with Roger Boraas (chief archaeologist), Heshbon, 1973.**
Photos: courtesy of the Horn Archaeological Museum



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I was away from home for 232 days, of which for 27 days in California & on our return trips from there; I made three trips to New York, on one of them visiting also Washington (April); spent a weekend in March in Cleveland, Tenn, and another one in May in Atlanta, Ga. Besides these larger trips smaller ones were made to Chicago, St Louis, Fort Wayne and Ann Arbor.

However the big splash was made from May 27 to Nov. 14. After two rushed days, full of speaking appointments, in Puerto Rico, I dropped for two days off at Lisbon (where I saw a bull fight) and for 4 days at Madrid on my way to the Near East. In Egypt where I spent 9 days I flew to Aswan & sailed to Abu Simbel on the Sudanese border to see the great temples of Ramses II before they are dismantled to save them from the rising waters of the Nile caused by the building of the new High Dam. In Iraq I was ~~for~~ eight days, my first visit since 1957. The most significant trip while there took me to Hatra in the desert. On my way to Jordan I stopped for 3 days in Beirut.

Then came 72 days in Jordan, ten weeks of tent life at Shechem for my third excavation campaign there. Again I hated the early risings, the food, the dirt, primitive living conditions, the long hours in the sun, & the tedious hours at pottery reading, but would not have wanted to miss it for anything. The high lights of our work were the discoveries of a Baal figurine of bronze and the location of the Samaritan temple on Mt Gerizim, and the low lights were the nights of vomiting, belly ache and the days of a dripping nose.

The next ten weeks were again devoted to traveling. First two weeks in Israel, spent mainly with Israeli scholars in Jerusalem, then two days in strife-torn Cyprus to visit the arch. museum at Nicosia, two days in Rome with the Mertz's who took me to Hadrian's villa at Tivoli, three days in Vienna for work on the 1913/14 Shechem material of Sellin's excavations & 3 days in Berghausen to visit an old school friend, Lydia Bourner &

figures of the Hebrew Bible, is of no value whatsoever, and it is evident that Ellen White was influenced by Ussher's dates which in her lifetime were still printed in the margins of the English Bibles. . . .

"If every one of her chronological statements would have to be accepted as divinely inspired gospel truth we would indeed be in deep trouble, because she sometimes makes gross chronological errors and contradicts herself. [Horn gave several examples.] . . .

"I got a letter from Kenneth Vine[12] inviting me to participate in a symposium on 'the problem of the age of the earth and dating.' . . . In the meantime Larry Geraty had read a paper on practically the same subject in Washington in a meeting of the Adventist Forum and consented to have that paper published in the Forum's magazine 'Spectrum.' . . . I agree with this article 100%, although I told Larry that I questioned the wisdom of having it published, especially for him as a young man who has to build up a reputation. . .

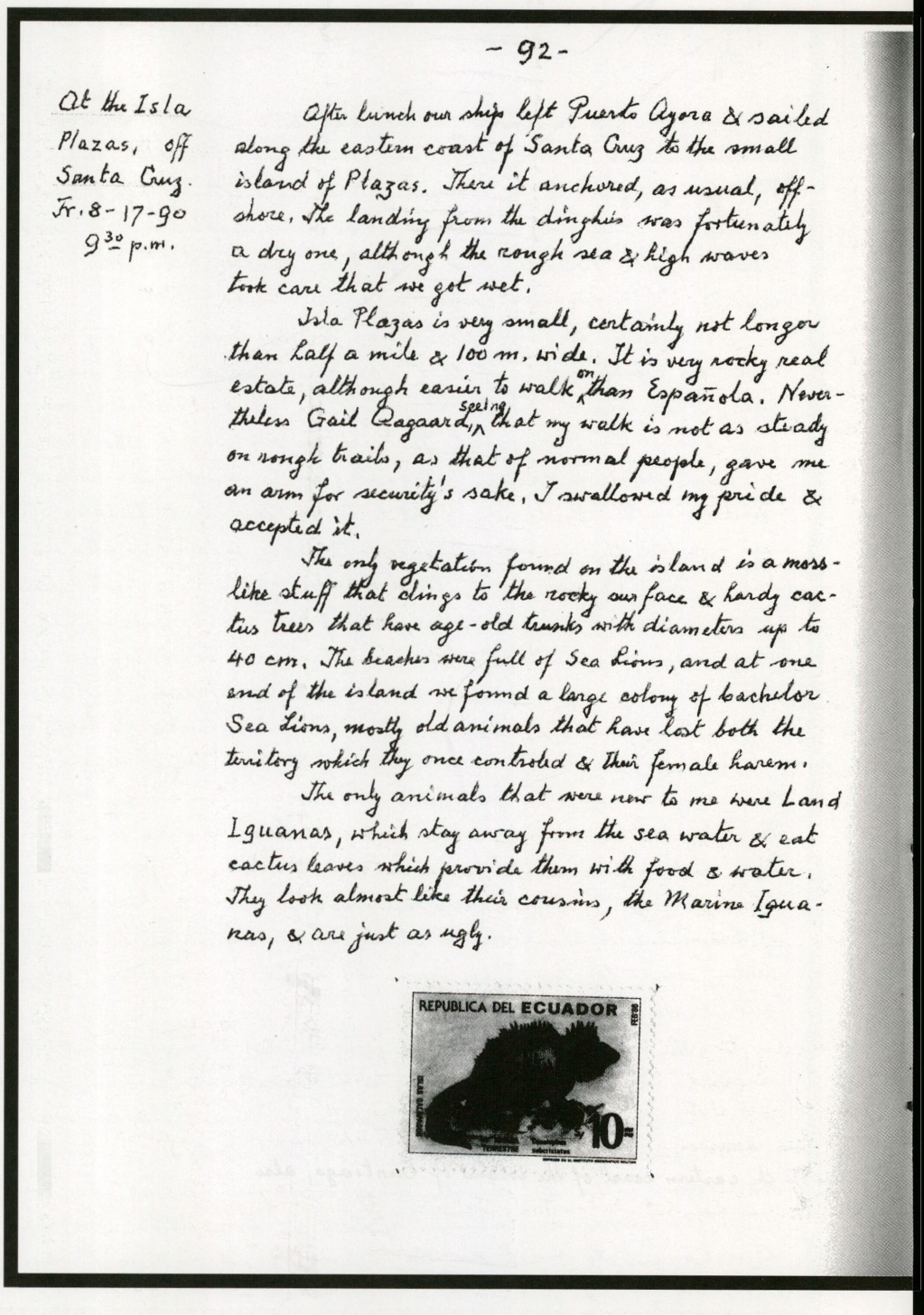
"Returning from California I found on my desk a copy of a letter written by W. Hackett[13] to Larry Geraty in which he castigates Larry in the following words: 'I was a little surprised, . . . that as a teacher in our Seminary you would deal with this sensitive and controversial issue through *Spectrum*. I am sure you are aware of the fact that the constituency of this church wishes its Seminary to be a theologically Bible and Spirit-of-Prophecy oriented teaching institution, and that rightly or wrongly the presentation of chronology in the framework of your article puts one in the category of one who questions certain Spirit of Prophecy statements on the subject you have dealt with. . . . At this point in time my concern is not to contend for one position or the other, but it is my concern that for the Seminary to carry this particular flag would compromise our effectiveness and reputation with a very conservative church membership. . . . I think, Brother Geraty, that you recognize that the forces of evil are working from without to bring great problems to the work of God

through His church. We have so many challenges and problems at the present time that we hardly need any divisive elements working from within. Let's voice these problems that are real and of concern to us in a group that is prepared to look at the issues from a scholarly as well as a pragmatic point of view.'

"In talking to Grady Smoot and Dick Hammill[14] about Larry's article and Hackett's letter, these two men were first inclined to condemn Larry. Grady said, 'There is nothing new in it.' I said, 'That's it! There is nothing new in it—it's Biblical and if we are a people of the Book, as we always claim to be, we should not condemn Larry for presenting a defensible Biblical view, although I question whether it was wise for him to have it published.' They concurred with me. – Larry has in the meantime replied to Hackett's letter and told him that he too is out to build up the church and that he has confidence in the writings of Ellen White, but also feels that the church is mature enough to face problems which exist and which do not disappear by being ignored."

On the specific issue of the role of Ellen White in scholarship, Horn gave an account of a meeting of the Seminary Faculty Forum which met in 1970 to listen to Bill Petersen's study on the chapter in the *Great Controversy* dealing with the French Revolution.[15] He labeled her reconstruction of the French Revolution as "bad history." Horn went on to comment: "The trouble is that our leaders have put Ellen White on such a high pedestal as authority on history, chronology, science, diet, health, social life and what have you, that they would wreck the church if they would dare to admit that she was wrong in any of these disciplines. So they go on muddling until a catastrophe occurs, hoping that the good Lord will soon come to solve their problems, which for them are unsoluable. A real revolution could come one of these days."[16]

None was more surprised than Horn when the church tapped him for seminary dean in January of 1973. In his diary, he wrote: "I cannot see what they see in me. I am not a great speaker, I am not very pious, but rather liberal by all standards (for example I am not a vegetarian), I do not have the charisma which Murdoch had, and do not like administrative duties. I am a scholar and think I could get the doctoral program through. . . . Well, perhaps I should help them out, although I think



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At the Isla Plazas, off Santa Cruz. Fr. 8-17-90 9³⁰ p.m.

After lunch our ship left Puerto Ayora & sailed along the eastern coast of Santa Cruz to the small island of Plazas. There it anchored, as usual, off-shore. The landing from the dinghies was fortunately a dry one, although the rough sea & high waves took care that we got wet.

Isla Plazas is very small, certainly not longer than half a mile & 100 m. wide. It is very rocky real estate, although easier to walk on than Española. Nevertheless Gail Ragaard, seeing that my walk is not as steady on rough trails, as that of normal people, gave me an arm for security's sake. I swallowed my pride & accepted it.

The only vegetation found on the island is a moss-like stuff that clings to the rocky surface & hardy cactus trees that have age-old trunks with diameters up to 40 cm. The beaches were full of Sea Lions, and at one end of the island we found a large colony of bachelor Sea Lions, mostly old animals that have lost both the territory which they once controled & their female harem.

The only animals that were new to me were Land Iguanas, which stay away from the sea water & eat cactus leaves which provide them with food & water. They look almost like their cousins, the Marine Iguanas, & are just as ugly.

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Saturday, Aug. 18, 1990. San Cristobal — Off Cerro Brujo at the northeastern coast of San Cristobal Island Sa. 8-18-90 7 p.m.

Those passengers who toured the Galapagos Islands only for 3 days left us at noon & flew out to Guayaquil & on.

Those who are on the 7-day cruise as our PUC group is, made a 1½-hour walk over so terrible a rocky & rough trail over nothing but volcanic rocks that I gave up halfway & returned to the beach at the hotel & waited for the others to return. They were disappointed having seen nothing but rocks all the way, except that they saw a few small lava lizards & a few birds flying around.

The afternoon excursion to the beach of Cerro Brujo entailed a wet landing. I skipped it and watched from the deck of our ship the dinghies ferrying the swimmers & snorkelers to the beach near a high rock formation. This mighty rock had several times the size of Kicker Rock around which we sailed Wednesday afternoon & again passed this afternoon.

The ship's doctor, Dr Obando, left my wound unbandaged today so that the air can do some healing. He only put some white powder on it. I am still hopeful that it will eventually heal.

Sunday, Aug 19, 1990. Barthelemew & Rabida Isls. — Off Barthelemew Island Su. 8-19-90 1 p.m.

We sailed during the night from Cristobal to Barthelemew so that the ship would be ready to send us off to a 4-hour excursion at 8 o'clock this morning. Barthelemew lies off the eastern coast of the island of Santiago, also known as San Salvator or James Island. It is a vol-

they make a mistake to choose me. I cannot think of anyone more unfit for the job than I am and the choice of these men shows clearly how fallible they can be in selections they make."[17]

It had been at the 1976 American Society for Religious Studies (ASRS) meetings in St. Louis that Horn heard for the first time about "two position papers produced, sanctioned or sponsored by the GC, one on Inspiration and Revelation, which carried Richard Hammill's name as author, and another anonymous one, written in poor English, on Creation. They were supposed to be adopted at the recently held Annual Council as articles of faith. Many or all paragraphs began with the words 'We believe'—a kind of credo, a thing Adventists have always shied away from. One of the 'beliefs' is that we consider Gen. 5 & 11 to be sources of biblical chronology. I was glad to hear that many consultants had advised to refrain from bringing these documents before the Annual Council and this advice was fortunately followed. It seems that the present administration tries by hook or crook to raise the view of the 6,000 year age of the earth to the level of a church doctrine. I hope that this effort will not be crowned with success during the next 45 months. After that the wind in Washington may blow in a different direction. Sanity and reason may then once more reign over bigotry and medievalist intolerance in which our denomination is immersed right now."[18]

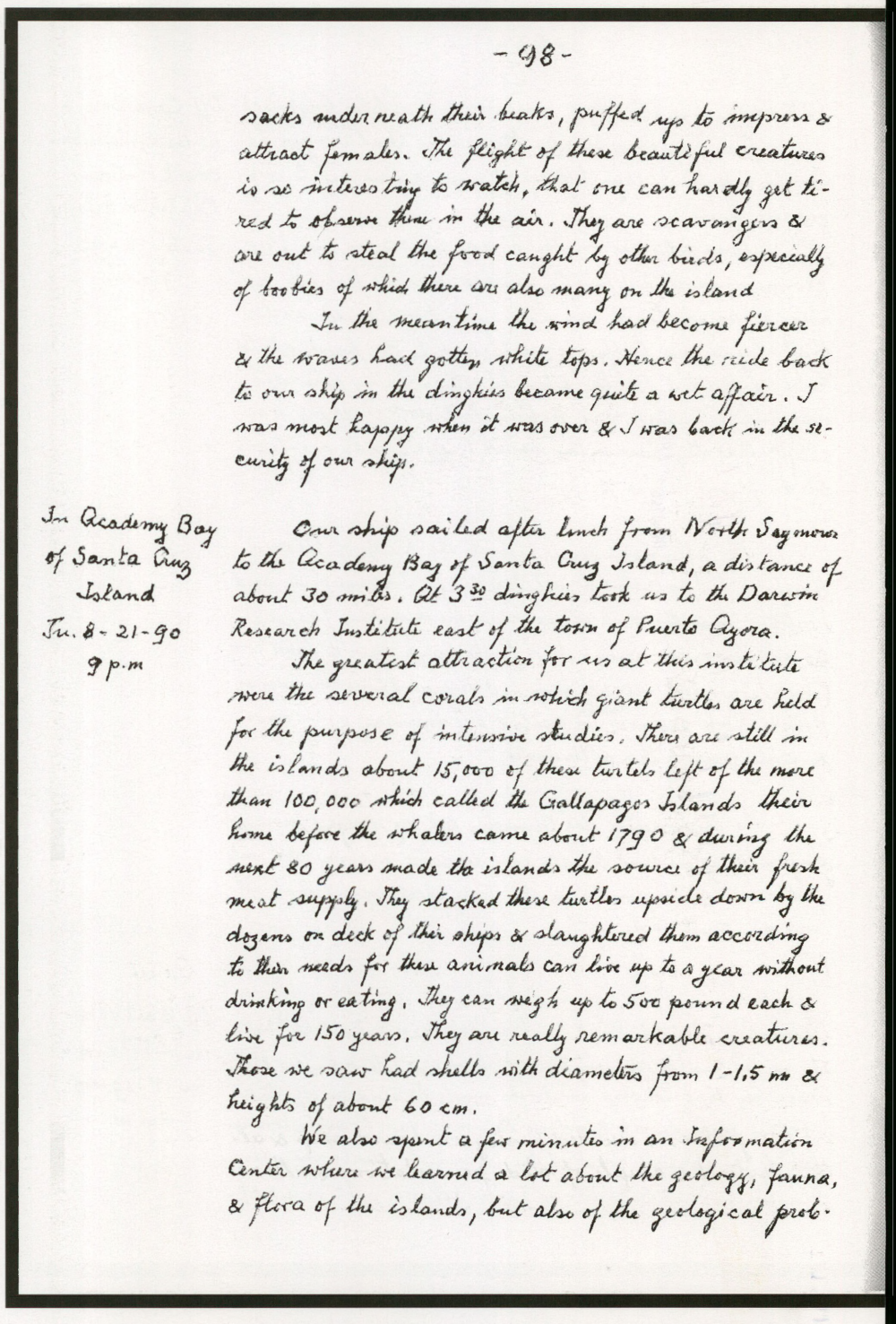
In 1977, Horn recorded the exact wording of the creation statement being pushed by the Geoscience Research Institute: "We accept the chronological data of the first eleven chapters of Genesis as providing the basis for our belief in the biblical chronology." Horn went on: "I am lucky that such a credo was not adopted during my term of service because I would have been forced either to be a hypocrite or to resign. We are getting more and more into the Dark Ages. It seems to me that Pierson & Co. are determined to raise the age of the earth question to the level of an article of faith before they move off the scene of action in 1980. It really is awful."[19]

Later the same year the same topic came up at ASRS in San Francisco: "In the evening Duncan Eva talked on ways to improve the relationship between the church's administrators and the denomination's scholars, a need which grew out of an attempt to get a declaration of faith on the matter of creation accepted by the

Bible teachers. A very hostile reception was experienced last spring when he, W. Hackett & Richard Hammill—I am surprised that Dick lent himself for such work—tried to push such a creed-like declaration down the throat of the West Coast Bible teachers assembled at PUC.—It was finally decided to create a kind of fellowship consisting of seven Adventist scholars and five GC-appointed people to establish and maintain contact, discussion and dialogue between the Olympus and the Stoa."[20]

In Horn's report on the ASRS's 1980 conference in Dallas, he wrote: "In the evening John Brunt of Walla Walla College spoke on Redaction Criticism and recommended it to SDA Bible teachers, using as his case study the parable of the wicked tenants of a vineyard. A few years ago a teacher, daring to present such ideas, would have signed his death warrant in the Adventist church. That a man can present a paper like this and get away with it shows how far we have traveled on the road of other churches. It is a development that cannot be arrested."[21]

On the 25th anniversary of receiving his Ph.D. and the beginning of his teaching career, Horn wrote: "And last, but not least, I should mention that I began and directed the first archaeological expedition under Adventist auspices, the excavations of biblical Heshbon which will find its end this summer under the direction of Larry Geraty, my young colleague and successor in teaching and museum work. As a kind of appendix I should also note that this 25th anniversary of my academic career sees me now as Dean of the Seminary to which I have given the best years of my life. And as Chairman of the Th.D. Committee and Dean of the Seminary I have also gotten our doctoral program accredited which President Richard Hammill actually considers the crown of my career. This quarter of a century, the age of the computer and of the exploration of outer space, which has seen the cold war and détente, the Korean and Vietnam wars, many revolutions and upheavals, natural catastrophies, but also repeated human landings on the Moon, has been a good period for me. I look back with satisfaction and gratitude to God for having given me opportunities to accomplish all that I have described."[22]



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sacks underneath their beaks, puffed up to impress & attract females. The flight of these beautiful creatures is so interesting to watch, that one can hardly get tired to observe them in the air. They are scavengers & are out to steal the food caught by other birds, especially of boobies of which there are also many on the island.

In the meantime the wind had become fiercer & the waves had gotten white tops. Hence the ride back to our ship in the dinghies became quite a wet affair. I was most happy when it was over & I was back in the security of our ship.

In Academy Bay of Santa Cruz Island
Tu. 8-21-90
9 p.m

Our ship sailed after lunch from North Seymour to the Academy Bay of Santa Cruz Island, a distance of about 30 miles. At 3:30 dinghies took us to the Darwin Research Institute east of the town of Puerto Ayora.

The greatest attraction for us at this institute were the several corals in which giant turtles are held for the purpose of intensive studies. There are still in the islands about 15,000 of these turtels left of the more than 100,000 which called the Gallapagos Islands their home before the whalers came about 1790 & during the next 80 years made the islands the source of their fresh meat supply. They stacked these turtles upside down by the dozens on deck of their ships & slaughtered them according to their needs for these animals can live up to a year without drinking or eating. They can weigh up to 500 pound each & live for 150 years. They are really remarkable creatures. Those we saw had shells with diameters from 1-1,5 m & heights of about 60 cm.

We also spent a few minutes in an Information Center where we learned a lot about the geology, fauna, & flora of the islands, but also of the geological prob-

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lems they face due to what humans have done to them by robbing them of their resources & introducing harmful plants, such as grass, & animals such as goats, dogs, cats & others. I also got some information on the modern history beginning with their discovery by Tomas de Berlange, Bishop of Panama, in 1535.

What was still to do after returning from the last excursion was the packing of my suitcase, participating in the last dinner on board of this 28-year old ship (built in Genua in 1962) & have my head wound once more treated by Dr Abando, the friendly ship physician. He tells me that my wound looks better every day, but nevertheless advises me to see a doctor after returning home. Since I am very much fed up with Dr Burke I will try to get a better one.

Wednesday, Aug. 22, 1990. San Cristobal to Quito Quito
At about 9 a.m. our ship arrived off San Cristo- We 8-22-90
bal & half an hour later an excursion to a lake in 8 p.m.
the mountains began. Since the mountains were in the clouds & since I had already packed away my dirty walking shoes I decided to stay on board ship & attent instead a couple of slide presentations on the nature of the Galapagos Islands. I saw some of the sli-

SCHOLARSHIP IN SERVICE OF THE CHURCH

As an author, few to this day are Horn's equal in terms of accessible, relevant output. Consider his bibliography which runs to nearly 800 items, not counting his unpublished diaries which he kept all his life and of which I have already written. Though he made major contributions to the scholarly world, he devoted most of his time to interpreting for his church the results of sound scholarship, and for that reason probably did more than any other individual to make scholarship respectable within Seventh-day Adventist circles. Along with Ray Cottrell and Don Neufeld,[23] he was one of the first to attend Society for Biblical Literature (SBL) on an annual basis, setting that pattern as opposed to the Evangelical Theological Society, largely because of the latter's statement on inspiration to which members must subscribe and he could not. Horn's monumental contributions to the multivolume *SDA Bible Commentary* and *SDA Bible Dictionary* are without a peer. And it was he who brought about the birth of Andrews University's first scholarly journal, *Andrews University Seminary Studies*, which he edited from 1963 to 1974. It is instructive to read Horn's summaries of the *Bible Commentary* and *Bible Dictionary* with which he was so intimately involved, the Bible conferences he attended, the Bible Land Tours which he either conducted or lectured for and his characterization of such entities as the Biblical Research Institute and the Geoscience Research Institute.

I found a passage that is particularly revealing about Horn's decision to use his scholarship in the service of the church: "It was during my student days in Chicago that a conversation with a fellow student, Carl DeVries, planted a seed in me that soon came to fruition. He mentioned that Joseph Free, who at that time taught at Wheaton College, was not an outstanding archaeologist in the scholarly world as a whole, but that among the Evangelicals he had become an archaeological authority without a peer, for a one-eyed man is king among blind people.—I learned the lesson. It was obvious that at my age (42 when I got my Ph.D.) and endowed with only mediocre talents, I could not become an Albright or a Petrie, but that I could become an authority on Biblical Archaeology in my own church. And that has happened."[24]

Horn shows Crown Prince Hassan (Hasmemite Kingdom of Jordan) mosaic fragments from area A.3:3, Heshbon, 1968.
Photo: courtesy of the Horn Archaeological Museum

Following his year-by-year summary of the highlights of his 60th to 75th years of life, Horn added: "There were other things that should not be forgotten, namely the daily routine work and the little pleasant or less enjoyable experiences of life. The following statistics include some of these unrecorded items of what I did and what happened during the last 15 years:

I traveled by car or bus	232,700 miles
I traveled by train	47,700 miles
I traveled by boat	22,100 miles
I traveled by plane	590,000 miles

I taught for 1,470 hours in the U.S.A., Austria, Korea, the Philippines and England.
I lectured or preached 590 times in 16 countries.
166 of my articles, 16 books and 16 book contributions were published, for which I received $16,500 in royalties.
I wrote 9,500 letters and received 14,800.
Our (Jeanne's and mine) combined income including professional expenses amounted to $410,000.

This is a good report and to God be the glory for what He has allowed me to experience and I give thanks to Him for all his favors and that I am still here and in good health to write these pages of reviewing the last 15 years of my interesting life."[25]

And remember, all this occurred after the traditional age of retirement!

CHURCHMAN

As a churchman, Horn brought balance into a community sometimes tempted to extremes. He served his denomination, at one time or another on every continent, as pastor, missionary, teacher, editor, committeeman, curator, and seminary dean, choosing, as we have said, to make his major

Horn, Roger Boraas, Douglas Waterhouse, and an unidentified person reading pottery, Heshbon, 1968. Photo: courtesy of the Horn Archaeological Museum

contributions within and for the benefit of the church. He has left his imprint on Adventism—both in terms of scholarly method as well as commonly accepted truth.

It is fascinating to read Horn's evaluation and opinion of numerous church leaders and well-known scholars, including some very frank things about me, I might add. While he often differed with Gerhard Hasel's views, for instance, in one place calling them "hasidic and dogmatic,"[26] he nevertheless could admire Hasel's scholarship: "I also began to read the 99-page manuscript of Gerhard Hasel's chapter 'Higher Criticism' which he wrote at my request to replace the one in the 5th volume of the *SDA Bible Commentary* which I had written 25 years ago and which badly needed updating. No one could have done a better job than Gerhard did; I like the way he has handled the subject."[27]

Let's look at another relevant topic: the issue of accreditation and academic freedom. In 1962, Horn had just returned to the seminary from having taught at an extension school in Japan. He wrote: "The big stir is the rejection of the application for accreditation on the basis of three items that need rectification, [the third being] research has to have more academic freedom. Last Sunday and Monday the Wise Men from the East were here for a board meeting and passed the buck to a committee of nine created for that purpose. Hammill who is in Europe has been recalled to work on this problem at once. Murdoch said today that the Spring Council in Washington had again wrestled with the Ministerial Training program, but confirmed their position that the Seminary is to be the only training center of the denomination and that Loma Linda University is not to be permitted to grant MAs in Religion. 'All our leaders are in agreement on this point,' Murdoch said. I question the correctness of this statement very much. If another GC president comes on, the situation could quickly change."[28] The more things change, the more they stay the same!

In 1969, Horn wrote: "We had meetings with Pierson, Hirsch and Bradley[29] to hammer out a policy statement on Academic Freedom for Seminary teachers and those who teach in the Department of Religion. It amounts to practically no freedom except in inconsequential details. We are supposed to defend the doctrines and spend ingenuity and efforts and time to find means of apologetic values, but to search for no new truths or new interpretations, because we have it all, there is nothing to discover or to find. How can anything be found that does not exist? Having EGW, all truth that there is we have in the red books. That is the attitude of the leaders, although they say it not quite so bluntly."[30]

In Horn's 1975 diary he recounted a conversation he had with Ray Cottrell during the ASRS meeting in Chicago: "Cottrell told me that Robert Pierson said to him two weeks ago that theological questions will be decided by administrators and not by the church's theologians. I am really surprised that he made such a statement. I know that this is their practice, but that they are actually admitting it is amazing. Pierson has put the clock back and it is high time that we get a John XXIII at the top, but we will have to wait at least

another five years before this can happen."[31]

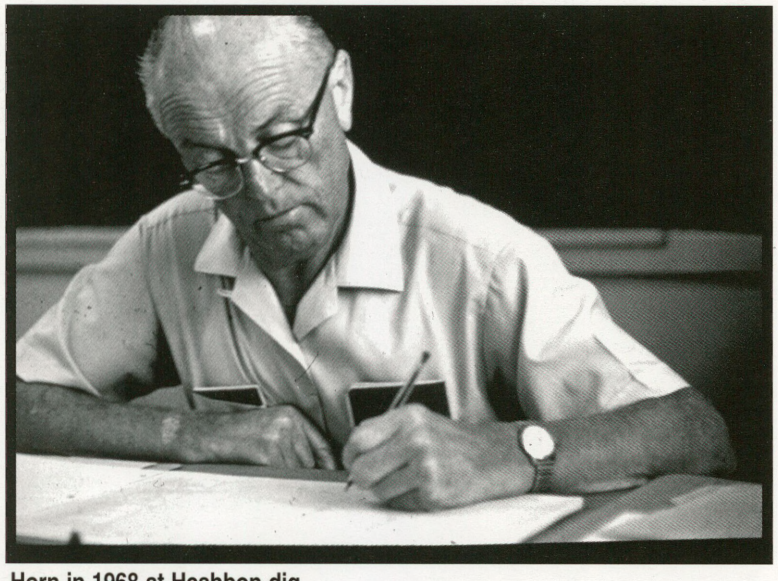
Horn's commitment to his church is clearly seen in words penned on the 50th anniversary of his baptism: "My baptism was not the result of a conversion. I simply conformed with customs. I had been raised an Adventist and it seemed to be a natural thing to belong to the church of my parents and grandparents. However, I experienced a kind of conversion five years later in England and then became an Adventist who was fully convinced that salvation was possible only if I remained a faithful member of this church fully believing each of its doctrines and carrying out all its policies and regulations, regardless whether they are based on the Bible or not.

"In recent years my convictions have experienced quite a change and have become rather liberal in outlook as occasional notes in the volumes of MY DIARY penned during the last 30 years show. Yet I have neither the desire nor the intention to change my church affiliation or leave my church. What I have and am I owe to my church and I am grateful that my church has supported me and given me opportunities for growth and allowed me to pursue my various interests. And since my church is tolerant enough to allow me as a liberal Adventist to work within this church organization I want to support it as best as I can, and stay with it."[32]

A little later, in the same year, Horn quoted approvingly from an issue of *Time* devoted to the question, "How true is the Bible?" "Believing critics argue—and experience has sometimes shown—that rigid faith is the most vulnerable to complete destruction. In their view, the believer who can live with some doubts is more likely to keep some faith. An occasionally fallible Bible, therefore, is a Bible that paradoxically seems more authentic." "Believers who expect something else from the Bible may well conclude, that its credibility has been enhanced. After more than two centuries of facing the heaviest scientific guns that would be brought to bear, the Bible has survived,—and is perhaps the better for the siege." Horn called both these quotes "interesting and also true."[33]

CONCLUSION

Because John Glenn has again just returned from space, a story that has been very much in the news, I thought it might be appropriate to close this retrospective on Siegfried Horn with a reference he made to Glenn's earlier trip in 1962. Horn spoke for seminary chapel and said, "I took my point of departure from an answer of astronaut John Glenn. When asked by reporters whether he had prayed when he learned during his space flight that his heat shield was coming loose and that he might burn up at his re-entry into the atmosphere, he said: 'I don't need God just for an emergency. I have made my peace with God long ago, and now take all eventualities as they come.'"



Horn in 1968 at Heshbon dig.
Photo: courtesy of the Horn Archaeological Museum

Horn concluded: "I spoke on Rom 5:1 and asked the question: 'Has justification brought us that peace with God that we can face all eventualities of life?'"[34] For those of us who had the privilege of knowing this example of a scholar whose scholarship was always in service for the church, who exhibited balance, good judgment, and never sought public controversy, but put his more controversial thoughts down in his diary, I think our answer is an unhesitating, "Yes, Siegfried, your life has helped to inspire us to claim that peace with God that has indeed helped us to face all eventualities of life. We know your soul rests in peace. We look forward to seeing you on resurrection morning. Till then, thanks for pointing the way home."

Horn's last entry in his diary was penned on October 21, 1993, five weeks before he died. (In the hospital, he was just too sick to write.) It read: "The mail brought us today the latest number of the *Biblical Archaeology Review* (BAR), . . . It contains two feature articles which are of special interest to me. Both are written by Larry Herr[35] and are entitled: 'What Ever Happened to the Ammonites?' and 'The Search for

Biblical Heshbon.' They contain pictures of Tell Hesban, of the deep pool excavated in Hesban, and Ammonite ostraca found during the excavations of Hesban, but also several pictures from the excavations and objects found at Tell el-'Umeiri. Finally the second article contains a picture of me, explaining that I began the excavations of Hesban 25 years ago, and by instituting an archaeological survey of the Hesban region pioneered modern, multidisciplinary research. The write-up to the picture also states that I am a member of BAR's Editorial Advisory Board, and served as professor of archaeology and history of antiquity from 1951 to 1976 at Andrews University in Berrien Springs, Michigan." It was almost as if, at the close of his life, he wanted us to remember those key points—a convenient summary of a remarkable life, uncompromised when it came to scholarship, yet always lived in service to the church and gratitude to his Lord.

Lawrence Geraty is the president of La Sierra University and an active archaeologist. He holds a Ph.D. in Hebrew and biblical archaeology from Harvard University. He is a former student and colleague of Siegfried Horn at Andrews University, where he held the position of professor of history and antiquity in the 1980's.
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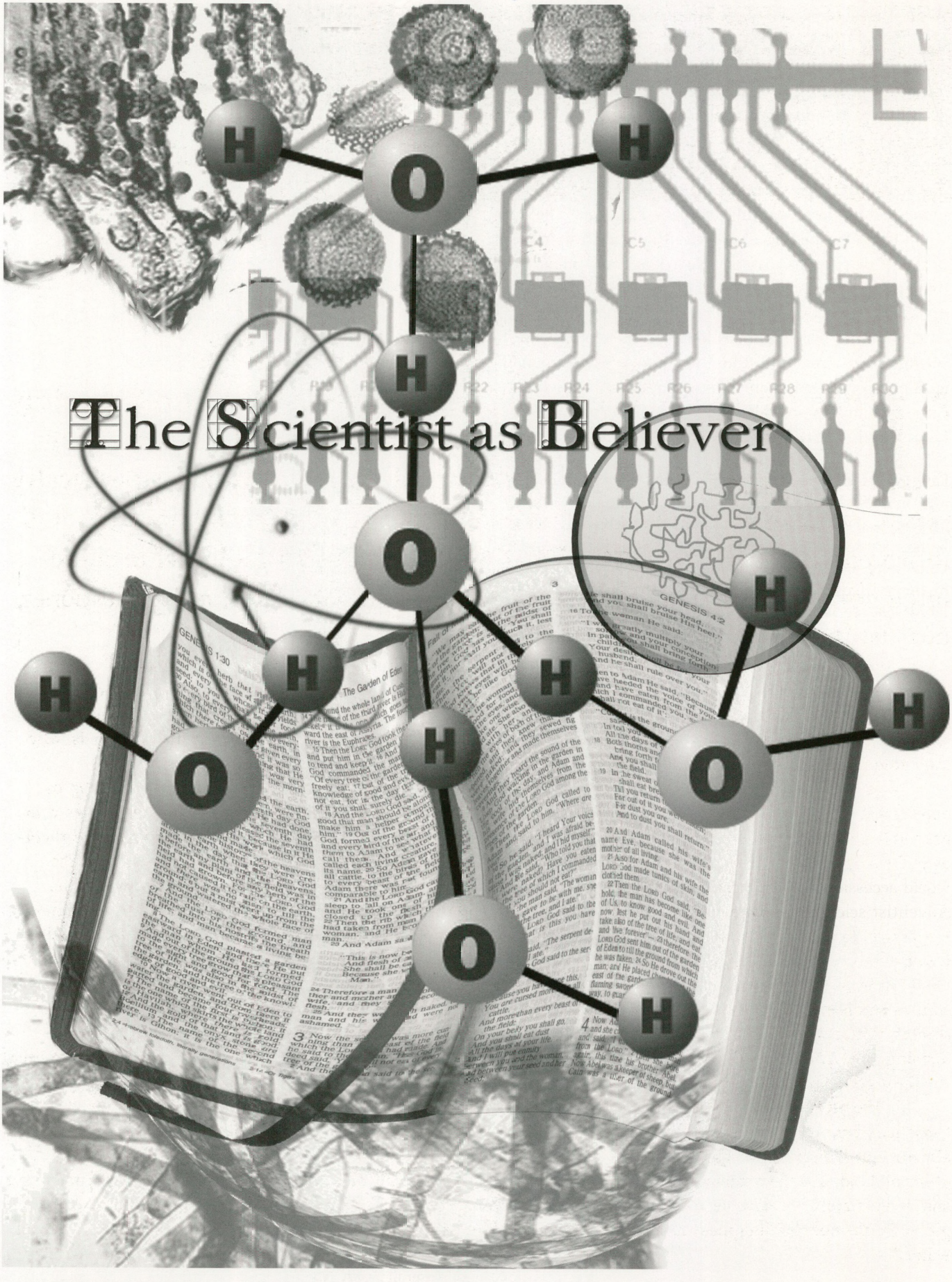
Books Written by Siegfried Horn

BOOKS *The Chronology of Ezra 7* (With L. H. Wood,) (Review & Herald, 1953, rev. 1970); *Light From the Dust Heaps* (Review and Herald, 1955); *The Spade Confirms the Book,* (Review and Herald, 1957, rev. 1980); *SDA Bible Dictionary,* with contributions by others (Review and Herald, 1960 rev. 1979); *Records of the Past Illuminate the Bible* (Review and Herald, 1963, rev. 1975); *Biblical Archaeology After 30 Years* (Horn Archaeological Museum, 1978), rev. 1985 as *Biblical Archaeology: A Generation of Discovery* (Biblical Archaeology Society); *Heshbon in the Bible and Archaeology* (Horn Archaeological Museum, 1982); *Promise Deferred* (Review and Herald, 1987)

Notes and References

1. *Light from the Dust Heaps* (Washington, D.C.: Review and Herald, 1955).
2. Horn Diaries, 1958, 10. Horn's diaries are currently in possession of the author and have been used here with permission from Horn's widow.
3. Quoted in Frederick Jones Bliss, *The Development of Palestine Exploration . . .* (New York: Scribner's, 1906), 203.
4. Horn Diaries, 1958, 12. Jeanne was Horn's first wife.
5. Ibid., 1960, 273-94. Television evangelist George Vandeman is founder of *It is Written.*
6. Ibid., 1982, 153-64. Ron Spear has edited *Our Firm Foundation,* a journal that champions historic Adventism.
7. Ibid., 1982, 154.
8. Ibid., 1968, 28.
9. Ibid., 1966, 64. Church historian Robert Olson has long been affiliated with the White Estate.
10. Ibid., 1968, 264.
11. Ibid., 1975, 46-51.
12. The professional experience of Kenneth Vine, an archaeologist, has included service as chair of the religion department at La Sierra University.
13. Willis J. Hackett was a pastor, evangelist, missionary, and General Conference vice president.
14. In 1975, Richard Hammill was president of Andrews University. Grady Smoot succeeded him, serving in the same capacity from 1976 to 1983.
15. At that time, William Petersen taught in the English department at Andrews University.
16. Horn Diaries, 1970, 42.
17. Ibid., 1973, 280-81. William Gordon Campbell Murdoch, an Adventist educator and administrator, was dean of the SDA Theological Seminary when it moved from Takoma Park, Maryland, to Berrien Springs, Michigan, in the early 1960s.
18. Ibid., 1976, 370.
19. Ibid., 1977, 49, 50.
20. Ibid., 1977, 233. Duncan Eva was president of the Northern European Division from 1966 to 1970 and later served as a vice president of the General Conference.
21. Ibid., 1980, 237.
22. Ibid., 1976, 68.
23. A former missionary to China, Raymond F. Cottrell was an associate editor of the *Adventist Review* and the *SDA Bible Commentary.* Don F. Neufeld also served on staff at the *Adventist Review* and helped edit the *SDA Bible Commentary.*
24. Horn Diaries, 1976, 137.
25. Ibid., 1983, 121-22.
26. Ibid., 1985, 254. A native of Austria, Gerhard Hasel served as dean of the SDA Theological Seminary from 1981 to 1988.
27. Ibid., 1978, 221.
28. Ibid., 1962, 146.
29. Robert Pierson was president of the General Conference from 1966 to 1979. Trained as a historian, Charles Hirsch served in the education department of the General Conference for a number of years. William Paul Bradley, a former associate secretary of the General Conference, was long associated with the Ellen G. White Estate.
30. Horn Diaries, 1969, 364.
31. Ibid., 1975, 256-7.
32. Ibid., 1974, 195-96.
33. Ibid., 1974, 270-71.
34. Ibid., 1962, 151, 152.
35. Larry Herr has taught Old Testament at a number of Adventist colleges and universities, most recently at Canadian University College.


The Scientist as Believer

The Scientist as Believer

By Richard Rice

The expression "science and religion" is abstract. It refers loftily to bodies of knowledge or approaches to truth. My primary concern in this article is the people who do science, specifically people with religious convictions who engage in scientific inquiry, and more particularly those who do so within the setting of a church-related college or university. In other words, I am interested in the questioner, not just the question.

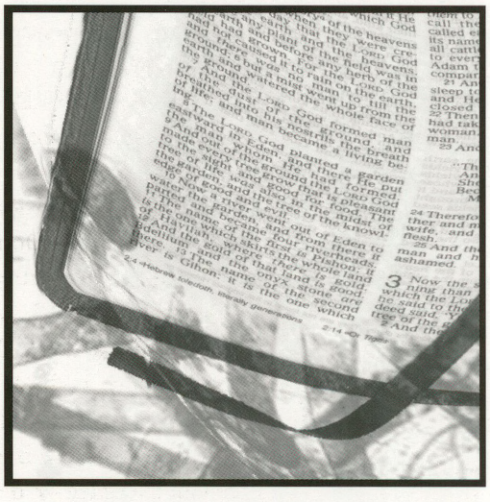
For, as "postmodern" thinkers insist, beliefs do not float around in some ethereal stratosphere of meaning, disembodied and unattached. They belong to flesh and blood human beings—to people, whose perspectives are always affected by particularizing features like body, gender, class, race, and nationality. So we can talk about beliefs all we want to, but we won't get to the heart of the matter unless we talk about those who hold these beliefs, why they hold them, and what impact holding them has on their lives.

A scientist who is a believer will encounter tension on three different levels, or three different areas, of experience. One is the tension between faith and reason, which is experienced to some degree by all believers who are intellectually responsible. A second is the tension between two intellectual activities, namely, science and theology. Theology applies reason to the contents of faith. Science applies rational inquiry to the natural world, the world accessible to empirical investigation. A third area of tension concerns the two communities to which the Adventist scientist belongs, viz., the community of faith and the community of scientific inquiry. These communities are characterized by different qualities, they serve different purposes, they contain quite different memberships. Can a person fulfill the obligations involved in both communities at the same time?

Let us begin by sounding a note of optimism and confidence. Too many Christians approach this issue of science and religion as a tremendous problem. They accept the perception that science and religion are locked in combat, with religion a decided underdog. Given its compelling effectiveness in explaining our world and transforming our environment, they believe, science clearly has the upper hand. The most religion can hope for is to keep the fight going and avoid getting knocked out.

The attitude is understandable, but it is not unavoidable, and we should not succumb to it. Our heritage as Christians, and as Adventists, gives us a wonderful perspective on reality. The mandate for it lies in biblical affirmations like these: "In the beginning God created the heavens and the earth."[1] "The heavens are telling the glory of God; and the firmament proclaims his handiwork."[2] "Ever since the creation of the world his eternal power and divine nature . . . have been understood and seen through the things he has made."[3] "Fear God and give him glory, for the hour of judgment has come; and worship him who made heaven and earth, the sea and the springs of water."[4]

Our understanding of God's creative power and love provides a basis for affirming the universe as something wonderful—as valuable, intelligible, and filled with beauty and mystery. We see the world as the manifestation of a God of infinite wisdom and love, who reaches out to us and speaks to us through the glories of the world around us and the depths of the world within us. This confidence should never degenerate into a presumption that offers easy answers to difficult questions or a self-congratulatory smugness that dismisses all opinions but our own. But a view of God that is faithful to the Bible and sensitive to the accumulated insights of the Christian community provides us a basis for exploring the universe, the planet and ourselves with wonder and gratitude.



Faith and Reason

As thinkers and believers, Adventist scientists must relate their trust in God to the activity of careful reflection and the quest for evidence to support all truth claims. There is a fundamental contrast between faith and reason. Faith is the most important category in personal religion, and it refers to several things. As described by the apostle Paul, it means trust in God to save us apart from any of our own accomplishments. The word is also used to refer to the Christian life in general, as a synonym for "Christian experience." And people also apply it to the beliefs characteristic of Christianity or to the Christian tradition as a whole. In a general, nonreligious sense, faith means trust, particularly in the absence of evidence or proof. To take someone's word for something rather than finding it out for yourself is to "take it on faith."

"Reason" has a similarly broad range of meaning. It can refer to our mental faculties generally, to discursive reasoning, and to the results of rational investigation. Reason is the process of finding reasons for things and drawing conclusions from evidence. In contrast to faith, reason involves having a demonstrable basis for what you believe, one you can show to other people.

Over the centuries, most Christians have taken the position that faith and reason are both gifts from God, and that both lead us ultimately to him. Our relation to God is based on faith, but we can also find evidence to support our confidence, so it makes sense for us to believe. Believing in God never makes perfect sense, however, so we never outgrow a need for trust. The relation of faith and reason is not a simple one, and many people have a tendency to emphasize one at the expense of the other.

My greatest challenges as a religion teacher typically come from two different sorts of students. Some students feel that their religious convictions are obviously true and need no examination. Others insist that religion is so obviously false that it does not deserve serious consideration. We should simply dismiss it and move on.

I had a couple of students long ago who epitomized these opposing attitudes. Dan was a tall, dark ministerial student, who hated every class he took from me, and the program unfortunately required him to take several. He disliked thinking seriously about religion, and his disdain for the process was obvious. He sat in the middle of the classroom with a look of studied boredom on his face. He never took notes, never asked a question, never spoke up except to complain. He felt that theological ideas were nothing but mind games played by misguided people. He wanted nothing more than to get out of school and get on with the real work of the church.

Dave was equally disenchanted with his courses from me, but for entirely different reasons. He was convinced that religion had nothing to recommend it to thinking people like himself, so he openly ridiculed anyone who believed the stuff. And he accused those who defended it, like me, of rationalizing a hopeless position because they were either unwilling to think or else afraid to let people know what they really believed.

In response to both the Dans and Daves in my classes I always present religion as something that both needs and deserves careful investigation. So, I urge believers to think, and I encourage thinkers to believe.

For most of Christian history, people assumed the importance of faith and questioned the value of reason. But about 200 years ago a momentous change in

Western thought took place, and the burden of proof shifted to the other side. As Tom Stoppard puts it, "There is presumably a calendar date—a *moment*—when the onus of proof passed from the atheist to the believer, when, quite suddenly, secretly, the noes had it."[5] That is true of most educated people today. They take reason for granted, and view faith as problematic. In response, some believers regard serious thinking as a threat to faith, and they look for ways to avoid it. But this is not an option for scientists, who are thinkers by inclination and training, so we need to look for another approach.

The truth is that reason is not inherently a threat to faith, and can be a tremendous help to it. Careful thinking can strengthen religious commitment, once faith is already present. And it can open the way for faith, helping to prepare people for religious commitment. Let's examine these contributions.

According to the Bible, careful thinking and growth in knowledge are important elements in the Christian life. The letter of 2 Peter, for example, exhorts its readers to "make every effort to supplement your faith with virtue, and virtue with knowledge, and knowledge with self-control. . . ."[6] Acts of the Apostles praises the Jews of Berea, "for they received the word with all eagerness, examining the scriptures daily. . . ."[7]

The Bible also criticizes Christians for a lack of intellectual growth. The letter of Hebrews bemoans its readers' failure to advance beyond a rudimentary grasp of God's word, and urges them to go on to maturity.[8] Similarly, Paul calls Christians in Corinth "babes in Christ," because they are still of the flesh and unready for solid food.[9]

The New Testament also tells us what role understanding should play in the Christian life. It leads to a life of fruitful activity. It contributes to the general upbuilding of the Christian community. And most important, it strengthens faith. Careful thinking increases comprehension, and increased comprehension deepens religious commitment. Colossians 2:2 links together the ideas of knowledge, understanding and conviction, with the hope that Christians will "come to the full wealth of conviction which understanding brings." (NEB)

Besides helping us understand what we believe, careful thinking can also help us respond to questions or doubts. The typical path of personal faith is not a smooth, uninterrupted growth in confidence. Sooner or later, we all meet with obstacles that test our trust in God. When this happens, reason can help us. Finding answers to difficult questions can greatly strengthen our confidence. In fact, many people believe that dispelling doubt is the most important contribution reason can make to religious experience. This seems to have been true of Ellen White. Her well-known statement on faith and evidence appears in a chapter in *Steps to Christ* entitled, "What to Do With Doubt."

> "Since faith is not a rational product, there will always be room for doubt. We are never so close to God that we could never drift away. The Bible's most outstanding examples of faith faced their greatest trials as mature believers. . . . Faith is never a permanent achievement, something we acquire once and for all. We must affirm it again and again as life goes on."

In addition to increasing commitment and overcoming doubt, reason also affects the way we look at our beliefs. When we examine our beliefs, their relative importance can increase or decrease. Beliefs may become more or less important to us than we previously thought. Rational scrutiny can also affect our confidence in certain beliefs. People sometimes realize that some long-held ideas are not as well founded as they had thought. And sometimes they find new evidence to support their beliefs.

This shows there is always an element of risk involved when we start to think seriously about faith. We can never guarantee the outcome. Careful thinking can increase our understanding and deepen our commitment. But it may also expose inadequate arguments, raise questions, and introduce doubt.

Refusing to examine our beliefs, however, contradicts the very nature of faith. Faith means having the confidence to stake your life on what you believe. People who refuse to ask or answer questions give the impression that they are not sure of what they believe.

Although reason can make an important contribution to faith, it would be a serious mistake to overestimate it. Logic alone can never take someone all the way from unbelief to trust in God. People virtually never come to believe through a straightforward process of rational investigation, and it is doubtful that arguments have ever converted anybody. Instead, the factors that lead to faith are largely nonrational in character.

Jesus compares the new birth to the wind. "The wind blows where it wills, and you hear the sound of it, but you do not know whence it comes or whither it goes; so it is with every one who is born of the Spirit."[10] We can chart the general course of faith development but its origin is always a mystery.

The very nature of faith also limits the role of reason. Faith is a free decision. Like love, it can't be forced. If trust in God were the only conclusion reason allowed, it would eliminate freedom from faith. And if reason could produce faith, then faith would be a human achievement, a form of intellectual works righteousness, and not a response to God's grace. Furthermore, faith involves more confidence than reason can provide. Faith means trusting God without reservation. But rational inquiry can only achieve a high degree of probability, so it cannot produce the trusting certainty of faith. This is why faith always "goes beyond" the available evidence. It affirms and trusts in more than reason can demonstrate.

Since faith is not a rational product, there will always be room for doubt. We are never so close to God that we could never drift away. The Bible's most outstanding examples of faith faced their greatest trials as mature believers. Job and Abraham had their faith tested after years of walking with God. As their experience shows, faith is never a permanent achievement, something we acquire once and for all. We must affirm it again and again as life goes on.

All this prevents us from expecting either too little or too much from rational inquiry. Scientist-believers should view the search for truth as something fully compatible with their religious convictions. The desire to know and the capacity to discover are gifts from God. He intends us to use them. Scientist-believers also need to appreciate the role that reason plays in faith. By showing that faith is intellectually responsible, reason can prepare the way for faith. And once faith is present, reason can make it stronger. So, it is a grave mistake to disregard what reason says to religion. It is equally mistaken, however, to overemphasize what reason can do. Believers have a responsibility to think. But thinking alone will never be all there is to faith.

Science and Theology

Bill, Bob and Sam all teach in the biology department of a fictitious Adventist university. They were close friends in college but over the years their thinking has led them in different directions. Lifelong Seventh-day Adventists, all three grew up listening to Bible stories, and learning about nature from family camping trips, Pathfinder club and summer camps, and science teachers who used animal stories to illustrate religious lessons. It all turned them on to the world of living things. In fact, one reason each of them went into biology was the conviction that God speaks to us through nature.

They still share that conviction, but graduate study and their own research activities raise questions about the things they were taught as children. The earth seems a lot older than six thousand years. The geological column points to a long succession of life forms. And the notion of evolution gives a plausible explanation for the way different species have adapted to their environment. In addition, predation is endemic in the scheme of things from the cellular level on up, so it is difficult to attribute the origin of death to a single historical event. So, they have all faced questions about the relation between prevailing scientific views and what they read in the Bible.

Our three fictional friends respond to this challenge in different ways. For Bill, everything depends on the concept that the Bible is God's word. Behind the various biblical writings, he believes, there is one divine author, who guided their composition and compilation to insure that the Bible contains just what he wants to say the way he wants to say it. Since God does not inspire error, the Bible is fully reliable in all its contents, and accurate in everything it touches on—from our relation

to God, to the origins of life on earth, to the history of the ancient Near East. And since the Bible is the basis of all true knowledge, it guides us when we look at the natural world. If what we see supports what we find in the Bible, we know the evidence is reliable. If it doesn't, then we know something is wrong with our interpretation. So, we rely on the Bible to help us interpret nature, not the other way around. Our task is not to subject God's word to human reason, but to submit human reason to the authority of God's word.

Bob finds it difficult to reconcile some of the Bible's claims with the results of scientific investigation. Like Bill, he believes that God inspired the Bible, but he's not sure that makes the Bible an infallible authority on every area of human inquiry. The Bible was obviously written before the development of modern science and many passages seem to reflect a prescientific view of the world. Furthermore, Bob doesn't know what it means for a scientist to "yield" to biblical authority, or to any authority, for that matter. As a scientist, Bob looks for explanations that best account for the data he collects. The phenomena under investigation determine the conclusions of his research. To set up an external standard that his results must meet, in other words, to have an outside source dictate what a scientific investigation is supposed to find, Bob feels, would interfere with the process. It wouldn't be science. When his study of the natural world leads to one conclusion and his study of the Bible leads to another, he takes both of them seriously. He continues to look for ways to harmonize the two, but he believes that we'll have to live with some unanswered questions until the Lord comes.

Sam takes a different tack. He sees no conflict between science and the Bible because the two belong to wholly different realms of experience. The Bible deals with spiritual matters. It concerns our relation to God. Its purpose is to make us wise unto salvation, not to inform us about the natural world. It is obvious that the Bible is not a textbook in mathematics or physics. It would be equally mistaken, he believes, to view it as a textbook in biology, or in astronomy or geology, for that matter. Sam reads the Bible faithfully for spiritual guidance. He participates enthusiastically in the life of the church. But he keeps the scientific and religious parts of his life separate. The great nineteenth century physicist Michael Faraday was a committed Christian believer. People said that when he went into his laboratory he forgot his religion and when he came out again he forgot his science.[11] Sam doesn't like to think that he ignores either science or religion. He believes that the world is God's creation. So, his religious convictions support the scientific task in a general way. But he doesn't believe that the idea of creation makes certain scientific theories more credible than others.

How then should Adventist scientists relate their scientific conclusions to their religious convictions? If their religious community teaches one thing and their scientific study teaches something else, what happens? What if God's two books seem to tell different stories? What do you do then?

I suppose the first thing to do is ask, so what? If we are strong believers, why should we care if prevailing scientific theories diverge from our religious doctrines? The reason this discrepancy creates an internal conflict for many of us is the tremendous influence that science exerts in our thinking. And the reason science is so influential is the fact that it is so effective. As Ian Barbour states at the beginning of his Gifford Lectures, "The first major challenge to religion in an age of science is the success of the methods of science."[12]

Let's face it: science is the most reliable means we have of acquiring knowledge. It provides us enormous amounts of information. Moreover, the process of scientific inquiry is self-correcting and cumulative. Science perfectly exemplifies Bernard Lonergan's definition of a method. It is "a normative pattern of recurrent and related operations yielding cumulative and progressive results."[13] In other words, science keeps getting better. It not only keeps discovering more and more, it keeps finding better ways to do it. Consequently, science is the one area of human experience that exhibits demonstrable progress. There is no evidence that human beings are improving in moral judgment or aesthetic sensitivity. But there is no doubt that we know a lot more than we did before.

It is no wonder that the development of science, as John Herman Randall notes, was more important than any other factor in shaping the modern mind.[14] Like it or not, our view of the world is largely framed by science. So, behind the apparent conflict between scientific conclusions and religious convictions lies our immense confidence in the strategy of science and the view of reality it seems to support.

According to the conventional view, science is an autonomous rational enterprise which follows its own internal logic in testing hypotheses against reliable observations. The scientist accumulates data, formulates a theory to account for it, and then tests the theory against further data. So, there is an inductive move from data to theory and a hypothetical-deductive move from theory to data. The data either confirms or disproves the theory. And the scientist moves on to make further

observations, formulate and test additional theories. Over time a reliable body of truths accumulates.[15]

It is customary for people to look at religion with this general view of science in mind. And religion naturally suffers by comparison. "In this popular stereotype," to quote Ian Barbour, "the scientist is seen as open-minded, the theologian as closed-minded. The scientist's theories are tentative hypotheses that are continually criticized and revised, while religious beliefs are unchanging dogmas that the faithful accept without question." Accordingly, "science alone is objective, open-minded, universal, cumulative, and progressive." In contrast, religion is "subjective, closed-minded, parochial, uncritical, and resistant to change."[16] So the very nature of religious conviction seems to separate it from science. If scientific inquiry is the paragon of intellectual achievement, then religion is intellectually irresponsible. If you are truly religious, then you can't think scientifically.

People respond to this challenge in several different ways. Some grant that religion is purely subjective and proceed to make a virtue of it. According to nonrealists, there is no conflict between science and religion, and there never could be, because they pertain to completely different things. Science tells us about reality, religion expresses our reaction to reality. For Don Cupitt of Cambridge University, religious beliefs can be entirely a matter of personal choice. We select them not because they are true, but because they are helpful. We follow a religious tradition, not because it describes reality, but because it helps us cope with reality.[17] I once heard him say that he prays everyday, even though he does not believe that there is a God. Cupitt's position is extreme, to say the least, but there are others who follow a similar strategy. A much less radical example is George Lindbeck of Yale Divinity School. He interprets Christian doctrines as rules of discourse, which guide individual and communal life. They express a self-contained cultural system and do not describe the objective universe.[18]

To formulate the issue precisely, we should speak of science and theology, rather than science and religion. Theology is to religion what science is to sensory experience. It carefully examines the beliefs of a religious community. It identifies these beliefs, explores their meaning, assesses their truth, and sometimes responds to criticisms about them. Like science, theology examines data, formulates theories, and tests its theories against further data. Like scientific theories, theological ideas, or doctrines, must meet the basic criteria of adequacy to the data, coherence, comprehensiveness and fertility.

In spite of their general structural similarity, theology differs from science in significant ways, too. The most obvious is the sort of data that it deals with. Christian theology by definition takes the Bible as its basic source. It draws its theories or doctrines from the Bible and tests them by further examining the Bible.[19] The notion of divine revelation distinguishes the Bible from any of the data to which science appeals. Scientific data are in principle accessible to any inquirer and further discovery may significantly alter the data we rely on. But the contents of the Bible are perceptible only to those who have faith, and Christians believe that nothing will ever supersede the Bible. So the Bible enjoys a position of authority for theology unlike anything in the realm of scientific inquiry.[20]

> "The doctrine of creation provides a strong foundation for serious scientific endeavor. And the doctrine of the fall prevents us from taking the results too seriously. I believe this gives us a basis for the sort of qualified optimism that seems to characterize scientific endeavor at its best wherever it takes place."

This helps to explain why scientific change is less traumatic than theological change. We rather expect scientists to change their minds over time, but we are not at all sure that theologians should do so. As Iain Pears asks in his recent novel, *An Instance of the Fingerpost*, "How is that when a man of God shifts his opinion it proves the weakness of his views, and when a man of science does so it demonstrates the value of his method?"[21]

Religious experience also makes an important contribution to theology, and this, too, distinguishes it from science. Scientific data are in principle public, that is, accessible to any observer with sufficient patience and skill. But religious experiences are notoriously private. Sometimes they involve dramatic, sensational events, like

the fire that descended on Mount Carmel. But for the most part they are internal, known only to the person who has them.

So, what are we to do when scientific evidence points in one direction and our religious convictions run in another? Is there any way to resolve this tension? I don't have a simple answer to this question, but there are several things that hint at a resolution, without promising that we can actually reach one.

On the side of religion there are doctrinal considerations that may be helpful. Our perspective on humanity prevents us from being either overly optimistic or overly pessimistic about our ability to understand. On the one hand, the world is the creation of an intelligent Being, who placed his image on humans and gave us sovereignty over what he had made. Consequently, we should have confidence in both the possibility and the value of exploring the universe. Intellectual inquiry is good, and it leads to truth. On the other hand, the results of the fall are significant and pervasive. Sin affects both our powers of inquiry and the world we investigate. And this requires us to qualify our claims to knowledge.

The doctrine of creation provides a strong foundation for serious scientific endeavor. And the doctrine of the fall prevents us from taking the results too seriously. I believe this gives us a basis for the sort of qualified optimism that seems to characterize scientific endeavor at its best wherever it takes place. We follow the evidence where it leads, we develop the conclusions it calls for, but we recognize the limitations of all human inquiry, so we keep the issues on the table for further discussion.

If all this discourages people from trying to integrate or coordinate their science and their theology, they should take heart from the fact that recent developments point to a more positive relation between the two. The disciplines are not as dissimilar as many people think, and there are indications that each has something to contribute to the other.

First of all, science is not as "scientific" as people used to think. From the work of Thomas Kuhn and others, it is clear that the course science actually follows does not fit the conventional view of science we described earlier. The picture of dispassionate investigators accumulating data, generalizing, and objectively testing their theories is a caricature. It doesn't fit the facts. The truth is that all data are theory laden. Without some sort of theory, we wouldn't know what to count as data and investigation could never start. Then, too, theories are not mere generalizations from the data. They require imaginative insights which data alone could never produce. Furthermore, scientists operate within the framework of large-scale, widely shared assumptions, or "paradigms." In other words, they take a lot of important ideas for granted. And when scientists exchange one paradigm for another, their reasons for doing so are never entirely "reasonable." Data alone don't require it. Finally, the whole enterprise of science rests on the fundamental conviction that the natural world is orderly and trustworthy. "Without faith that nature is subject to law," wrote Norbert Wiener, the founder of cybernetics, "there can be no science. No amount of demonstration can ever prove that nature is subject to law."[22]

The fact that science rests on unprovable assumptions, that it relies on paradigms and requires an imaginative interaction between theory and data, gives it a strong similarity to theology.

Theologians have also said some things during the past few years that may help us to coordinate, if not integrate, religious and scientific beliefs more effectively. The ones I have in mind reject the idea that we can construct a system of thought that ties our beliefs together in a tight logical package and situate them firmly on a foundation of self-evident truths. This sort of rational system is unattainable anywhere, they argue. It doesn't even work for science—as William Placher notes, the case for science's distinctive rationality has disappeared[23]—and it won't work for theology, either. This doesn't mean we have to give up the quest for rationality, but we have to find a different way of construing it. And when we do, it applies to both religious and scientific beliefs.

This is the general position of Nancey Murphy of Fuller Theological Seminary. In her book *Theology in the Age of Scientific Reasoning*, Murphy argues that theology can meet the standards of scientific inquiry, when they are properly formulated.[24] For Imre Lakatos, science is a "research program" comprising a set of theories and a body of data. Central to the program is a "hard core" theory. Surrounding it are auxiliary hypotheses that connect it to the data and change as the data require. Murphy maintains that this is a good way to think of theology. Our religious beliefs form a cluster, with some beliefs more central than others, and we modify them as new evidence requires. On this view, there is an openness, a flexibility to theology, which allows for both continuity and change in our beliefs over time, and opens us to relevant information wherever it comes from. According to Murphy, this approach not only gives theology a scientific form, it envisions a way

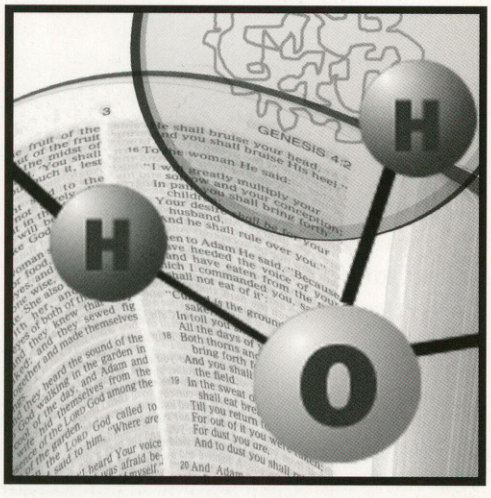
for theology and science to communicate and contribute to each other.

One of the most encouraging developments in this general area is the new openness of scientific theories to the presence of God in the universe. In its cover story of July 10, 1998, *Newsweek* notes the growing visibility of religious conviction among scientists today and reviews some of the reasons they give for believing in God. They include the remarkable ability of the human mind to understand the workings of the universe—"The world follows rules that human minds can figure out"—and various signs that the cosmos is "custom-made for life and consciousness." There are also scientists who believe that big-bang cosmology, evolution, chaos theory, and quantum mechanics allow for divine participation in the natural world. The article concludes with this observation: "Once, science and religion were viewed as two fundamentally different, even antagonistic, ways of pursuing the quest to understand the world, and science stood accused of smothering faith and killing God. Now, it may strengthen belief. And although it cannot prove God's existence science might whisper to believers where to seek the divine."[25]

In a related development, Darwin's theory of evolution has come under increasing suspicion over the years. And many people now question its adequacy as a scientific explanation of life's history on this planet. Tom Bethell, Phil Johnson, and Michael Behe have made important contributions to this discussion. So, there seems to be less rigidity to some prevalent scientific theories than there used to be, and greater openness on the part of scientists to religion.

While we welcome these developments as ways to ease the tension between science and theology, or to ease the tension within believers who are scientists, an important caveat is in order. It is essential for us to recognize just what this openness of science to theology and theology to science does and does not do. Science can contribute to natural theology, the search for public evidence to support the reality of God. It can also contribute to a theology of nature, an interpretation of the natural world as the object of God's creating and sustaining love. Religion can inform the overall perspective of the scientist and suggest questions for scientific investigation. But this mutual openness does not provide a basis for something like "religious science," that is to say, religiously authorized scientific statements, or scientific theories that have only religious authority to support them. If religion tells science what to say—more accurately, if religious authorities tell scientists what to say—both science and religion are the poorer. For all the value of interrelating science and theology, we need to respect their integrity as discrete disciplines and not allow one to dictate the contents of the other. Scientific theories require the support of empirical data. Theological statements require the support of religious data. Coordinating them is helpful; conflating them is not.

There is another significant difference between theology and science that anyone who does theology has discovered. This is the role that religious beliefs play in the life of the believer and the community of faith. Influential ideas always die hard. People are reluctant to part with concepts and perspectives that have served them well. This is true in science, but it is doubly true in religion. A religious doctrine is analogous to a scientific theory only to a point. It purports to make sense of evidence and remain open to revision and reformulation. But in fact, it does much more. Theological doctrines deal with the deepest convictions and highest values that people hold. Their tentacles involve the strongest feelings we have. Moreover, religious beliefs are a unifying factor in people's lives. Common convictions are the binding force that holds religious communities together. For this reason, religious communities are enormously resistant to doctrinal changes. And anyone dealing with issues of this nature must be sensitive to this fact.[26]



The Community of Scientists and the Community of Faith

Tom and Ted were classmates thirty years ago at another imaginary Adventist college. Tom went to graduate school and returned to their alma mater to teach chemistry. He's tried hard to do all the

things expected of small college teachers. He has received several modest research grants, and he is known as an effective classroom communicator. His students generally do well on the Medical College Admission Test, and several of them have gone to graduate work and careers in chemistry. He makes it a point to keep in touch.

Ted went into the ministry and worked his way up the administrative ladder to become president of a constituent conference. Ted's first love is soul winning. He longs to see the message go to all the world and the work finished. So he is deeply committed to evangelism. He urges all his pastors to hold evangelistic series, and he wants to do more outreach with radio and television. As a member of the college board, Ted knows how much money it takes to run a college, and, quite frankly, he wonders if the payoff is worth it. He asks himself how many people would join the church if they put the college subsidy into evangelism. Ted also wonders if our colleges are doing their job. He is disturbed by reports that students sometimes have their faith shaken by things their teachers say. He wants assurances that faculty members support the church's fundamental beliefs.

What should someone like Tom say to someone like Ted? How do we justify our involvement in education? And what is the role of the scientist in an Adventist institution?

It is obvious that Adventists have made a tremendous investment in education. In fact, it is one of the distinctive things about our denomination. We have the largest unified private school system in the world, in spite of our modest size. In North America alone, where Adventists number less than a million, we support a dozen colleges and universities. With higher education growing more expensive every year, it is no wonder that people have begun to question the value of our investment. If the central work of the church is mission, it is natural to ask how scholarship fits into the picture. To some, education distracts us from the church's work. So, what is the role of education in Adventism?

There are certain religious communities that subsume their schools under their evangelistic endeavors. My wife and I conducted a workshop at a Bible college in Oakland, California, a couple of years ago. The campus surrounded a large church and was part of an extensive school program that went from kindergarten all the way up. The whole program was supported by a large congregation that grew up several decades back as the result of an evangelistic effort in that city. The evangelist is the church pastor; her two daughters serve as president and dean of the college. At a place like this, evangelism is primary; education is secondary.

For Adventists, however, the situation is quite different. For important reasons, education stands, not at the edge, but at the center of our mission and our identity. One is our wholistic concept of salvation. According to Ellen White, the work of education and the work of redemption are one.[27] Because a human being is a multi-dimensional unity, a physical, mental and spiritual reality, religion is not just a spiritual matter. It affects the entire person. It enhances all the powers of human life. It not only heals the soul, it elevates the mind. Our commitment to education reflects the conviction that salvation affects the whole person.

"For important reasons, education stands, not at the edge, but at the center of our mission and our identity. . . . Our commitment to education reflects the conviction that salvation affects the whole person."

It also reflects our understanding that salvation is a lifelong experience. For Adventists, justification and sanctification are complementary aspects of God's saving work in human life. He not only forgives our sins and restores us to our place in his family, he imparts his Spirit to us in order to transform our lives and make us partakers of the divine nature. With other Christians, we emphasize the importance of helping others come to Christ and join the church, but we are also concerned with everything that happens afterwards. We see salvation as a lifelong experience. For Adventists, church growth is more than just increasing membership, it is spiritual development as long as time lasts. Nurture is essential to the meaning of salvation.

Another factor that elevates education is our doctrine of creation. If this is our Father's world, then it is worth exploring and understanding. It deserves all the attention we can give it. And if we are creatures whose origin and destiny are linked to this planet, then we need to view ourselves within the framework of this larger reality.

For a number of reasons, then, education is central to Adventism. The academy is not irrelevant to the church. It is not incidental to the church. It is part

and parcel of what the church is all about. Adventist theology thus provides an important mandate for the work of the scientist-believer.

It is not enough, however, to applaud the work of academics as important to the general mission of the church. We need to say something about their role within the Christian community. What are the church's responsibilities to its scientists? What are their responsibilities to the church?

On a general level, the church owes its scientists what it owes all its members—an inclusive, supportive community. And this requires a commitment to the full scope of the community's life. Beliefs are important to the life of any religious community. But belonging to a community involves more than doctrinal assent. It involves participating in the life of the community. The church is not just a believing community, but a caring and worshiping community as well, so open communication is vital to its life. Consequently, all of us in the church must strive to develop an atmosphere of trust where people can ask serious questions and explore difficult issues without fear that they will generate suspicion or lead to repercussions.

On a more specific level, the church also needs to affirm and respect the value of the scientific enterprise. Since the integrity of scientific inquiry requires a degree of autonomy, the church must allow its scientists the freedom they need to pursue their work.

While we're thinking about what the church owes its scientists, we should also consider what our scientists owe each other. Scientists should offer each the same trust that they want from the church as a whole. Scientist-believers need to cultivate a culture of conversation. They need to communicate with each other frankly, honestly, charitably. This can only happen where there is trust on all sides. If we are afraid that sharing our concerns and our questions will arouse suspicion and limit our influence, then real conversation will never take place.

The church not only owes its scientists something, scientists owe the church a great deal, too. In particular, they have a responsibility to help prepare our young people for life in the larger world. This involves training students for the rigorous work required of them in graduate school and professional programs. It means preparing them for the questions and challenges that believing Christians will face in the larger academic world. And, most important of all, it includes mentoring—personally demonstrating what it means to be both scientist and believer.

Scientist-believers can also help the church fulfill its mission to extend the gospel into all areas of human endeavor and explore the implications of the gospel for all of life. In recent years a number of conservative Christian thinkers have been examining the relationship between Christianity and scholarship. They issue ringing appeals to Christians in the academy to say more about the impact of their faith on their scholarship. In *The Scandal of the Evangelical Mind*, Mark Noll bemoans how little evangelical Christians have contributed to serious scholarship. Evangelicalism is a large and influential movement on the religious scene, but what great ideas has it communicated to the larger world? What scholarly impact has it had in the natural sciences, in the social sciences, in the humanities, in the fine arts? Not enough, he asserts, not nearly enough in comparison to its potential.[28]

George Marsden issues a similar challenge. In *The Outrageous Idea of Christian Scholarship* he argues that a creationist, incarnational view of reality should reverberate throughout the academy. Naturally, it will affect different disciplines in different ways, but as he says, "there would be huge implications when [believing] scientists relate their subjects to the larger issues

of life." In particular, they will oppose the view that materialism "provides the best account of reality."[28]

No one offers a more urgent appeal along these lines than Alvin Plantinga, a distinguished philosopher of religion. In a recent address, he argues that scholarship and science are anything but neutral. To the contrary, he sees a tremendous struggle between Christianity and two rival perspectives—perennial naturalism, the view that human beings are simply parts of nature, and creative antirealism, the view that all ideas are nothing more than mental constructs and projections. To counter the pervasive influence of these movements, Plantinga calls on Christian scholars to extend their religious convictions into the scholarly arena. Since Christians have the means to make sense of the whole range of human experience, including things such as love, knowledge, aggression, beauty, humor, and more sensitivity, we must not abandon the field to purely naturalistic, reductionistic perspectives. "As Christians we need and want answers to the sorts of questions that arise in the theoretical and interpretative disciplines," he states. And "what we know as Christians is crucially relevant to...a proper understanding; therefore...[we] should pursue these disciplines from a specifically Christian perspective."[30]

Let us conclude on the same confident note with which we began. The church, the academy, and the world need the contributions of Christian scientists.

Notes and References

1. Gen. 1:1 (REB).
2. Ps. 19:1 (NRSV).
3. Rom. 1:20 (NRSV).
4. Rev. 14:7 (NRSV).
5. Tom Stoppard, *Jumpers* (New York: Grove Press, 1972), 25.
6. 2 Pet. 1:5-7 (RSV).
7. Acts 17:11 (RSV).
8. Heb. 5:11-13; 6:1.
9. 1 Cor. 3:1-3 (RSV).
10. John 3:8 (KJV).
11. John Polkinghorne, *One World: The Interaction of Science and Theology* (Princeton, NJ: Princeton University Press, 1986), 97.
12. Ian Barbour, *Religion in an Age of Science: The Gifford Lectures*, 2 vols. (San Francisco: Harper, 1990, 1993), 1:3.
13. Bernard Lonergan, *Method in Theology* (New York: Herder & Herder, 1972), 4.
14. John Herman Randall, Jr., *The Making of the Modern Mind: A Survey of the Intellectual Background of the Present Age* (New York: Columbia University Press, 1977), 164.
15. Barbour, *Religion*, 31-32. We could expand every element of this account. For example, scientists evaluate their theories in light of four criteria. The most important, of course, is agreement with the data. The others are coherence with other theories, explanatory comprehensiveness—the best theories explain a lot of material—and fertility in providing a framework for further investigation.
16. Barbour, *Religion*, 58, 5.
17. Don Cuppitt, *The Sea of Faith* (Cambridge, Eng. and New York: Cambridge University Press, 1988).
18. Cited in Barbour, *Religion*,14
19. Other factors, too, inevitably play a role in this theological reflection—notably tradition, experience, and reason—but theologians differ as to whether we should construe them as "sources" alongside the Bible, or aids to help us understand the Bible.
20. Another feature of the Bible that distinguishes it from scientific data—at least a good deal of scientific data—is its historical character. The events of which the Bible speaks, like all historical events, are unrepeatable. We cannot reproduce the data under different conditions. This is not unlike the data which some sciences deal with, such as cosmology and paleontology, but it distinguishes theology from a good deal of scientific endeavor. Theologians must develop their theories on the basis of data that accumulated a long time ago.
21. Iain Pears, *An Instance at the Fingerpost* (New York: Riverhead Books, 1988), 531.
22. Quoted in David N. Livingstone, "Farewell to Arms: Reflections on the Encounter between Science and Faith," in *Christian Faith and Practice in the Modern World: Theology from an Evangelical Point of Views*, eds., Mark A. Noll and David F. Wells (Grand Rapids, MI: Eerdmans, 1988), 260.
23. William C. Placher, *Unapologetic Theology: A Christian Voice in a Pluralistic Conversation* (Louisville, KY: Westminister/John Knox, 1989).
24. Nancey Murphy, *Theology in the Age of Scientific Reasoning* (Ithaca: Cornell University Press, 1990).
25. *Newsweek*, July 10, 1998, 51. One of those featured in the article is John Polkinghorne, a physicist who entered the Anglican clergy. As one of his book titles indicates, *One World*, (see no. 10 above) Polkinghorne affirms the fundamental harmony of science and theology. He believes that they have the same ultimate objective—seeking to understand reality—and they are capable of mutual and fruitful interaction.
26. Galileo wasn't sensitive, according to a careful reading of his confrontation with church authorities, and instead of changing minds quickly and radically as he intended, he hardened them against his views. There are lessons to be learned from all sides of that experience. See Jerome J. Langford, *Galileo Science and the Church* (Saint Augustine's Press, 1998).
27. E. G. White, *Education* (Mountain View, CA: Pacific Press, 1903), 30.
28. Mark A. Noll, *The Scandal of the Evangelical Mind* (Grand Rapids, MI: Eerdmans, 1995).
29. George M. Marsden, *The Outrageous Idea of Christian Scholarship* (New York: Oxford University Press, 1997), 92.
30. Plantinga's views on scholarship are spelled out in several articles at the following website: hisdefense.org/articles.htm. Or visit www.ucsb.edu/fscf/library/plantinga/OCS.html.

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Excerpts from

APOSTOLIC LETTER
DIES DOMINI
OF THE HOLY FATHER JOHN PAUL II
TO THE BISHOPS, CLERGY AND FAITHFUL OF THE CATHOLIC CHURCH
ON KEEPING THE LORD'S DAY HOLY

My esteemed Brothers in the Episcopate and the Priesthood, Dear Brothers and Sisters!

1. The Lord's Day—as Sunday was called from Apostolic times—has always been accorded special attention in the history of the Church because of its close connection with the very core of the Christian mystery. In fact, in the weekly reckoning of time Sunday recalls the day of Christ's Resurrection. It is Easter which returns week by week, celebrating Christ's victory over sin and death, the fulfillment in him of the first creation and the dawn of the "the new creation" (cf. 2 Cor. 5:17). It is the day which recalls in grateful adoration the world's first day and looks forward in active hope to "the last day", when Christ will come in glory (cf. Acts 1:11; 1 Thess. 4:13-17) and all things will be made new (cf. Rev. 21:5).

Rightly, then, the Psalmist's cry is applied to Sunday: "This is the day which the Lord has made: let us rejoice and be glad in it" (Ps. 118:24). This invitation to joy, which the Easter liturgy makes its own, reflects the astonishment which came over the women who, having seen the crucifixion of Christ, found the tomb empty when they went there "very early on the first day after the Sabbath" (Mark 16:2). It is an invitation to relive in some way the experience of the two disciples of Emmaus, who felt their hearts "burn within them" as the Risen One walked with them on the road, explaining the Scriptures and revealing himself in "the breaking of the bread" (cf. Luke 24:32, 35). And it echoes the joy—at first uncertain and then overwhelming—which the Apostles experienced on the evening of that same day, when they were visited by the Risen Jesus and received the gift of his peace and of his Spirit (cf. John 20:19-23). . . .

7. . . . Sunday is a day which is at the very heart of the Christian life. From the beginning of my Pontificate, I have not ceased to repeat: "Do not be afraid! Open, open wide the doors to Christ!" In the same way, today I would strongly urge everyone to rediscover Sunday: Do not be afraid to give your time to Christ! Yes, let us open our time to Christ, that he may cast light upon it and give it direction. He is the One who knows the secret of time and the secret of eternity, and he gives us "his day" as an ever new gift of his love. The rediscovery of this day is a grace which we must implore, not only so that we may live the demands of faith to the full, but also so that we may respond concretely to the deepest human yearnings. Time given to Christ is never time lost, but is rather time gained, so that our relationships and indeed our whole life may become more profoundly human.

CHAPTER I
DIES DOMINI

The Celebration of the Creator's Work
"Through him all things were made" (John 1:3) . . .
"Shabbat": the Creator's joyful rest

11. If the first page of the Book of Genesis presents God's "work" as an example for man, the same is true of God's "rest": "On the seventh day God finished his work which he had done" (Gen. 2:2). Here too we find an anthropomorphism charged with a wealth of meaning. It would be banal to interpret God's "rest" as a kind of divine "inactivity." By its nature, the creative act which founds the world is unceasing and God is always at work, as Jesus himself declares in speaking of the Sabbath precept: "My Father is working still, and I am working" (John 5:17). The divine rest of the seventh day does not allude to an inactive God, but emphasizes the

The Road Home:
Stories of the Spiritual Journey

By Beverly Beem

Books Discussed

Joseph Cardinal Bernardin, *The Gift of Peace* (Chicago: Loyola, 1997)
Roberta Bondi, *Memories of God: Theological Reflections on a Life* (Nashville: Abingdon, 1995)
Charles Colson, *Born Again* (Old Tappan, NJ: Revell, 1977)
Madeleine L'Engle, *Bright Evening Star: Mystery of the Incarnation* (Wheaton: Harold Shaw, 1997)
Larry King, *Powerful Prayers* (Los Angeles: Renaissance Books, 1998)
C.S. Lewis, *Surprised by Joy* (New York: Harcourt, Brace & World, 1955)
Martin Marty, *A Cry of Absence: Reflections for the Winter of the Heart* (San Francisco: Harper and Row, 1983)
Thomas Merton, *The Seven Storey Mountain* (Garden City, NY: Image, 1948); *The Way of a Pilgrim*, (Garden City, NY: Image, 1978)
Kathleen Norris, *The Cloister Walk* (New York: Riverhead Books, 1996); *Dakota: A Spiritual Geography* (Boston: Houghton Mifflin, 1993)
Henri Nouwen, *Adam: God's Beloved* (Maryknoll, NY: Orbis, 1997)
Karl Rahner, *Prayers for a Lifetime* (New York: Crossroad, 1996)

Getting students to appreciate Jonathan Edwards, the Puritan preacher of colonial New England, is one of my goals in my survey of literature class. After reading *Sinners in the Hands of an Angry God* it is a bit of a challenge. I try to help them see his picture of God holding the sinner like a spider on a slender thread over the flames of hell as an image of God's grace. It's not an easy sale.

I push them toward his *Personal Narrative.* Here he tells his own story. They see the hell-fire preacher in a new light, struggling with the idea of God's sovereignty to come to that "inward, sweet delight in God" that becomes the foundation of his life. "If you haven't already done so," I tell them, "you will probably soon be asked to write your own spiritual autobiography." It is a frequent assignment: write the story of your relationship with God, the story of your spiritual journey. It is sometimes most daunting to those students who don't think they have one, not because they are not conscientious disciples of Christ, but because they always have been. They have no exciting conversion stories to tell, like the ones sometimes featured in chapel or vespers, no dramatic before and after pictures to show. But they, too, have a spiritual journey.

The story of a soul's journey to God is a genre all its own. More and more, people are telling their stories from the inside out. Unlike the memoir, the value of the story is not in the significance of the events but in the integrity of the telling. Touching the core of human nature and exploring the working of the Spirit in ordinary lives, these accounts are theology in first-person narrative form. They may or may not be exciting. That is not the point. These are not the saints' stories, providing awe-inspiring role

models. Though God may lead some into high adventure, most of us live out our callings in the mundane dress of ordinary lives. These stories are our stories, told with rigorous honesty and with the humble awareness that God is with us.

A familiar form of journey narrative is the conversion story, sometimes accused of lingering too much over the debauchery of the past life before celebrating the conversion to a new life. Actually, I can think of few examples of that pattern. It may be only a stereotype, or it may have a short shelf life. Conversion is clearly a life-changing experience and one well worth examining, especially if it is the entry into a thoughtful and reflective walk with God. One well-known conversion story is C. S. Lewis's *Surprised by Joy* (New York: Harcourt, Brace & World, 1955) with its memorable picture of that night in 1929 when "I gave in, and admitted that God was God, and knelt and prayed: perhaps, that night, the most dejected and reluctant convert in all England."

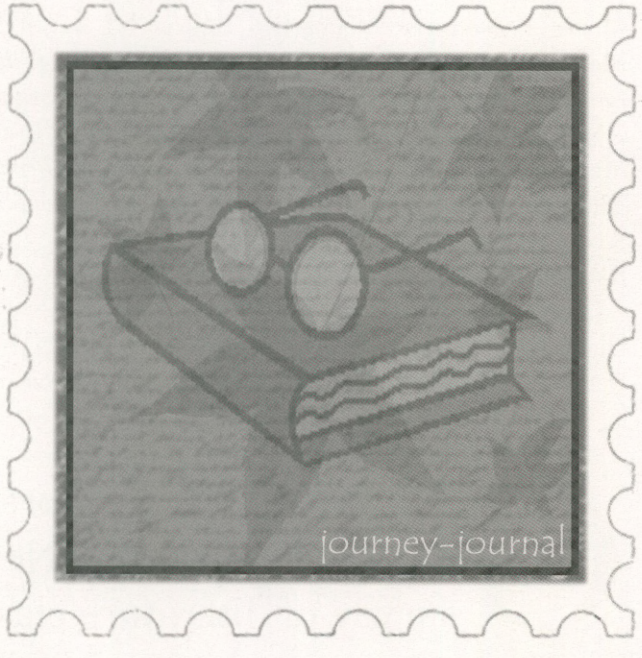
Another picture of a kneeling convert comes in Charles Colson's *Born Again* (Old Tappan, NJ: Revell, 1977). If Lewis takes us into the intellectual struggles of an Oxford don, Colson takes us into the political struggles of Nixon's "hatchet man." Known for his ruthlessness, Colson's conversion raises skepticism in the Christian world as well as the political world. Mike Wallace on *60 Minutes* asks him what he has done to make amends for his attacks on others. "Well, I confess you leave me somewhat bewildered, then, as to the meaning of your faith," says Wallace. The challenge is a wake-up call for Colson. His conversion is only a first step. He works out its meaning in the specifics of the Watergate hearings, his guilty plea, his prison term, and his later prison ministry. Conversion, for Colson as it was for Lewis, is the beginning of the journey from intellectual assent to discipleship.

No beginner in the Christian journey, Karl Rahner tells the story of a long life in prayer in *Prayers for a Lifetime* (New York: Crossroad, 1996). The German theologian exemplifies the interconnection of theology and spirituality. He seems to work out his theology in dialog with God.

"Thanks to Your mercy, O Infinite God, I know something about You not only through concepts and words, but through experience. I have met You in joy and suffering. For You are the first and last experience of my life. Yes, really You Yourself, not just a concept of You."

In these prayers the theologian takes his theology into the daily routine of life and tests it.

"If there is any path at all on which I can approach You, it must lead through the very middle of my ordinary daily life. If I should try to flee to You by any other way, I'd actually be leaving myself behind, and that, aside from being quite impossible, would accomplish nothing at all."



Daily life is not something to escape but a means by which we live out God's will. If God is working through us, it is in the activities of our ordinary day. If God is refining us, it is not in great tasks but in the ordinary challenges and irritations of our own life. The challenges of living the spiritual life are challenges to mind and spirit. If our life is tedious and dull, the fault may be in us. "My days don't make me dull—it's the other way around." The great enemy is mediocrity, even the "frightening mediocrity of my 'good conscience.'" If God is working in our lives, the result cannot be mediocrity, "the cloak behind which I hide the worst thing of all, in the hope that it will not be discovered: a selfish and cowardly heart, a dull and insensitive heart which knows no generosity of

spirit nor breadth of mind."

If Rahner's prayers show the vibrancy of prayer over a lifetime, a collection of interviews by Larry King called *Powerful Prayers* (Los Angeles: Renaissance Books, 1998) shows the role of prayer in the lives of celebrities. He asked the rich and famous, athletes and politicians, artists, and writers and CEO's when and how they prayed. Not a man of prayer himself, he elicited the aid of Rabbi Irwin Katsof to help him negotiate the untried waters of spirituality. This study of the journey of others may have been something of a journey for himself. One brief phone exchange demonstrates the depth of the mystery of prayer to the uninitiated:

"Rabbi, hello? Are you still there?"

"I'm still here, Larry. I was just saying a prayer."

"Again?"

Do you pray for a parking space? And what does your answer indicate about your concept of God? Do you talk with God? How do you pray for yourself and others? Though these stories will not take you far in knowing a person's relationship with God, seeing how people in the public eye pray might be a key to understanding how the spiritual life is practiced in the marketplace these days.

Bringing theology home to daily life is the theme of much of Henri Nouwen's work. The author of many books on the spiritual life, Nouwen focuses on the journey home to God in community, solitude, prayer and service. Just before he died in 1996 he had intended to write a study of the Apostles' Creed, looking at the theology behind Christian beliefs. He didn't write that book. Instead, he wrote *Adam: God's Beloved* (Maryknoll, NY: Orbis, 1997), the story of a severely handicapped man at L'Arche Daybreak Community, where Nouwen had pastored the last years of his life. How can one write the story of a man who could not speak or walk or dress himself or perform the simplest of life functions during his thirty-three years? Only with the eyes of love.

For Nouwen, Adam becomes God's gift, teaching him to see himself, as well as Adam, as God's beloved. In Adam, Nouwen sees the image of God in weak and vulnerable human flesh and sees with fresh eyes the mystery of the Incarnation. The story of Adam is the story of a friendship, of a relationship in which each gave to the other and in which Nouwen grows to understand Adam's sonship and his own. "Adam bore silent witness to this mystery, which has nothing to do with whether or not he could speak, walk, or express himself, whether or not he made money, had a job, was fashionable, famous, married or single. It had to do with his being. He was and is a beloved child of God." The story of Adam becomes Nouwen's book on the Apostles' Creed, embodying abstract theology in concrete human experience.

Nouwen brings the writings and history of the church to contemporary Christian experience. An increasing interest in these ancient paths has led many to look to the resources of monasteries and their guesthouses. Kathleen Norris describes her stay at St. John's Abbey in *The Cloister Walk* (New York: Riverhead Books, 1996). A modern married Protestant poet, she seems an unlikely candidate for the monastic experience. But she has taken the idea of spiritual journey literally. She first wrote of her experience as a New Yorker living in the Great Plains and discovering the power of the land on the human spirit. *Dakota: A Spiritual Geography* (Boston: Houghton Mifflin, 1993) tells the story of a year in a town so small that even "poets and minsters have to hang out together" and a landscape so awesome that "like Jacob's angel, the region requires that you wrestle with it before it bestows a blessing."

In Dakota and in a Benedictine monastery, Norris finds "an experience of the holy." In both she finds "stability: commitment to a particular community, a particular place." In both she finds "a school for humility." In both she finds the environment "where I've wrestled my story out of the circumstances of landscape and inheritance," her "spiritual geography." I found myself reading the two books together, and each is a commentary on the other. Participating in the daily routine of Benedictine life helps her see the significance of the daily routine of her life in small town Dakota. As she shaped Dakota around the calendar year, tracing the year through weather reports, she shapes *The Cloister Walk* around the liturgical year. Participation in the liturgical hours of each day gives a balance to life, endowing work and play and prayer with the spirit of the sacred.

Norris samples for a short time the life that

for many is a calling. Thomas Merton was one of the first to draw that calling to the public eye in *The Seven Storey Mountain* (Garden City, NY: Image, 1948). He abandoned a promising career as a teacher and literary critic to become a Trappist monk, moving from words to silence. But words came out of silence. Now, twenty-five years after his death, his journals are being published, and his writings on prayer and contemplation are making the ancient paths accessible to the contemporary world. Though few will follow Merton's example of entering the monastic life, he whets our appetites for lives of community and solitude, of prayer and service, and of a constant awareness of the presence of God. Now, people like Nouwen and Norris who have received the hospitality of the monks show us how to take it home, how to bring these ancient Christian practices into our busy modern lives.

These experiences in the traditions of the early church show us that there is treasure unmined in traditions not our own and in times before our own. One such treasure is *The Way of a Pilgrim* (Garden City, NY: Image, 1978), by an anonymous Russian wanderer of the 19th century. He introduces himself:

"By the grace of God I am a Christian, by my deeds a great sinner, and by my calling a homeless wanderer of humblest origin, roaming from place to place. My possessions consist of a knapsack with dry crusts of bread on my back and in my bosom the Holy Bible."

This is all.

His pilgrimage is a literal one and a quest. How is it possible to pray without ceasing? This is the command he reads in the Bible, but how does one do that? He goes from city to city to find the answer and no one can tell him until he finds a hermit, a starets of the Eastern Orthodox tradition, who teaches him the Jesus Prayer, "Lord Jesus Christ, have mercy on me." This is the prayer of the heart, the continuous calling on Jesus in the constant awareness of his abiding presence. This abiding presence transforms his life. After spending a summer with his elder learning to pray the Jesus Prayer, he continues his vocation as a pilgrim, praying and teaching others to pray and seeing all around him with the love of Christ.

The recovery of the old classics of spirituality can lead us to new classics of spirituality. One prolific writer, Madeleine L'Engle, reflects on her life in the context of the birth of Jesus in *Bright Evening Star: Mystery of the Incarnation* (Wheaton: Harold Shaw, 1997). She, too, works out her theology in the context of daily life, especially in her autobiography, *The Crosswicks Journal*, and in facing the death of her husband in

Two-Part Invention. In *Bright Evening Star*, she approaches the evening of her life and reviews the questions that have touched her life from the age of the universe to the meaning of love. Her questions are answered in Christ. "Don't try to explain the Incarnation to me! It is further from being explainable than the furthest star in the furthest galaxy. It is love, God's limitless love enfleshing that love into the form of a human being, Jesus, the Christ, fully human and fully divine." Her reflections glitter with the memories of an active and creative life, full of wonder and gratitude, as she seeks to understand her life in the context of the life of Christ.

Like the Psalms, these journeys to God express the full spectrum of emotions, fear as well as praise and anger as well as hope. The Psalms show us that the only criterion for emotion is its authenticity. Sometimes this authenticity is difficult in a community that can reject experience that does not conform to its norm and emotions that show a struggle with God. But the ability to speak the truth of one's own experience with God is essential

to the literature of spiritual journey. Roberta Bondi, a church historian and theologian, speaks precisely to this need for truthfulness in telling her own story in *Memories of God: Theological Reflections on a Life* (Nashville: Abingdon, 1995). As a theologian she examines the distorted images of God that subvert the life God has for us. As a church historian she examines the way the church has devalued women and failed to see in women the image of God. As a woman she seeks to tell her own story and recover a voice that the church needs to hear. Wounded by an authoritarian and perfectionist father and a church that would not acknowledge the validity of her experience, she saw herself as unacceptable and her experience as invalid.

Her study of the early church theologians showed her a different God. Through them she "approached the great questions of human life and the way God relates to us not through abstract theological statements but through the medium of sayings and stories that take the world of individual experience very seriously." Theology became "learning to know God as God is, as a healing God, and learning to know ourselves, individually and communally, as people who correspond with that God in whose image we are made." Learning to tell one's own story is hard work, and for Bondi it meant learning to identify the woundedness in her own life and experience the healing power of God. She does both with "awe and gratitude to God for the gift of my own particular life." The picture of God as the healer inspires the gratitude that underlies her experience and inspires the wonder at "the reality of each separate human life and the mystery of God's presence in it."

Not only is each person's journey different, but each person experiences different "seasons of the heart," as Martin Marty calls them in his book, *A Cry of Absence: Reflections for the Winter of the Heart* (San Francisco: Harper and Row, 1983). For most, sooner or later, this journey of the soul will take them through winter. For Marty, the occasion of this journey was the death of his wife. Feeling the Absence, people in winter feel the chill even more intently in the presence of the "summery" souls who see no mystery in the ways of the Lord and rejoice in the certainty of their explanations. Such "shadowless joy" is sometimes presented as the norm, while those in the wintery landscapes are there because of some failing in their faith. Marty's journey through winter led him to the Psalms for guidance where he discovered that many addressed "windswept spirituality" as well as the "sunny" sort. His chapter titles such as "Slanting Toward Solstice," "January Thaw," and "Winterfallow" capture the shadings of the seasons and the complexity of the image. Whatever the season, the Psalms, as well as other journey literature, demand absolute honesty. This honesty in all seasons records the journey in its completeness and its complexity.

If we began this trek through the literature of spiritual journey with a conversion story, the story of a birth in the Christian life, it is only right to end with the story of a death. Though everyone will die at some point, not everyone consciously goes through the experience of dying. Joseph Cardinal Bernardin left us his reflections on his own death in *The Gift of Peace* (Chicago: Loyola, 1997). Like Charles Colson in *Born Again*, Bernardin lived out his most intimate experiences with God in the public eye. Colson describes the beginning of a life with God; Bernardin the end. If he has words of counsel to those he leaves behind, it is the theme of letting go. "By letting go, I mean the ability to release from our grasp those things that inhibit us from developing an intimate relationship with the Lord Jesus." The self-examination that comes at the end of his life centers on that theme.

He focuses on the last three years of his life, beginning with the traumatic experience of a false accusation of sexual impropriety and continuing with his diagnosis of pancreatic cancer. Both he turned into opportunities for ministry. The first experience began with the false charges and concluded with a meeting and reconciliation with the accuser. The hundred days of the ordeal he describes as "a profound education of the soul." The experience brought him to minister to others in difficult times, a ministry that he will repeat as a cancer patient, "a priest first, a patient second." In all of this he says, "His special gift to me is the gift of peace," an explanation of the title. "In turn, my special gift to others is to share God's peace, to help them deal with illness, troubled times."

The ability to experience God's peace, he believes, comes from prayer, especially a prayer life established in good times. "By talking about my inner peace, I hope people can see that there is a lot more to prayer and faith than mere words. God really does help us live fully even in the worst of times. And the capacity to do precisely this depends upon the deepening of our relationship to God through prayer." This reflection on the relationship of events in a life to the walk with God is what makes the book more than a memoir. It is an examination of the soul and a testament of faith and an invitation to others.

What I would like to leave behind is a simple prayer that each of you may find what I have found—God's special gift to us all: the gift of peace. When we are at peace, we find the freedom to be most fully who we are, even in the worst of times. We let go of what is nonessential and embrace what is essential. We empty ourselves so that God may more fully work within us. And we become instruments in the hands of the Lord.

I have chosen just a few favorites that reflect something of the scope and variety of this genre of literature. I imagine that you are making a list of all those I have missed. I would love to see your list. I have two more favorite authors: you and me. Writing an account of our own spiritual journey, whether published or not, is writing that can give wings to the soul. It connects our theology with our lives and helps us discern the Spirit's workings in the course of our days. It develops in us an authentic voice to express ourselves honestly to God and to call things by their right names. Sometimes it can be our testimony to others. Journal writing never intended for publication becomes good reading for ourselves, for God, and sometimes a good friend.

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Finding a SPIRITUAL vocabulary

By L. Monique Pittman

Eight years ago, as I approached the end of my college years at Andrews University and the beginning of graduate school, I recognized gradually the life-altering, absolutely imperative, undeniable need to mold a language of spirituality, to express the inexpressible. I realized if I were to have any long-term spiritual life, I had to shape a spiritual vocabulary of my own outside the context of the Adventist institution or Christian-speak in general.

The Gospel According to St. John opens with an amazing statement about Christ our Savior that reveals all that is insufficient about our own words:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light."[1]

John's announcement of Christ's advent posits a prelapsarian world in which language contains no slippage, no gap, no potential for misunderstanding. The medieval writers I teach and study were fascinated by this passage in John and from it derived an understanding of language that has bearing for us today. Whenever we deal with the transcendent world, it's easiest to begin by talking about what we know of this world. For us, language, our means of communication, includes a signifier and a signified.

For example, we have the signifier or word, "church," and the signified, the idea of church that is being referred to. What happens in language is that when I say "church," there is not a one-to-one correlation between the word and an absolute idea of church; the word "church" acts as a cue to the listener, but it does not prompt the same response in every listener and therein lies the slippage of language. When the word "church" is spoken, every person most likely conjures a different image, hears a sound (like an organ), feels an emotion (anxiety, fear, peace, comfort), or remembers some physical sensation (a grimace, a hug).

When I hear the word "church," I see Pioneer Memorial Church, the church at Andrews University. Thus, my idea of church has numerous resonances that make it unique from any other person's concept of "church". All the different responses to this word render that simple, one-syllable term incredibly complex as it is forced to bear the weight of several hundred definitions. This leads us to a fascinating paradox inherent in language—as multiple

meanings pile up (as in the case of our example of "church"), the possibility for an absolute meaning vanishes; thus, the very fertility of potential signifieds produces sterility. The point is that with a limited supply of words, but an infinite range of possible signifieds/meanings, language proves an unbelievably feeble instrument for communication between humans (as our numerous and competing interpretations collide), let alone a tool to commune with the Infinite Higher Being.

The passage from St. John directs us to a perfect world, the world in which no gap exists between signifier and signified—Christ is the Word made flesh. He is the prefect signifier—in him all slippage of meaning is lost for he is both signifier—the Word—and signified, the absolute idea itself—Christ Jesus Savior. But we live in the fallen world; the price of knowledge is ambiguity. Our birthright as children of Adam and Eve is a language so fraught with ambiguity and so barren of meaning that we often find ourselves presented with a meaning for which we have no adequate signifier. Christ stands as the promise that some day, not in this life or on this earth, but in the transcendent world, all gaps in meaning will be eliminated. However, in this world, language, religious language especially, has been drained of significance through repetition and the familiarity that breeds contempt.

St. Augustine, in his *Confessions*, recognizes the unified signification of heaven as he addresses God: "I do not wrangle with you for judgement, for you are Truth itself."[2] In contrast to the ever-present, ever-past, ever-future of God's signification, Augustine acknowledges the lack of human language:

"You are my God, my Life, my holy Delight, but is this enough to say of you? Can any man say enough when he speaks of you? Yet woe betide those who are silent about you! For even those who are most gifted with speech cannot find words to describe you."[3]

This passage once again points us to a contradiction we're forced to live with; no matter how limited language is, we are compelled by the power of Christ's infinite grace to find words or experiences to express our belief. I argue that it is the inadequacy of human language that challenges each of us to push beyond words to find through experience a richer vocabulary of the spiritual. Like St. Augustine and many far greater Christians before me, I feel most frustrated about spirituality when I search for words to explain it; so much of our lives we're taught about religion and given someone else's vocabulary for expressing those concepts. In fact, much of the process of acquiring a religious belief system involves mastering, perhaps mimicking is a better word, the proscribed vocabulary of the Christian religion in general—conversion, salvation, righteousness, sanctification—and Adventism in particular—"if time remains," "Christ's soon coming," "time of trouble." For me, these words are signifiers with no signified.

When I was a little girl, I can remember reading *The Little House on the Prairie* series avidly, searching in Laura Ingalls Wilder's retelling of *The Long, Hard Winter* for tips on how to survive times of trouble. Laura Wilder may have known about turning hay into fuel, but I added ideas about hoarding veggie links, packing away stripples, and using my *Primary Treasure* to conceal the family valuables. As I grew older, I read *The Diary of Anne Frank*, identifying with the Jews hiding desperately from the Gestapo, convinced that my family and I would someday soon find ourselves the victims of Sunday law discrimination, forced to "run to the hills" for shelter. By then, I lived in central Ohio, and the prospects of finding a welcoming hill were pretty slim—a fearful reality for which I struggled to find a solution.

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I cite these examples, not to poke fun at Adventist eschatology, but to suggest that at that early stage of my life, I was parroting the religious vocabulary of my peers and elders. What satisfied the mind of a seven-

or eight-year old, however, rings hollow for an adult. It seems to me that much of my adult experience with religion has been about finding a set of words to describe my belief, a search for words that haven't been drained of meaning through repetition, hackneyed usage, and misapplication. I seek a language where signifier and signified are not separated but united through the flesh of experience—the Word made flesh.

As I mentioned at the outset, what I realized when I graduated from Andrews was that if I planned to remain an Adventist, and more importantly, if I planned to live a Christian life, I had to begin filling my own dictionary with words or experiences that constituted personal spirituality. One of my favorite Christian writers, Frederick Buechner, argues in the introduction to his memoir, *The Sacred Journey*, that God speaks "into our personal lives."[4] Buechner writes: "God speaks to us in such a way, presumably, not because he chooses to be obscure but because, unlike a dictionary word whose meaning is fixed, the meaning of an incarnate word is the meaning it has for the one it is spoken to, the meaning that becomes clear and effective in our lives only when we ferret it out for ourselves."[5] As I left Andrews, I took up Buechner's challenge—to "ferret" meaning out—and began looking at my life for the nouns, pronouns, adjectives, verbs, adverbs, prepositions, conjunctions, and interjections of my spiritual vocabulary. That search for a spiritual language of my own has become the heart of my continuing sacred journey.

When I look for the word made flesh in my own life, my personal spiritual experience has not been one of dramatic highs and lows, of conversion theatrics; rather, my experience of grace has been far subtler—the turn of a phrase in a literary work I'm studying, a falling ornament in an aria by Mozart, the palpable silence of an auditorium hushed into awe. These remembered moments have come to be the prefixes, suffixes, and root words of my spiritual experience, and it's those moments that comfort. I would like to share two such moments with you, fully aware my meaning won't be yours, but in the hope that my search will encourage you to reevaluate the silent speaking of your life.

I remember one experience in particular at Andrews. I was working on my minor in music and taking piano lessons. This particular quarter, the music building was being renovated, rendering unusable all the practice rooms; music students conducted guerilla warfare over the few pianos located in dorms, auditoriums, the church choir and Sabbath school rooms, and the campus center. One night, in sheer desperation, I thought of the church sanctuary itself; it occurred to me that practicing piano in the sanctuary might not be quite appropriate—wasn't it too close to work? But in good Christian form, I found a ready rationalization: the organ students practiced in the church (because they had to) so what harm could my efforts do?

I half expected the sanctuary to be in use or to find some twenty-four-hour armed guard protecting the sanctity of the church, but to my surprise, the church was dark and still. Walking briskly to the front, I found a light switch and sat down at the Steinway (the instrument a far cry from the pianos in those stuffy, sound tiled practice rooms). I remember warming up with a Bach prelude and fugue before turning to the piece I really had to practice—Beethoven's piano sonata no. 21, the *Waldstein*. Those who know the *Waldstein* Sonata know there's really very little about the sonata that could be classified as demure or polite; in fact, in many ways I loved learning that piece simply because there seemed something a bit daring about a 100-pound young woman playing a work so big and powerful and masculine. I had been slogging away at the first movement for several months, and that night, I played that first movement over and over, listening to it echo through that grand sanctuary. That night I felt all that was holy about a sacred place as I left physically and emotionally exhausted. No artist, I can only imagine what it feels like to have the satisfaction of completing an original work of art. I do know that that night in the sanctuary was the closest I've ever felt to an artist. Beethoven's massive chords, runs, rocket speed, and

chromatic scales metamorphosed for me into a mighty prayer of my own shaping, an offering and a challenge to a divine being I struggled to understand.

Thomas Hardy writes wonderful poems about the hollow ache a skeptic feels while sitting in church next to believers. His sense of isolation resonated with my own religious experience during college, an experience plagued with doubts and disappointments. What was so glorious about the night I played in the church sanctuary was that my doubts coalesced with my beliefs. As I played Beethoven that night, I played with bald defiance, but was overwhelmed by the mystery and wonder of belief in the transcendent. I realize in retrospect that what I began to feel that night and what I gradually learn more and more about is that faith is not the rejection of doubts, but rather belief in the context of endless questions. I realized that my constant questions give shape, form, and breath to my faith, that questions are essential to faith because they, in fact, are the context defining faith. Even if my questions may occasionally make me an outsider at church, like Thomas Hardy, they do not make me an outsider in the context of Christ's gift of grace. That night, what could have been a cliched concept for some finally took on meaning for me as it was reborn in the vocabulary of my life.

When I first moved to California, I used to make myself sick driving back and forth from St. Helena to Angwin each day; perhaps it was the move from the plains of Indiana's arrow-straight state routes to the twists and turns of Deer Park Road, or maybe it was feeling isolated in a foreign land, miles from all my closest friends and family. Whichever it was, I began to practice meditation in order to drown out all the sense of loneliness and frustration I felt as I adjusted to life in California and in an Adventist community once again. Since my mind has a will of its own, I could only silence those feelings by listening over and over to music—to my tapes of Bach's *St. Matthew's Passion*, to be precise. One day, I was listening to the bass solo from the last moments of the *Passion* when I heard as if for the first time (despite the fact I had listened to this piece many, many times), an aria of extraordinary beauty and power. What I heard in the voice of the singer was the most inexpressible longing for peace, fulfillment, for understanding. In arching phrases, half-spoken, half-sung, half-wept words, the soloist sang:

Make thee clean, my heart, from sin.
Unto Jesus give thou welcome.
So within my cleansed breast
Shall He rest,
Dwelling evermore within me,
World depart; let Jesus in!

As I listened, I was suddenly reminded of a moment from one of my favorite poems of the English Renaissance, Edmund Spenser's *The Faerie Queene*. That I should be reminded of Spenser's poem just as I listened to Bach's music seemed a trick of the mind so incredibly accurate that it caught me by surprise. The more I thought about the two artworks historically separate, but united by the random workings of my mind, the more I saw the union of the two as symbolic of the spiritual life and the far more ordered workings of Providence.

Spenser's poem is a brilliant and sincere examination of what it takes to lead a spiritual existence. In book one, Spenser introduces us to a character named Red Cross Knight. Red Cross Knight is a young man on the verge of maturity, but certainly not there yet. He wears the dented armor of another man; the poet points out that Red Cross Knight still must pass the test of numerous adventures before he truly deserves to wear the armor of experience. This borrowed armor also bears the mark of Christ's bloody cross, a symbol the young knight still does not comprehend, although he draws his name from that symbol. To return to the terms I used to discuss language, we can see Red Cross Knight as a signifier with no signified. He bears the signifiers of experienced Christianity, but, as yet, he has no signified for those signifiers; he has not internalized the meaning of Christ's sacrifice on the cross.

> "... much of my adult experience with religion has been about finding a set of words to describe my belief, a search for words that haven't been drained of meaning through repetition, hackneyed usage, and misapplication."

In general, Red Cross Knight makes a poor hero as his faults are many: he fails to understand his mission as assigned him by the Faerie Queene; he repudiates the good woman sent to guide him, Una; and, he repeats mistake after mistake as the narrative progresses. For example, every time Red Cross Knight enters a wood or

rests by water, something terrible happens to him. The first time he enters a wood, a half-woman, half-monster named Error attacks him; the next time he enters a wood, a tree starts talking to him, warning him of dangers that Red Cross Knight steadily disregards (who would pay heed to a talking tree anyway); finally, once again Red Cross Knight rests under a tree by a pool of water where he is overcome by an evil giant, Orgoglio, who takes him prisoner. Red Cross encapsulates the Christian who knows the language, but has not internalized the language so that it has meaning and human shape.

By the end of this amazing poem, Red Cross Knight has been reborn, has faced his own doubts and fears about the merit of his identity, has been cleansed at the House of Holiness, and has been made ready to fight the Dragon terrorizing the land of his guide Una. In the final cantos, the symbols of Red Cross Knight's failings have been renewed and transformed by divine power; in his three-day battle with the Dragon, Red Cross Knight is sustained by the Well of Life and the Tree of Life until he finally defeats his enemy. Red Cross Knight has united the sign of Christ's sacrifice, the Red Cross, with the meaning of that sacrifice as the Knight cycles through the three-day battle with the Dragon. Mind you, Red Cross Knight is still not perfect; in the final canto, he is caught telling half-truths, but therein lies the brilliance of his example for us. Rather than construct a perfect, unattainable ideal, Spenser portrays a human being who has found a part of his spiritual vocabulary, but still struggles, just as we, to live up to an ideal we only half-glimpse.

What I heard as I listened that day to *St. Matthew's Passion* was the voice of a human seeking a renewed identity, the voice of a repentant Red Cross Knight asking Christ to enter his heart, rule his human weakness, and unite the symbols of Christianity with personalized meaning. In the link between these two artworks, I heard the absolute affirmation that just as two seemingly random works collided and produced meaning in my mind, so all the experiences of existence, whether joyful or sorrowful, do produce one vast, intertextual artwork shaped by a divine being we cannot see but know exists as evidenced in the mercy and providence of life. That day as I drove to school, the more important message was the recognition that although I wouldn't stop attempting to understand the purpose of my existence, I could rest assured in the providential workings of God's plan. Spenser writes:

> Full hard it is...to read aright
> The course of heavenly cause, or understand
> The secret meaning of th'eternall might,
> That rules mens wayes,
> and rules the thoughts of living wight.[6]

Shakespeare's Hamlet makes a similar statement: "There is a divinity that shapes our ends/rough-hew them how we will. "[7] Once again, a concept that could so easily sound like a hollow platitude took meaning from its manifestation in the seemingly minute experiences of my daily life.

Those who have studied Shakespeare's history play, *Richard III*, will be familiar with this illustration. In the play, Richard is a character who sees himself on the outside of all the fun at his brother's court; the play opens as Richard comments on his rough and deformed appearance—he's a hunchback—and notes his inability now that civil war has ended to turn his mind to wooing as most of the court has done. From the outset of the play, Richard deliberately positions himself in opposition to everyone else. He constructs his identity around not being everything that the members of court are; he's a series of negations of positive concepts: not good-looking, not powerful, not loved. But the problem with this construct is that it means there really isn't any constitutive identity for the individual; there's a void where there should be a presence of identity. By the end of the play, Richard's interior makeup is only a series of ruthless binaries that leave him empty; in a famous soliloquy he can do nothing but contradict himself since

that has been his only method for self-definition over the course of his life. Having eliminated almost all of the competition, he is left to identify himself in opposition to himself.

Many of my friends from Andrews have left the church by now and joined the ranks of the "Badventists." The potential problem with this response to the limitations of organized religion is that so many people still tend to define themselves in opposition to the church; they're so busy being not-Adventist that they forget to think about who they are and what their spiritual needs really are. This approach makes us no better than a character like Shakespeare's Richard III; the danger in this approach is that rather than open up to identity it opens up to nothing. My prayer for all of you and for myself always would be that rather than allow the negative aspects of organized religion to cloud your spiritual life, you would move beyond the impulse to define in negatives. Build a positive spiritual identity in which you make a vocabulary of meaning all your own. That's the greatest triumph over all that seems hypocritical, disappointing, angering, degrading, and discriminatory about church.

These reflections emphasize the solitary experiences that have formed my spiritual language, but there have also been a precious number of human beings who have aided my search for a vocabulary of spirituality—my parents, my husband, my dear friends and teachers from Andrews, and my colleagues and students in graduate school and here at Pacific Union College. Through those individuals, I have learned that the beauty of a renewed spiritual vocabulary is not only that it provides you with an inner life and positive identity, but that it also compels you to care about this tired, hurting world and to commit yourself to being part of someone else's vocabulary of spirituality. Again, Buechner's words challenge us:

"To journey for the sake of saving our own lives is little by little to cease to live in any sense that really matters, even to ourselves, because it is only by journeying for the world's sake—even when the world bores and sickens and scares you half to death—that little by little we start to come alive."[8]

Buechner calls this life's path the only road "worth traveling"[9] and I agree. It's a difficult road, one threatened by the narrow-minded, but one that offers the greatest glimpse of Christ's grace.

Notes and References

1. John 1:1-8 (KJV).
2. *Confessions*, trans. R. S. Pine-Coffin (New York: Penguin Books, 1961), 24.
3. Ibid., 23.
4. *The Sacred Journey* (New York: Harper Collins, 1982), 1.
5. Ibid., 4.
6. Edmund Spenser, *The Faerie Queen*, ed. A. C. Hamilton (London: Longman, 1977), book 1, canto 9, verse 6.
7. *Hamlet*, act 5, scene 2, lines 10-11, in *The Riverside Shakespeare*, eds. G. Blakemore Evans, et al. (Boston: Houghton Mifflin, 1974).
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9. Ibid.

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THE MOST PROFOUND LESSON I LEARNED IN COLLEGE

Commencement Speech, 1998

Pacific Union College

By Julie Z. Lee, president of the graduating class

I have been contemplating the theme for my commencement speech for quite some time now—although I have to admit that much of the pondering was consolidated into the past couple weeks—and while several ideas were tossed about, I kept returning to the same one: What has been the most profound lesson I have learned in college?

One day I was sitting in a classroom where a discussion had managed to run free of a steady topic. Eventually it landed on the issue of hypocrisy and how hints of it lurked on this campus. One student, obviously piqued, raised her hand to make a heated comment. She described how certain professors on campus were very hypocritical, because the ideas they brought up during class were questionable in regards to upholding traditional SDA standards. She felt that the offending professors should be dismissed. For after all, she said, "How dare they challenge my faith?"

Outrageous isn't it? That we should have to be terrified of opinions that clash with the conventional norms with which we were brought up. I came to PUC with the hopes that my faith would be enriched, fulfilled, and strengthened. I certainly did not come here for my doubt to be stimulated. Nor for my conviction to be questioned. Little did I realize that skepticism is a prolific weed, fed by the concepts of higher learning.

I found that certain ideas, while magnificently brilliant, were often in direct opposition to what has been deemed traditional in our religion. And the more I learned, the more I began to second-guess myself. Notions that had once held steadfast in my mind as stalwart fact began to fade slightly in confidence. I began to examine carefully my spirituality, stunned that suddenly truth was not as obvious as it once was.

Often I dissected every iota of my spirituality, the components of its building parts spread out before me for analysis. I have to admit that some days it never fit back together quite the same way it had been taken apart. But while this terrified me at first, today I am aware of the significance of this process.

Epistemology, the search for truth, has been with human civilization since the beginning of time. Countless philosophers have attempted to answer, to resolve what it is that people should believe. Some dictated truth, con-

vinced that they themselves had found the right and high path directly towards it. Yet I have not been seduced by their ways. Instead I have found a liking towards the method of one Socrates, last name unknown. Socrates created the dialectic—the idea that thesis plus antithesis equals synthesis. One concept plus its opposite results in a new and ideally progressed concept.

Here at PUC, I have found that the most profound lesson in education is the importance of a dialogue between the educator and the student. It has been in the classes where certain truth was not known, where we as a room of students had to contemplate upon the notions thrown upon us, that I learned the most, explored the most profound recesses of life. In these classes, where the dialectical approach thrived, I became hungry for truth. Never did my instructors impose their ideas upon us; never did they loom over our still undeveloped intellects with the advantageous power of having authority. My professors were not afraid to venture into precarious subject matters that had the potential to destroy me spiritually. They never told me that this was the way I had to believe, but rather that these were the ways I could.

My most profound moments were not during lectures, but rather during class discussions, where voices intermingled in a joint attempt to find answers. It is this constant intertwining of ideas, thought bounced off the intellects of others, that will lead forward, one step closer to what we must *individually* grasp as Truth. This, I firmly believe, is the essence of education, of an elevated education—that by participating in a dialogue with each other, we learn to think for ourselves. And this, this amazing ability to think for ourselves that God has provided us with, can only come about through a collision of thesis vs. antithesis, customary vs. unorthodox, comfortable vs. downright offensive. And yes, traveling this perilous road laden with binary oppositions will undeniably lead some down paths more well trodden and deviant in terms of Christianity. But this is an inescapable possibility during an individual's exploration of the world. Yet, horrifying as this may seem, two things that my professors told me stand out in my mind. One professor told me that "we should be terrified of ignorance, not of knowledge. The fear that we will uncover controversial ideas should not hinder our search for what is truth." Another professor said, "If there is one lesson that I want my students to learn, it is that they be constantly seeking."

I applaud those professors who provoked my beliefs. I laud those who violated my well-padded zones of security by placing thorns in its cushions. I am grateful to those of you who have shaken my faith, who have caused me to gasp in horror at some of the things I have read, who have challenged me to take up the initiative to decide what is Truth for myself, *not* what is truth to others. You have decided not to spoon-feed me, but only to incite the hunger in me to learn. And most importantly, you have always shown that through a constant dialogue between the educator and the student, we have much to learn from each other.

How dare you challenge my faith? Please, do so. In more colloquial terms, I double dog dare you. It is through this continuing process of questioning that we grow stronger spiritually. If we never question what it is that we believe, then we will never completely understand *why* we believe.

My roommate, Laura A. Williams, took the definition of wings from the dictionary and transformed it into a beautiful poem titled "The Capacity of Flight" that perfectly illustrates what I would like to leave my fellow graduates with:

The Capacity of Flight

Such an appendage even though rudimentary if possessed by an animal
belonging to a group characterized by the power of flight.
Any of various organic structures esp. of a flying fish or flying lemur
providing means of limited flight.
Capacity of flight
Size and length must be proportional
But not overpowering to the weight of the body
To fly . . . Yes.
But not to be blown away.

My fellow graduates, just moments from now we will leave this nest, this haven. Entering into a plethora of information in this world, let us not be fooled into blindly accepting the suppositions of others on the basis that it is simply easier to be a passive participant in life than an active one. Let us be petrified at the thought of ignorance. Let us constantly seek. And find. And not, I repeat, not be blown away.

Afterword: TESTING YOUR ABILITY TO SWIM

Several months after I delivered my graduation speech, someone who had been present at the ceremony asked if my speech was a "celebration of doubt." Flustered, considering that the person questioning me was a professor of philosophy and a well-respected pastor, I stammered a series of no's and I don't think so's, all the while running my speech

through my head for evidence of a "doubt jubilee." He prodded me further, and asked, "After you've hit rock bottom, do you ever swim out of the swamps? Or do you stay there?"

The conversation left me stunned and horrified to think that maybe I had misspoken in praising the process of questioning your faith. After all, was I not still treading the murky waters of ecclesiastical rock bottom?

It was another epiphanic moment in my spiritual journey.

There are theories on the reason as to why God allowed humans to be subject to sin. One is called the fortunate fall, arguing that without sin, we would not fully appreciate the awesome love of the Divine. It is just an idea passed along during a philosophy lecture, but in some respects it applies to my personal experience.

I don't consider it fortunate that I have grown skeptical of religion and faith. Mental anguish is not something I readily welcome (well not on most occasions). Yet falling is something we are all prone to. It is the reality of this that allows me to stand behind what I said at my graduation.

Knowledge is frightening. As much as we tout enlightenment, I think education can be terrifying when placed in the context of spirituality. I was born into Adventism; my faith was given without choice. So when I was confronted with conflicting ideas later in college, I hardly knew where to tuck them away. It was then that I realized I couldn't. When there are questions, it is not enough to ignore them under the fear of heresy. I would rather answer these doubts than have them linger in the background. Furthermore, I would like to explore them in a surrounding I regard as spiritually secure.

The spiritual journey is a perpetual one. I don't know when I will fully comprehend all that I need to know. But for now, I am seeking. I am actively seeking. People may wag their fingers at the proponents of higher learning, but they are not aware of a person's genuine desire to learn about what is true. Today I may wear the muck of hazy waters, but tomorrow I hope to find a new spring. This is my celebration. I am exalting my mental capacity to seek. Knowledge can destroy, but the wonderful fact is that knowledge can also rebuild. And the second time around, with the weaknesses detected and remedied, the structures are usually more sound.

I often reflect on that conversation with the pastor. For the most part, I know he was playing to the extreme just to keep me on my toes. But I couldn't have been more grateful. In my speech I applauded those professors who had dared challenge my faith. Now someone had chosen to challenge my doubt. Granted, some trials push a little harder than others. But a journey towards Truth would be trifling without the occasional stumble. Besides, dusting your knees and getting back up—or rather swimming and not drowning—is a only a matter of willpower. And faith.

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Because God's There
(Why Climb Mountains?)

Photos & Text: Bill Broeckel

Mountaineering is good for us. Mostly it involves walking uphill for extended periods of time. The body exercises and the mind gets some free time. The air is thin, but pure, and washes through the lungs easily. The eyes scan the route ahead, the surrounding peaks, the distant horizons, or the stars at night.

Mountains are so enormously large that one little climber can seem quite small. The confining aspects of daily life get lost in all the space. And the freedom of the hills provides a refreshing point of view, if even for one day of reverie.

The God of the mountains is the same one who is with us every day. The advantage for us in the mountains lies in what gets left behind. We leave most of our things at home. At least for a short time, we cast off many distracting elements. And all that remains is us, our kit, maybe a few friends, the mountains and God. Without all the clutter, God becomes more accessible. The maker is revealed in his creations, and that gives us the best reason of all for climbing mountains: Because God's there.

Bill Broeckel has done most of his mountaineering in California and loves the High Sierra and the Trinity Alps. He practices pediatrics and lives with his wife, Judy, and three children in Yreka, California.
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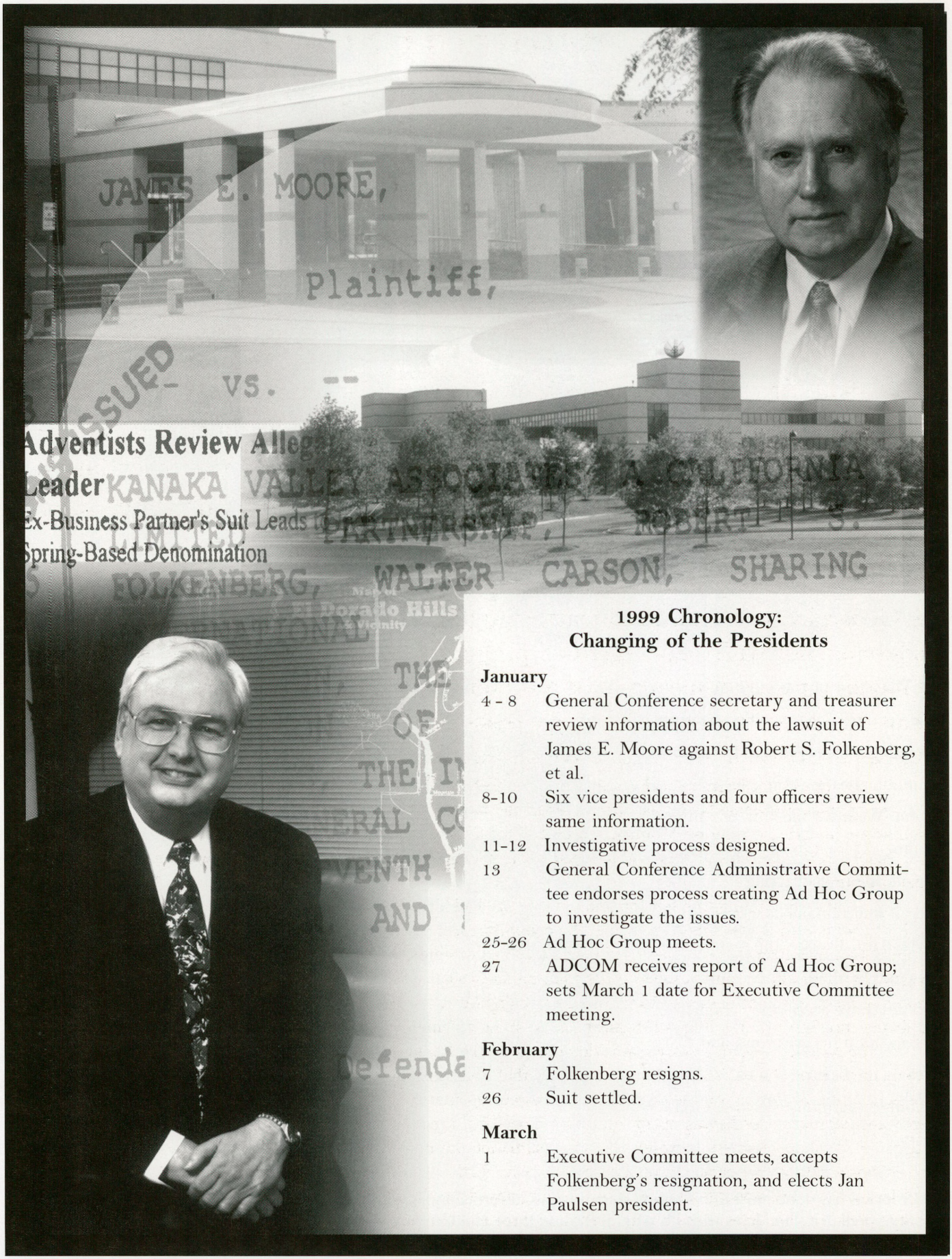

1999 Chronology: Changing of the Presidents

January

4 - 8 General Conference secretary and treasurer review information about the lawsuit of James E. Moore against Robert S. Folkenberg, et al.

8-10 Six vice presidents and four officers review same information.

11-12 Investigative process designed.

13 General Conference Administrative Committee endorses process creating Ad Hoc Group to investigate the issues.

25-26 Ad Hoc Group meets.

27 ADCOM receives report of Ad Hoc Group; sets March 1 date for Executive Committee meeting.

February

7 Folkenberg resigns.

26 Suit settled.

March

1 Executive Committee meets, accepts Folkenberg's resignation, and elects Jan Paulsen president.

Photos: courtesy of the Adventist News Network

A Scholar-President: The Election of Jan Paulsen

By Doug Morgan

The first week in March at General Conference headquarters ended in a Friday-evening glow of spiritual uplift and renewed hope. Like many other occurrences that week, the installation and dedication service for the newly elected General Conference president, broadcast worldwide by satellite, was unprecedented.

The new president, Jan Paulsen, speaking to an audience packed into the General Conference headquarters auditorium, established the tone for his leadership, not with a statement of programs, policies, or grandiose goals, but by modeling what it means to be a pastor-theologian. In simple yet forceful terms, he set forth the gospel about Jesus Christ proclaimed by the first Christians as the core of the distinctive Seventh-day Adventist message.

The week did not begin in such an aura of good feeling. "Tense moments," in the words of one member commenting during the midday break, characterized the morning session of the General Conference Executive Committee's historic meeting on Monday, March 1. That a tense mood prevailed on Monday is not surprising. Never before in the church's history had it coped with a General Conference president's resignation at midterm and under pressure.

But by evening, the tension and uncertainty had already given way to relief and optimism. In an election process lasting less than four hours, the committee had replaced an energetic, technologically savvy church president forced out because of ethically dubious financial dealings, with a calm, scholarly, consensus builder who pledged not to engage in "any business other than the Lord's spiritual business." On the fourth ballot, the 244 committee members in attendance elected the Norwegian-born Paulsen, 64. A General Conference vice president and former president of the Trans-European Division, he became the denomination's sixteenth world president.

The Monday morning session was dominated by the tumultuous exit of Robert Folkenberg. News of the settlement of James Moore's lawsuit fueled rumors that Folkenberg might wish to be reinstated. In a prepared statement at the beginning of the session, he expressed repentance for failure to disassociate himself from Moore sooner and regret for not having spent more of his personal time on "more productive and less controversial matters." Folkenberg insisted, however, that his resignation did not constitute "an admission of egregious misconduct or moral failure" but came out of a desire "to avoid further conflict and pain to my family and the church I love." In addition, Folkenberg complained of "feeling abandoned" because of the church's refusal to assume the twenty percent of his defense costs not covered by insurance. In view of Folkenberg's claim to innocence from gross misconduct, and lacking specific information supporting the allegations against him, some committee mem-

bers questioned the necessity for Folkenberg's resignation. Lay members and representatives from developing countries who felt Folkenberg's leadership had benefited the church in their areas were particularly outspoken. A union president from Africa was among those pleading for disclosure of the facts necessitating the resignation. Otherwise, said the African leader, he wouldn't know what to tell his people. After more than an hour of discussion, Folkenberg again took the floor and urged that his resignation be accepted while at the same time bristling over what he called the "grossly distorted process" that led to the resignation. Folkenberg declared that it was his nature to push for the full disclosure which would exonerate him but that he wanted to spare his family and the church further suffering. In a voice at times shaking with emotion, he stated that while no one could understand his excruciating pain dealing with Moore over the past two years, the pain had not hurt so much as what he had undergone in the past three months at the hands of his fellow church leaders. One might expect such trauma from an "unconverted individual," he commented, referring to Moore, but not from within the church.

Following Folkenberg's brief remarks, the committee quickly voted to accept his resignation and moved on the task of selecting a new president. Rather than forming a separate and smaller nominating committee, the Executive Committee, accepting the proposal of the interim administration formed after Folkenberg submitted his resignation on February 7, constituted itself as the nominating committee so that the new president would have a clear mandate from the entire committee. Calvin Rock, a General Conference vice-president, received an overwhelming majority of votes to chair the nominating process with runner-up Neils-Erik Andreasen, president of Andrews University, designated associate chair.

Fallout from Folkenberg's departure, however, lingered at the beginning of the afternoon session. One committee member called for a factual response to Folkenberg's complaints that would give a clear rationale for his removal. A General Conference official who served on the Ad Hoc Group that met from January 25 to 26 and recommended convening the Executive Committee, noted that Folkenberg had earlier described the process as fair and expressed shock that the former president now seemed to be "bumping against reality."

Photo: Adam Bujak/ANN

Jan Paulsen appears with his wife, Kari, following his election to vice presidency of the world church at the 1995 General Conference session in Utrecht.

General Conference secretary G. Ralph Thompson pointed out that the division presidents had received the information from the Ad Hoc Group and would be free to disseminate it if they chose. A consensus emerged that the executive committee should not go into a "trial mode," evaluating the facts calling Folkenberg's leadership into question, which would then require giving Folkenberg time to respond. He had already had a "trial," his resignation was final, and it was time to move on. Folkenberg facilitated closure on a painful and embarrassing episode in the church's history by returning the next morning to apologize for his impromptu remarks on Monday.

It was around 3 P.M. Monday afternoon that the nominating process finally began. Even then, the bulk of time was spent in prayer, reflection on pertinent state-

ments by Ellen White that Rock had prepared, and discussion of the qualities desirable in a General Conference president. The spiritual atmosphere created by this procedure made a deep impression on many committee members.

It was not until about 5 P.M. that names began to be placed in nomination. The voting proceeded very rapidly, aided by electronic voting devices that gave instant tallies. In less than an hour and a half, a new president had been elected.

Four of the original fifteen nominees immediately withdrew from consideration. Rock, the first to be nominated, turned the chair over to Andreasen. The only nominee to make a statement before leaving the room was Paulsen. He suggested that it might be better to consider someone who had been more remote from the Folkenberg matter since some might conclude that Paulsen had acted for selfish reasons.

Former General Conference president Neal C. Wilson, whose son, Ted N.C. Wilson was among the nominees, suggested that in view of the fact that 85-90 percent of the world church body is non-Caucasian, the committee should give serious consideration to the two non-Caucasian nominees (Rock and Thompson). In response to a request for resumes of the candidates, committee secretary Athal Tollhurst provided brief biographical sketches on most of the nominees from the General Conference files. Verbal information from the secretary and the floor was provided about the candidates for whom no written information was immediately available.

Four candidates emerged as front-runners after the first ballot: Paulsen, 29 percent; Rock 26 percent; Wilson, 16 percent; and Thompson, 11 percent. The second ballot narrowed the field to three: Paulsen, 38 percent; Rock, 31 percent; Wilson, 26 percent. No candidate won a majority on the third ballot, but Wilson, who dropped to 22 percent, was eliminated, with Paulsen receiving 45 percent and Rock 33 percent. In the final ballot, Rock narrowed the gap between himself and Paulsen by apparently gaining about two-thirds of the votes that had gone to Wilson. However, Paulsen, the top vote-getter in each ballot, won by the relatively slim margin of 53 percent to 47 percent. Then, at Rock's request, the General Conference Executive Committee made the election of Paulsen unanimous. Participants also seemed unanimous in describing the election process as fair and open. Despite the large size of the committee, the floor was open to all who wished to speak and make nominations. The process was "not guided by a locomotive from the front," said Bjarne Christiansen, assistant to the president of the North American Division. Selma Chaij, a psychologist from Takoma Park, Maryland, concurred that the process was open and appropriate.

Chaij noted that the lay members spoke more than in previous Executive Committee meetings and placed several names in nomination. While the process might be viewed as somewhat hasty and superficial, lacking in detailed and deliberate evaluation of the strengths and weaknesses of each nominee, Chaij believes the committee was informed well enough to make a wise choice. She pointed out that the committee has worked together over a four-and-a-half-year period, meeting at least twice a year, affording an opportunity for the members not employed by the denomination to become knowledgeable about the nominees.

Some General Conference insiders expressed surprise that a European would win the presidency, given Europe's small and diminishing proportion of the world church membership. One factor may be that representation on the executive committee favors the developed, wealthier regions of the globe, despite changes made at the 1995 General Conference session in Utrecht. For example, the Trans-European Division, Paulsen's base, has 92,100 members and fifteen representatives on the Executive Committee. The Eastern Africa Division has over fifteen times as many members (1,655,091 members) but only sixteen committe members.

It may also be that the prayerful committee members were able to transcend the categories of race and region and look to the most qualified individuals. That, at least, is how the participants seemed to characterize it. Israel Leito, president of the division with the largest membership—the Inter-American Division (1,703,467 members)—emphasized the spiritual dynamics of the election. "Everything was done so as to be the Spirit's work rather than by any human invention," he reported, adding that "we felt the presence of the Lord." Leito, who had withdrawn his own name from consideration, also stated that from the time it became known that Folkenberg would have to resign "it was clear in my mind that Dr. Paulsen was the one the church needed to bring healing, certainty, and direction." A committee member from Zambia admitted that "we worried and wondered how we would resolve the issue," but added that "I have never seen the church pray like we prayed in this house. 'All things work together for good. . . .'" Even a veteran General Conference official who by his own admission inclines toward skepticism in such matters suggested that Paulsen's surprising victory indicates

The Election of Jan Paulsen

Nominees (in order of nomination)

Calvin Rock
G. Ralph Thompson
Jan Paulsen
Ted N.C. Wilson
Bertil Wiklander*
Mario Veloso
Robert Kloosterhuis
Ralph Watts
Jere Patzer
Ben Maxson
Lowell Cooper
Israel Leito*
Delbert Baker*
Gerry Karst
Neils-Erik Andreasen*

*withdrew from consideration

First Ballot

Paulsen	29%
Rock	26%
Wilson	16%
Thompson	11%
Patzer	5%
Karst	3%
Cooper	3%
Others	less than 3%

Second Ballot

Paulsen	38%
Rock	31%
Wilson	26%
Thompson	5%

Third Ballot

Paulsen	45%
Rock	33%
Wilson	22%

Fourth Ballot

Paulsen	53%
Rock	47%

that "there may be something to this business about the Holy Spirit leading the church after all."

The top three candidates each offered impressive credentials, and whichever had won, the denomination would have had its first president with an earned doctorate. Wilson, 48, regarded as a favorite of the church's conservative wing, holds a doctorate in religious education from New York University. Prior to taking his current position at the helm of the Review and Herald Publishing Association, Wilson held various administrative posts in the Africa-Indian Ocean Division and was president of the Euro-Asia Division. Rock, 69, has been president of Oakwood College and holds a Ph.D. in Christian ethics from Vanderbilt University. A powerful public speaker who once pastored the large Ephesus Church in Harlem, Rock has earned a reputation as an extremely effective chair of General Conference sessions. Perhaps the only major element missing from his r¾sum¾ is overseas service, though he has traveled and evangelized extensively in Africa.

What, then, of Jan Paulsen? Who is he and what might the church expect from his leadership? Paulsen is the second Norwegian to serve as world president, but the first who has lived and worked most of his life outside the United States. (Ole Olsen, president from 1888 to1897, was born in Norway but lived in the United States since childhood. The only other non-American General Conference president was Australian C.H. Watson, whose tenure lasted from 1930 to 1936). In more than forty years of denominational service, Paulsen has been a pastor, a college professor and president, and an administrator at the division and General Conference levels.

When people talk about Jan Paulsen, one word that comes up most frequently is "balance." While prognostication is always risky, his record and the perspectives of associates suggest that Paulsen will be likely to balance the following:

Gravity and Warmth

Those who have worked with Paulsen speak of a seriousness that evokes respect, even awe, and can be somewhat intimidating. Yet as time goes on they find in him a warmth and sense of humor that make him an enjoyable and comfortable companion.

General Conference communication director Ray Dabrowski, who studied under Paulsen at Newbold College and worked with him for several years in the Trans-European Division office, recalls a remarkable trip Paulsen made to Poland soon after the declaration

of martial law in response to the Solidarity uprising of December 1981. The Polish people were cut off from the rest of the world, unable to call outside the country, coping with increasingly empty shelves and tanks on the street. It was difficult to get into the country, but Paulsen showed up unannounced one day at the Polish Union headquarters in Warsaw. "I came to find out how you are and to let you know the church cares about you," Paulsen said to the stunned but grateful Polish Adventists. According to Dabrowski, Paulsen was the first churchman of any denomination to enter Poland after the declaration of martial law. "We feared for our lives," says Dabrowski. "Paulsen's visit revealed a warm and open heart."[1]

The conclusion of his introductory sermon given at the General Conference headquarters on March 5 reflects Paulsen's desire that warmth be a defining characteristic of the Seventh-day Adventist church: "I appeal to you to do your best to make this church of ours a warm and attractive community where also sinners can feel at home; a place where individuals who come with many battle scars and who have not done particularly well, or who don't see themselves as successful, can feel accepted and loved."

Openness and Decisiveness

Paulsen is described as one who truly listens with an open mind to differing points of view. He has earned a reputation for skill in reconciling antagonistic parties. He was the point man in lengthy negotiations that resolved a split in the Hungarian Adventist church in 1989. More recently, says Dabrowski, Paulsen has taken a similar role in Macedonia.

Ulrich Frikart, president of the Euro-Africa Division, maintains Paulsen has shown two major components of a Christian leader: "humility and spirituality." And those characteristics, Frikart believes, create a more open atmosphere. "The church desperately needed a change at the highest level," according to Frikart. Already there has been "a tremendous change in atmosphere at church headquarters. People have the courage to speak for themselves."

Indeed, Paulsen's own brief remarks to the members of the Executive Committee and the staff of the world church headquarters the day following his election set the tone of openness: "Our talents differ, we have different temperaments, and we don't always agree on everything. I want you to know, I think that's just fine. We don't have to agree on everything. And I want you to know, my colleagues, that you can talk to me and feel safe, and its okay to disagree with me."

Adventists may find Paulsen somewhat more candid than past church administrators. In his report on behalf of the Trans-European Division to the 1995 General Conference session, Paulsen spoke frankly of a major evangelistic effort in Sweden that yielded only fourteen baptisms, illustrating the difficulty of traditional "soul-winning" in some parts of the division. He also reported in a straightforward manner the "gigantic blow" that came when the Nutana health food company in Denmark and its sister companies in Norway and Finland collapsed under financial pressures. This loss, in turn, forced the sale of the largest health-care institution in the division—the prestigious Skodsborg Badesanatorium, near Copenhagen.[2]

However genuinely open Paulsen may be,

Jan Paulsen

Education

D. Th., Tòbingen University, Germany, 1972
B.D., Andrews University, Michigan, 1962
M.A., SDA Theological Seminary, Washington, DC, 1958
B.A., Emmanuel Missionary College
(later Andrews University), 1957
Junior College (Ministerial Training), Vejlefjordskolen, Denmark, 1952-54

Professional Experience

Vice President, General Conference, 1995-1999

President, Trans-European Division, 1983-95

Secretary, Trans-European Division, 1980-83

President, Newbold College, England,1976-80

Chair, Religion Department, Newbold College, 1968-76

President, Adventist Seminary of West Africa, Nigeria, 1967-68

Head, Religion Department, Adventist Seminary of West Africa, 1964-67

Bible Teacher, Bekwai Teachers Training College, Ghana, 1962-64

Service Ministerial Director, West Norway Conference, 1959-61

Ministerial Intern, Norway, 1954-55

Ordained Minister, 1963

Publications

Author of two books and a number of articles

Personal

Born: Narvik, Norway, 1935
Married: Kari Trykkerud, 1955
Children: Laila, 1961
Jan-Rune, 1963
Rein Andre, 1970

(Source: *Adventist News Network*)

observers are unanimous and emphatic in describing a principled decisiveness. "At the end of the day," said Andrea Luxton, principle of Newbold College, "he's not in anybody's pocket. He's his own person." A church official who has worked closely with Paulsen believes that Paulsen will be less inclined than the previous administration to let the agenda be set by various special interests, such as "right wing groups and major donors."

Diversity and Oneness

This may be the most tricky balance of all, and Paulsen cites it as perhaps the major challenge facing the church. At a press conference the day after his election, Paulsen described the ethnic and cultural diversity of the church as "a huge blessing and gift but also an enormous challenge—how do you hold such a large international community together as one?"

The issue of women's ordination may at present provide the most pressing test to unity in the church. Not surprisingly, it is a subject that Paulsen approaches with caution. At his first press conference, he pointed out that the solution must be sought through consultation within the church's representative system of government. However, to women, as well as to youth who comprise over half the church, he declared, "You are not spectators in the church, the church belongs to you—you are the church." In addition, he called for a "strong, creative presence by both youth and women" in the initiatives of the church. Moreover, he seemed to open the door to different ways of coping with the issue in various parts of the world. "The question of sameness," he remarked, "can we do things the same way everywhere?–that remains an important question to look at."

Spirituality and Scholarship

The theological faculty of the University of Tòbingen in Germany, where Paulsen earned a doctorate in theology in 1972, ranks in the highest tier among European universities. Paulsen's dissertation on the development of Methodism in West Africa illustrates how historic Christianity settled into a primal religion

culture. With graduate training of such caliber and a large portion of his career spent as a college teacher and president, Paulsen is attuned to needs and interests of the church's academic community as no other General Conference president before. He has described his years in academia as "wonderful years" and declared himself "open to ongoing, continuing dialog between this headquarters and the academic community."

It is significant, however, that Paulsen has used his scholarly training primarily in a pastoral fashion–in service of spirituality. His book, *When the Spirit Descends* (Washington D.C.: Review and Herald, 1977) is an excellent example. Grounded in first-rate scholarship, it is a clear and accessible study of the Holy Spirit that is relevant to the spiritual life of the church. Similarly, Paulsen, at the March 2 press conference, reminded the church's academic and medical institutions that they are "participants in the mission of the church" and "need to be clear about their own identity and role in discharging that sacred function."

Evangelism and Social Involvement

Paulsen's fervor for evangelism and missions is clear. In his introductory sermon on March 5, he urged the church to remain "Christ focused and mission focused." He warned against becoming an inward-looking community. Instead, he declared: "Our focus is outward. We exist in the interest of those who are not part of us. It was God's love for those who were 'aliens and strangers' that motivated him in giving his Son. And that also expresses the life of the church."

In a paper given at the European Institute of World Missions in 1988, Paulsen displayed a strong conviction that social action was an integral part of the church's mission. While the primary goal of mission must be "personal acceptance of Jesus Christ as Saviour and trusting in him to secure the future," one's "relationship to the Lord is expressed by one's willingness and ability to 'dispense justice to the lowly and poor.'"[3]

Paulsen characterized actions of compassionate service in the social arena as "partners to evangelism." But, he has added, such actions "are justified not as 'bait on the hook,' but by the needs which are there, and by the injunction that 'love must not be a matter of words or talk; it must be genuine and show itself in action.'"[4] In regard to societal evils such as apartheid in South Africa, he has declared, "the church must let its basic view and evaluation of the situation be clearly and publicly known. The system is a foul way of denying human beings their basic, God-given rights. That the church must be able to say. . . . By this the church gives its lead and signal, and when then the members use the provisions and structures available to achieve the changes needed, they will not be engaged in something which is of a different order from the legitimate concerns of the church and its mission."[5]

The Gospel and Distinctive Adventist Doctrines

In his introductory sermon, entitled "The Urgency of the Gospel," Paulsen pointed to the gospel as proclaimed by the first believers–the message about the person, death, resurrection, ascension and high-priestly ministry, and second coming of Jesus Christ. We must continue to the preach "the Sabbath, the state of the dead, the millennium, healthful living, eschatology, the mark of the beast, and the sanctity of marriage," declared the new president. "However," he said, "there is a real sense in which the original gospel was and is the heart of the matter, and the rest is commentary." He urged that this gospel continue "to be the heart of your and my faith and the focus of our spiritual journey." The central points of the Seventh-day Adventist faith—such as the second coming and Christ's ministry in the heavenly sanctuary—he pointed out, are "part of the core gospel and not peripheral to it."

The drama of the Paulsen era may well be whether these balances are negotiated in such a way as to underwrite stagnation or to prod the church forward as it enters the next millennium.

Notes and References

1. For Paulsen's report of his visit to Poland, see the *Adventist Review*, Apr. 1, 1982.
2. "The Flame Still Burns," ibid., July 2, 1995.
3. Jer. 22:16 (NEB).
4. 1 John 3:18 (NEB).
5. For a brief discussion of Paulsen and social issues, see Zdravko Plantak, *The Silent Church: Human Rights and Adventist Social Ethics* (New York: St. Martins, 1998), 25-26, 56.

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Photos: Thomas Osborn

The Kanaka Valley Tragedy

A SPECTRUM *Team Report*

When Robert S. Folkenberg resigned as president of the General Conference on February 7, 1999, following national reporting of the $8 million lawsuit filed against him by James E. Moore, Folkenberg became only the latest victim in the Kanaka Valley Tragedy. This twenty-year old story of disagreements, lawsuits, bankruptcies, and fraud centers on 1,373 acres of raw land thirty miles east of Sacramento, California. Also tied into Moore's lawsuit were General Conference attorney Walter Carson, the General Conference Corporation, the Inter-American Division, and others. According to Moore, Folkenberg and his codefendants failed to meet obligations on two promissory notes related to Kanaka Valley Associates, a limited partnership formed in 1980 to develop land that still awaits the golf course and houses that were supposed to generate millions of dollars for its investors.

The partnership seems to breed tragedy. Public records show that, since 1980, two general partners—as well as the partnership itself—have gone through bankruptcy, and that one of the founders—Moore—was convicted on eight counts of grand theft in 1987 and spent several years in prison. The partners have spent so much time in court that the history of their disputes fills thousands of document pages in courts from Santa Barbara to San Bruno, California. This is the story that emerges from those documents, published reports, and from interviews with some concerned parties.

The Land

A patchwork of oak and pine trees graces the Kanaka Valley, which lies in the foothills of California's Sierra Nevada Mountains just north of U.S. Highway 50. Eighty miles to the east is Lake Tahoe and the High Sierra. Westward, well within view, lies Folsom Lake. Beyond that, a thousand feet lower in elevation, sits the expanding Sacramento metropolis.

Appearances suggest that Kanaka Valley is prime real estate, too high for fogs that plague Central California in the winter and too low for heavy Sierra snows. To entrepreneurs, the valley offers prospects for an ideal rural development, conveniently placed only minutes away from work and recreation. But appearances can be deceiving. The property is located in El Dorado County—an area known for its bucolic character and its antidevelopment politics. While property in nearby Sacramento and Placer Counties was being snapped up and developed during the land boom of the 1980s, El Dorado County was being repeatedly sued for blocking development. Inadequate water resources and endangered species issues complicated the development proposals for the Kanaka Valley.

In 1984, the market value of Kanaka Valley Associate's 1,373 undeveloped acres was appraised at $4 million. Expectations of value after development are probably limited only by the imagination, though one of its partners in 1995 estimated that gross proceeds from sales could total $33.6 million, with $11 million in profit.

The Developer

James E. Moore is a big man. He stands over six feet tall and weighs about two hundred fifty pounds. Born in Texas to African-American parents, he moved to Sacramento as a youth and, in 1959, graduated from a local high school. Moore attended classes at various colleges and law schools during the next two and a half decades. In 1984, at the age of forty-four, he was awarded a bachelor's degree in applied economics and management from the University of San Francisco.

"I labor at using two extremely important qualities, inbred by my parents," claimed Moore in a 1985 interview. "The qualities are that if you use common sense and strive to gain wisdom, that with time being the catalyst to all things, if you work real hard on what you're doing, that you don't have to be an egotist to realize the end result of success."[1]

For Moore, success in a financial sense came with discovery of his talents as a salesman. Moore worked at a number of brief jobs after high school. In 1967, he responded to an ad for insurance agents at Pennsylvania Life Insurance Company of Santa Monica. Soon he became a star. According to Moore, each month between 1967 and 1974 he placed among the top ten producers of his company's parent, Penn Corp. Financial.

Then Moore shifted his talents to real estate and came up with a device that he called "site locater partnerships." The locaters were hired experts who sought parcels for potential development. Success might cause Moore to arrange an option to buy, then approach likely investors and explain how to develop the land. If the investors signed on, Moore's attorneys would handle the partnership's paperwork while Moore set out in search of a buyer for the parcel after its actual subdivision.

Moore contributed expertise only, not money. Customarily, he held the position of general partner and kept some form of control over the property. The partnership usually rewarded him half of its profits, which Moore shared with the locater and other hired experts.

Moore prospered in real estate, building his assets to a reputed value of $9 million. A pilot who loved to travel, he supposedly owned land in the Cayman Islands as well as interests in parcels throughout northern California, one located in the Kanaka Valley.

It was with the Kanaka Valley parcel that Moore's interests became intertwined with those of Robert Folkenberg and the Inter-American Division of the Seventh-day Adventist Church. According to the *Adventist Review* (February 11, 1999), Folkenberg and Moore became acquainted in 1976, when Folkenberg was president of the Central American Union. Moore was traveling with an Adventist friend in Guatemala, viewing the damage wrought by an earthquake in February of that year. His friend introduced him to Folkenberg, and a relationship developed that has lasted for more than two decades. While the nature of that alliance may never be fully understood, a pattern of

financial dealings soon emerged in which interest in real estate shifted on various occasions between Moore and off-shore, church-related corporations, at least one of which Moore himself had created.

The first of these was Southern Equipment Company, an enterprise registered in the Grand Cayman Islands. In 1978, Moore conveyed Southern Equipment's stock to the Inter-American Division. Then, according to papers in the El Dorado County recorder's office, Southern Equipment joined with Moore on March 1, 1979, to create Kanaka Valley Investors, Ltd. partnership. True to form, Moore provided only his expertise, while Southern Equipment gave $100 thousand in capital.[2]

1980 – Kanaka Valley Associates Limited Partnership Formed

According to public records, July 7, 1980, marked the formation of another limited partnership—Kanaka Valley Associates—one that succeeded at least three earlier alliances focused on the same real estate: Kanaka Valley Associates, a joint venture, and two other limited partnerships named Kanaka Valley Investors, Ltd. and Kanaka Valley Associates. Some involved Moore. All relied on capital supplied by a series of investors, some of whom overlapped from one enterprise to another.

As a limited partnership, the enterprise had two founding partners. One was Kanaka Associates, headed by Sacramentan Henry Cavigli. Kanaka Associates gave more than $250 thousand to the new enterprise and became a limited partner. The other founder was Moore. Moore gave no money, but became general partner and, among other benefits, got rights to 67.5 percent of future profits.

1983 – Adventists and Catholics Thrown into Alliance

In 1983, the Inter-American Division—via Southern Equipment—was officially recognized as an owner in Kanaka Valley Associates. By then, the partnership had existed for three years. On February 23, official papers cited a "technical oversight" and adjusted the record accordingly. At the same time, the partnership reduced Moore's future profits by half and granted Southern Equipment 32.5 percent of all future proceeds.

Meanwhile, another new member entered the partnership at about the same time. According to public papers, Moore turned over most of his remaining interest to Taverners Investment, Ltd., another Grand Cayman corporation that held a $310 thousand dollar

Photo: Thomas Osborn

note that Moore had written in 1980. The director of Taverners at that time was the Rev. Virgilio Levi, a resident of the Vatican City.

Moore evidently considered both transfers contributions in 1983. Later, however, they would be criticized as "preferences and fraudulent conveyances."[3]

Moore still held controlling interest in the partnership, though he could claim only half a percent of profits. Suddenly, though, Adventists and Roman Catholics found themselves thrown into an alliance not necessarily of their own choosing.

1984 – Moore Encounters Major Problems

And then Moore's world collapsed into a mire of court proceedings.

In March 1984, a handful of creditors with claims of about $45 thousand forced him into bankruptcy. Others came forward. Eventually, more than one hundred investors filed against Moore in fifty some suits. Among his creditors were Southern Equipment and Taverners, which claimed indebtedness of $309 thousand and $610 thousand, respectively.[4]

Moore's next blow came with criminal proceedings. According to some creditors, Moore was guilty of fraud, theft, and misrepresentation. One common

allegation accused him of soliciting loans and promising high rates of return or involvement in special real estate deals, but of failing to honor his commitments. In response, Moore admitted inability to meet obligations, but claimed to be simply a victim of bad economic conditions.

Moore was arraigned in Sacramento's municipal court in June 1984. His trial made headlines in Sacramento partly because his accusers included two local judges and a retired criminal investigator. A jury in the city's superior court convicted Moore on eight counts of grand theft. After an unsuccessful appeal, Moore starting serving a four-year sentence in December 1989.

1986 – Kanaka Valley Associates Threatened

Moore's personal problems in criminal and bankruptcy proceedings paralleled another crisis with the Kanaka Valley Associates partnership itself. In 1986, the Northern Equities Company, holder of a $583 thousand note secured by the Kanaka Valley property, attempted foreclosure. Northern Equities found Kanaka Valley Associates in default due to more than $84 thousand interest in arrears.

The possibility of foreclosure threatened all four of Kanaka Valley Associates' partners. If Northern Equities succeeded, each would lose rights to the property. Moore had sole authority to seek protection under chapter eleven bankruptcy law as general partner. If granted permission, he could work with other partners to reorganize under the watchful eye of the court. Unfortunately, Moore's assets—including his half-percent interest in Kanaka Valley Associates—already rested under control of the trustee appointed by the U.S. Bankruptcy Court. According to Northern Equities' lawyers, the partnership had actually dissolved at the beginning of Moore's personal bankruptcy.

On October 22, 1986, Moore filed papers in Sacramento for chapter eleven bankruptcy on behalf of Kanaka Valley Associates. Then, according to Moore, he discovered his own ineligibility. One week later, Southern Equipment officer Ramon H. Maury, treasurer of the Inter-American Division, had similar papers filed in the same court, despite Southern Equipment's status as only a limited partner.

1987 – New Owners for Kanaka Valley Associates

Both attempts failed. In March 1987, the court dismissed Southern Equipment's petition and, finding Moore's filing "questionable," ordered reorganization under its own direction.

In the same month, Moore's personal bankruptcy estate sold his remaining interest in Kanaka Valley Associates for $10 thousand. The buyer was Elmer R. Malakoff, an attorney connected with Moore for years and, according to one claimant, "the legal brains" behind Moore's "intricately complex legal schemes."[5]

Meanwhile, the Inter-American Division's interest also changed hands. By 1987, Folkenberg had moved from Central America and become president of the Carolina Conference. Since returning to the United States, he had become acquainted with Sharing International, a Tennessee nonprofit organization created by a group of Adventists to facilitate specific mission projects. Folkenberg also became president of this organization.

With the Inter-American Division increasingly uncomfortable dealing with Moore, Folkenberg proposed Sharing as an organization that could distance the Adventist church from Moore and still ensure that future proceeds from the property benefited the Inter-American Division's health and education programs. With this possibility in mind, the division yielded its interest in the Kanaka Valley property and in December 1987 Sharing International acquired full ownership of stock in Southern Equipment and Taverners. Neither Moore's bankruptcy records nor those of the Kanaka Valley Associates reveal how much money changed hands or the eventual fate of claims that Southern Equipment and Taverners held against Moore's personal bankruptcy estate.

1988 – Rejuvenation and a New Off-Shore Corporation

During the Kanaka Valley Associates bankruptcy Robert A. Dolan, a Santa Barbara businessman linked to Moore through other real estate ventures, purchased an interest in the partnership from the estate's trustee. In April 1988, the court accepted a plan of Dolan's to revitalize Kanaka Valley Associates.

Dolan resolved the dispute with Northern Equities by purchasing its note for $732 thousand. Then he loaned Kanaka Valley Associates another $870 thousand and paid more than $150 thousand to a number of unsecured creditors. In return, Dolan became general partner, with ownership in 55.83 percent of the enterprise.

Dolan's financial solution, however, did not bring complete peace to the partnership. Moore re-

mained interested in the project, even though he had already conveyed most of his ownership to Southern Equipment and Taverners and had recently sold the remainder to Malakoff. In 1988—in the midst of Moore's appeal on conviction for grand theft—he became a Catholic and suggested that Sharing International fund Catholic charities.

As an Adventist-related entity, Sharing balked, citing traditional Adventist views regarding the end of time. Sharing refused to have a direct relationship with Catholic enterprises, but it expressed willingness to "compromise" by dividing its interest in the Kanaka Valley Associates with Moore. According to legal counsel consulted by Sharing, this split could best be accomplished by conveying its interest in Kanaka Valley Associates to a separate for-profit entity which would then issue stock both to Sharing International and to a Catholic charity of Moore's designation.

Photo: Thomas Osborn

1989 – Moore's Imprisonment and Further Ownership Transfers

The for-profit entity that came into existence was also called Sharing International, but was registered in Barbados to provide tax savings while operating with full disclosure to the U.S. Internal Revenue Service. On November 29, 1989—a month before Moore started his jail sentence—the interests that Southern Equipment and Taverners held in Kanaka Valley Associates were transferred to Sharing International Barbados, which then became a limited partner.

Transfers back and forth between Sharing International Tennessee and Sharing International Barbados occurred several times over the next few years in a series of complicated and confusing transactions. Two and a half years later, on May 25, 1992, the interest of Sharing Barbados reverted to Sharing International. Then, on September 19, 1993, it returned to Sharing Barbados, and Sharing International became a substitute limited partner of Kanaka Valley Associates.

1990 – Folkenberg Tries to Reduce Moore's Sentence

Conviction, imprisonment, personal bankruptcy, and absence from the official roster of partners did not prevent Moore from keeping in touch.

On March 20, 1990—three months after Moore was sentenced—Folkenberg offered to pay $53 thousand for Moore to make restitution. The goal, claimed Moore's attorney, was to reduce Moore's sentence.

Moore's attorney attributed the offer to Kanaka Valley Associates' cash infusions and realization by Folkenberg that the value of Sharing Tennessee's

interest in the enterprise far exceeded the liability of $250 thousand that the court had recently imposed on Southern Equipment and Taverners for gaining possession through "preferences and fraudulent conveyances." Folkenberg's gesture evidently failed, but his connection with Moore continued.[6]

In July, Folkenberg was elected president of the General Conference and he moved from the Carolinas to Maryland. Meanwhile, Canadian architect and developer Peter Wardle joined the Kanaka Valley Associates partnership in 1990 with $2 million, which the partnership accepted as a loan.

1992 – Moore Leaves Prison and Makes Ownership Claims

Wardle's loan generated further turmoil for the Kanaka Valley partnership. Then, additional complexities arose after Moore's release from prison in 1992.

"In 1992," Wardle recalled in a 1995 deposition, " I received a telephone call from Mr. Moore telling me that he was a 'partner' in the project and demanded he receive his share of the loan proceeds. . . . I had never heard of Mr. Moore. . . . I came to learn that Mr. Moore had recently been released from jail and claimed to hold the interest which had been described to me as the Sharing International interest. . . . He visited the neighboring properties and told them he was an owner and that I was merely an architect." Wardled continued: "Since he had a very bad reputation with the city council (I understood it had been discovered he had previously bribed a County official) his mere association with the project jeopardized its viability."[7]

1993 – A Deceptive Return to Tranquility

Confusion spread as complexities grew. By 1993, Wardle had loaned $739 thousand to Sharing Barbados for reasons unstated in bankruptcy records. Meanwhile, John and Virginia Markle, two of Dolan's business associates, chipped in another $161 thousand for the partnership.

According to Dolan, he personally was entitled to at least some of Wardle's original $2 million loan. Sharing Barbados disagreed, however, and accused Dolan of theft. Wardle concurred, as did Malakoff. Eventually, Placer Title Co., Kanaka Valley Associates, each of its partners, and Dolan's attorneys all figured in a series of disputes and lawsuits.

On October 1, 1993, the Kanaka Valley Associates partners signed a complicated agreement to settle the dispute. In one dimension of the agreement Sharing Barbados yielded its interest in the partnership to Kanaka Valley Associates. For its part, the corporation got two "nonrecourse secured promissory notes" of $2 million and $6 million, payable from eventual proceeds.

In return for $276 thousand, Moore agreed with Dolan not to "interfere with, oppose, adversely affect, inhibit, impede or influence the development and sale of the KVA property."[8] Later, Dolan also claimed that Moore and Sharing Barbados incurred obligations to pay him $900 thousand. But Dolan's claim remain unsatisfied.

1994 – Dolan Enters Bankruptcy

While waiting for the $900 thousand, Dolan paid Moore and Malakoff $210 thousand as part of the agreement and made a commitment to repay a loan of $256 thousand from Wells Fargo Bank. According to Dolan, he was starving for cash by February. Creditors clamored for payment, but still there was no sign of the $900 thousand. On the twenty-third of February, Moore, Malakoff, and one of Malakoff's other business associates filed a petition to force Dolan into bankruptcy, but neglected to serve him with papers. The result, claimed Dolan, was to ruin his credit and put him "into a limbo position."

"It was Moore's intention," asserted Dolan, "through one or another of the entities he represents, to buy from [Dolan's] Chapter 7 estate his interest in the Kanaka Valley development, thus restoring Moore to the ownership rights he enjoyed in Kanaka prior to his own bankruptcy. . . ."[9]

Dolan petitioned for voluntary bankruptcy and, in June, the court converted the case to chapter eleven proceedings.

1996 – Moore Reasserts Claims

While trying to resolve the outstanding debts of Dolan's estate, trustee decided that a major obstacle was the 1993 agreement and its related "promissory notes." According to Dolan's estate, it seriously considered filing a complaint against Moore, "the Adventist-related parties," and "certain others" for "breach of contract, conversion, negligent representation, fraud, restitution, recession, and an accounting, seeking damages, punitive damages, and injunctive relief." It also considered joining a similar suit filed by Huston Environmental Systems against Moore and his associates, including Folkenberg.[10]

Threatened by legal action, Moore's Adventist associates denied responsibility for any wrongdoing and decided to cut their ties with the Kanaka Valley project.

In August 1996, South Carolina accountant Ben Kochenower signed a confidential agreement in behalf of both Sharing organizations that yielded financial interest in the partnership to Dolan's bankruptcy estate. In return, Dolan and the estate released both Sharings, Folkenberg, the General Conference, the Latin American Division, and all other Adventist-related organizations from any associated legal claims. The agreement also repudiated the October 1993 compact—including $8 million in "nonrecourse secured promissory notes"—as it related to those parties.

The Sharing Agreement won the court's approval. But validation threatened whatever interest Moore claimed to have in the project and he challenged the agreement in court. According to Moore, Kochenower lacked authority to sign for Sharing Barbados. Indeed, claimed Moore, a Catholic charitable foundation named Vicariatus Urbis owned most of Sharing Barbados, and the only person authorized to sign for Sharing Barbados was one Mary Ellen Bourque.

To Dolan, at least, the very existence of Vicariatus Urbis could be questioned. Still, Moore persisted. First, he pressured General Conference attorney Walter Carson, another official connected with both Sharings, to clarify matters. Carson wrote a letter to Dolan's bankruptcy estate that hinted at the coming clash between Moore and his Adventist associates. "Last week," the letter began, "apparently in response to a motion filed by your [firm] with the Bankruptcy Court to approve the Settlement Agreement, I was contacted by James Moore. He did so in his capacity as a 'director, vice chairman, and agent of an organization owning 85 percent of the stock of Sharing Barbados.' In that capacity he asserted an interest in 85 percent of the Kanaka Valley notes referenced in the October, 1993 Agreement. Moore, drawing conclusions from the motion, not having seen the Settlement Agreement, promised certain consequences if I failed to bring this information to your attention; and the attention of the Bankruptcy Court."[11]

Carson's letter then outlined his understanding of the Sharing Barbados structure. "I trust this attempt at clarification will not otherwise affect our good faith efforts to resolve the matter," he concluded. "I want nothing further to do with Kanaka Valley and have executed the Settlement Agreement accordingly." The letter, written on plain paper and using Carson's home address, was dispatched from the General Conference General Counsel fax machine.[12]

Moore's efforts in court failed. Rebuffed, he turned to Folkenberg himself for relief from what Moore considered injury generated by the Sharing Agreement. Moore was known to call Folkenberg several times a week with demands for remedial action and at one point even suggested a joint telecommunications venture from which the Adventist Disaster Relief Association (ADRA) and Moore would both supposedly reap financial benefits. According to an informed source, the proposal was actually made to ADRA; however, ADRA declined.

Moore persisted and threatened to bring litigation against all parties, including the Seventh-day Adventist Church and all others involved with Sharing International Tennessee or Barbados. The possibility of an organization related to the Roman Catholic Church filing a complaint against the Seventh-day Adventist Church terrified Folkenberg. To placate Moore, Folkenberg gave him money from his personal savings, putting himself close to bankruptcy. When those measures failed to satisfy Moore, Folkenberg spoke to five personal friends, who were also major contributors to the Adventist Church, explaining the situation with the Kanaka Valley, the Settlement Agreement, and potential consequences for the church. Folkenberg's friends agreed to help, but Moore still remained unsatisfied.

1998 – Moore Files Suit Against Folkenberg and Others

In 1998, three partners remained with Kanaka Valley Associates. Records from the bankruptcy records of Dolan afford glimpses of a man thoroughly shaken: embattled, nearly impoverished, faced with a disintegrating marriage. John and Virginia Markle, the other remaining partners, come across as distant benefactors who somehow managed to weather the ordeal.

Wardle was out of the picture. Altogether, he invested about $7 million of his own money. Sometime during the early 1990s Wardle's Kanaka Ranch, another limited partnership, absorbed Kanaka Valley Associates in an arrangement that split ownership fifty-fifty between the two enterprises but evidently left each party pretty much on its own. Then, according to Dolan, Wardle "apparently lost interest," neglected his duties as general partner, and withdrew under conditions not fully revealed in the bankruptcy records.

According to the evidence, both Sharings had yielded their interests by 1998.

As for Moore, however, he refused to give up.

On August 21, 1998, Moore filed a complaint in Sacramento Superior Court against Kanaka Valley Associates, Folkenberg, Carson, Sharing International,

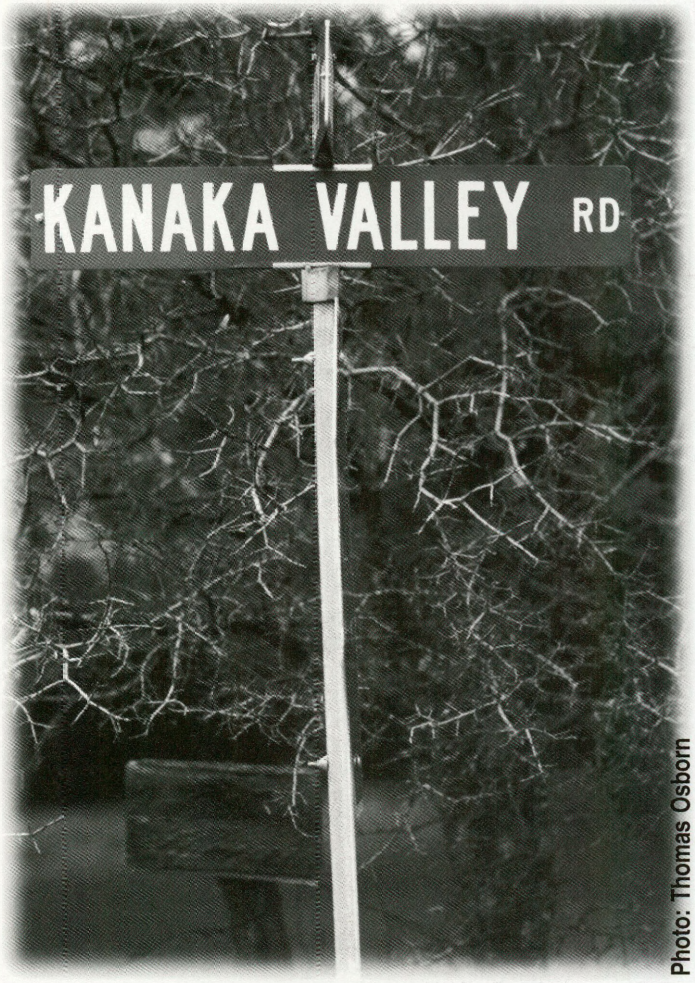

Photo: Thomas Osborn

the General Conference Corporation, the Inter-American Division, Ben Kochenowner, and others. In part, Moore requested $8 million in damages. The defendants were not served with papers until December.

Moore claimed that he owned an interest in Kanaka Valley Associates in May 1993. According to Moore, he and the defendants agreed in that month to exchange his rights for two promissory notes totaling $8 million. These, Moore asserted, were to be given to Sharing Barbados, which would then yield fifteen percent of its stock to Sharing Tennessee and eighty-five percent to Vicariatus Urbis.

In Moore's view, the defendants violated the agreement by failing to issue shares to Vicariatus Urbis. Furthermore, late in 1996 they allegedly gave all of their interest in the promissory notes to Dolan's bankruptcy estate. Additional grievances supposedly arose when the defendants concealed these developments from Moore.

According to Moore, the defendants' actions were "fraudulent and intentional, and taken with the knowledge that plaintiff would be damaged."[13]

1999 – Crisis at the General Conference

Moore's complaint found several targets. On an administrative level, it captured the attention of General Conference officials and triggered an administrative crisis unprecedented in the history of the denomination. A special Ad Hoc Group was appointed by the General Conference Administrative Committee to review Moore's complaint and surrounding events. The Ad Hoc Group found issues raised in the complaint serious enough to warrant a meeting of the General Conference Executive Committee. With over two hundred members from around the world, the Executive Committee is the body empowered to act on behalf of the General Conference between regular General Conference sessions.

Folkenberg resigned before the Executive Committee met on March 1. Then, after the resignation, just before the Executive Committee convened, Moore announced that he was dismissing the suit with prejudice.

On March 16, the church made the following announcement:

"The Seventh-day Adventist Church learned officially on Friday, March 12, that a lawsuit against the church has been dismissed with prejudice in Sacramento Superior Court in California.

"A lawsuit dismissed 'with prejudice' means that the facts alleged in the suit cannot be filed again by James E. Moore, a business entrepreneur from Sacramento, California. . . .

"Church attorneys have asked about the settlement terms that led to the suit being dismissed. They have been told that the church will not receive any information because of a confidentially clause in the settlement. The church opposed payment of any money to the plaintiff and opposed the inclusion of a confidentiality clause in any settlement.

"Adventist Risk Management, Inc. (which assists the Seventh-day Adventist Church with its insurance needs) also had no role in the settlement of the lawsuit. ARM officials said that they purchased a policy from Chubb Insurance covering directors and officers liability on behalf of the church. 'Because this policy is with an independent company, we have no claim settlement authority in this matter,' said Paula Webber, the Adventist Risk Management spokesperson. . . .

"We are grateful that Mr. Moore has dropped the lawsuit against the church, a suit we have always characterized as frivolous and without merit,' said

church spokesperson Ray Dabrowski."[14]

Folkenberg's relationship with the General Conference did not improve with settlement of Moore's suit. Debate over his employment prospects continued after the election of a new president. His personal life in tatters, Folkenberg had become one more victim in the recent tragic history of the Kanaka Valley.

Notes and References

The following list of notes is not intended to be exhaustive, but to provide citations only for quotations and major points.

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2. "Certificate of Limited Partnership," Mar. 1, 1979 (El Dorado County Recorder, 2181:61).
3. "Amended Motion for Sale of Assets," Sept. 13, 1994, Exhibit A (Moore Bankruptcy); "First Amended Disclosure Statement," Dec. 6, 1995 (Dolan Bankruptcy).
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11. Carson to Howard C. Richards, Sept. 6, 1996 (Dolan Bankruptcy).
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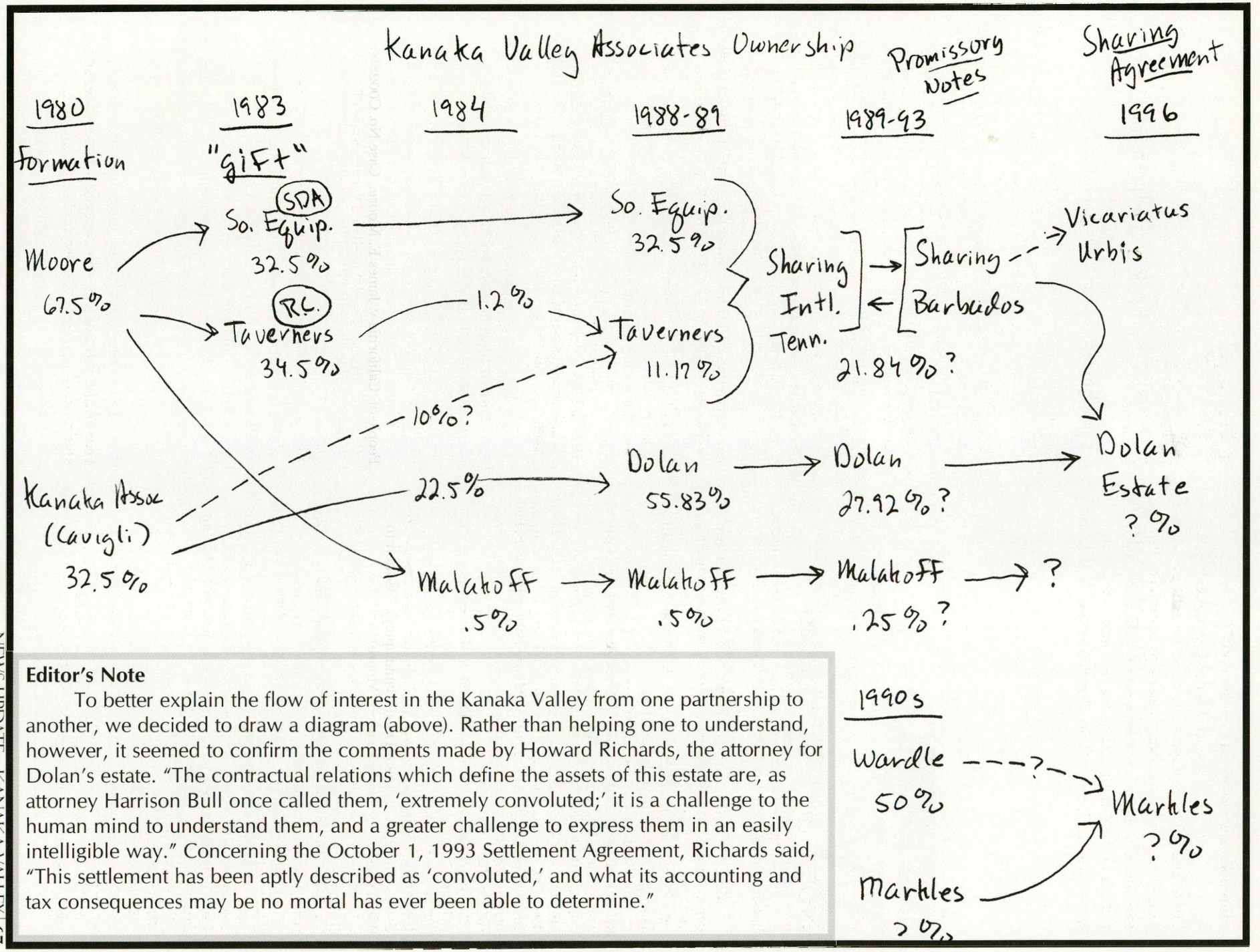
Sacramento Bee, June 21, 22, 23, 1984, Apr. 23, 1987, Dec. 27, 1989.

Contributing to this report were *Spectrum* staff members, Philipa Barnes, Bonnie Dwyer, and Leigh Johnsen.



Editor's Note

To better explain the flow of interest in the Kanaka Valley from one partnership to another, we decided to draw a diagram (above). Rather than helping one to understand, however, it seemed to confirm the comments made by Howard Richards, the attorney for Dolan's estate. "The contractual relations which define the assets of this estate are, as attorney Harrison Bull once called them, 'extremely convoluted;' it is a challenge to the human mind to understand them, and a greater challenge to express them in an easily intelligible way." Concerning the October 1, 1993 Settlement Agreement, Richards said, "This settlement has been aptly described as 'convoluted,' and what its accounting and tax consequences may be no mortal has ever been able to determine."

Reviewing the Process

A SPECTRUM Interview with Niels-Erik Andreasen

February 11, 1999

Editor's Note

When the General Conference officers were informed of the lawsuit by James E. Moore against President Robert S. Folkenberg, the General Conference Corporation, the Inter-American Division, and legal counsel Walter Carson (among others), two actions were taken: outside legal counsel was retained and an ad hoc group was created. Niels-Erik Andreasen, president of Andrews University, was selected to chair the group. After the group completed its work, and Elder Folkenberg had resigned, Spectrum *talked with Andreasen about the process in which his group had been involved. Note that the following interview refers to three different committees:*

- **The Administrative Committee (ADCOM):** *The working committee of officers at the General Conference*
- **The Ad Hoc Group**: *The special committee created by ADCOM to review information about the lawsuit and make recommendations back to* **ADCOM** *on related issues*
- **The Executive Committee**: *The worldwide committee of the General Conference empowered to act for the General Conference between the five-year official sessions of the General Conference*

Who brought this lawsuit against Folkenberg to the Administrative Committee's attention?

I don't know specifically. I heard it was some officers that first heard and took it to the rest of the officers, so groups of officers became aware.

Why did ADCOM create the Ad Hoc Group?

Someone explained to me that they wanted to have a review done by a group that was not exclusively in the General Conference, that represented a broader segment of the church, including some international people to get a little distance between those writing the paper and receiving it.

Who picked the group members?

ADCOM did it through a vote. That vote included a four-part assignment for the committee and the membership thereof, and the time frame in which it had to work. The assignment was to:

- receive and evaluate information relating to issues that have come to light as a result of allegations made against Robert S. Folkenberg by James Moore
- to identify pertinent issues that potentially affect the world church
- determine if the issues are of such a nature as to warrant further consideration and/or action
- prepare a report with any appropriate recommendations

Given that the lawsuit deals with financial issues, why were not more CPA's included on the Ad Hoc Group?

I don't know. I did not have anything to do with the selection. I was told, though, that every member of the committee is also a member of the General Conference Executive Committee. They wanted that connection deliberately.

Do you think Executive Committee members were used because that is the committee that actually has to take action?

It was made very clear in several statements that our

committee had no responsibility concerning the presidency, to determine what action should be taken. That is the prerogative of the General Conference Executive Committee. The committee I chaired was assigned only to look at issues and recommend on the seriousness of them. But I think that certain members felt that having General Conference Executive Committee members would create a connection between the committee making recommendations to ADCOM and the committee which might then be acting on the recommendation. But the link between the two would be ADCOM which had to turn the recommendation into an action vis-a-vis calling the General Conference Executive Committee.

The committee I chaired was to report to ADCOM, not on the office, but on the seriousness of the issues. And that recommendation would then be taken up by ADCOM to be dealt with it as it pleased. As it turned out, ADCOM turned the recommendation of our special committee into an action that led to the calling of the General Conference Executive Committee on March 1. Now I had to leave ADCOM before that happened because of the flight I had to take to California, so I left right during that process. But I was informed subsequently that this is exactly what happened later in the evening on the 27th of January.


Niels-Erik Andreasen

Photo: Andrews University • University Relations

Who named you chair?

I don't know. I was just asked after the nomination by ADCOM, and I didn't ask. I'm not a curious person.

Did you argue? Did you say, "No, I don't want to do this?"

Well, the person with whom I have an actual relationship in Washington, the board chair of Andrews University, contacted me. Whenever I talk to people I always go through him, because that's protocol. He's the one who called me. I was surprised and very hesitant about it. But I saw that maybe that was the right thing to do, precisely because it might help ADCOM to have some group that was somewhat removed from the hot house of the General Conference look at the issues that are being discussed, I am sure, in the meetings and hallways for a number of days and perhaps even some weeks.

It seemed that they moved pretty quickly.

And I am pleased they did. I think the news has been that in least this case the General Conference did move quickly on solving a difficult problem. I would say the brethren are to be congratulated on not letting this simmer for a long time to the hurt of many people.

What did that mean to you when they said you weren't supposed to look at the office, just the issues, did that make you set up the meeting differently?

Well, that could have been. I never thought about how I would have set it up if they had said "look at the office." But it was clear to me from the very beginning what my policy should be given that our committee had no constitutional authority. Fact-finding was our responsibility to ADCOM. Knowing that, it was also clear to me that we should not focus our attention on the office of the president. It was simply not our assignment. We should stay clear of it to avoid any kind of misunderstanding by people about the policies of the General Conference and how they would work. Our committee is not anywhere in the policy book. It was just set up to assist ADCOM in getting an assessment of the seriousness of these issues. And the committee truly did not ever talk about the office of the General Conference president. That language did not come up. Now I think that everyone knew that our assessment of the seriousness of the issues would, after two or three links in the process, of course, impact the presidency. It was in people's minds, I am sure, but it was never expressed. I think that helped the committee to focus precisely on the terms of reference it was given. It preserved a certain decorum. There was no conversation ever about the suitability of the General Conference president for office or whether he should be there or shouldn't be there or what should happen to him. It was not discussed. That helped to keep the committee focused and not get wandering all over the field making ad hoc editorials about things. I think it was the best way, as it turned out.

What did you ask for?

I asked that both written and verbal information be provided. I asked for the committee to be able to do

its work without any other people present. There were a lot of people who wanted to be there listening and to make speeches and so on. I asked for none of that to happen. I wanted only statements by the General Conference legal counsel and by Elder Folkenberg and his legal team to help hold us to the issues, and then the opportunity to call them back for clarification. Plus peace and quiet, and we got all of that. And a few technical tools to keep track of our thoughts.

Such as?

Nothing mechanical. Just things to write on for everyone to see—flip charts—because we were dealing with masses of material. And on the second day it was really difficult to try to pull all that together into something that we could work with. So we did work on that. And then broke into teams to try to get a handle on it.

What record was made of the meeting?

We had a secretary who recorded actions. But we did not take statements made by presenters and committee members. I was asked if I wanted a court reporter and I said, "No, I didn't think so." I don't know whether I was right or wrong about that. Somebody thought this meeting was so historic, we should record everything. I thought probably not. But I may have been wrong on that. I don't know. I had one day to think about it. I made a quick decision. It was very important to me to achieve two goals in a case like this where a church office was at stake:

1. Get at the facts and get an adjustment on those in an open and free-flowing session where nobody's opinion was dismissed.

2. As much as possible protect the individuals who were stuck in this mess. There was no need to stick something on them for the rest of their lives. The findings would stand by themselves.

One of the reports from the General Conference mentioned that at the beginning of the meetings the process was discussed for two hours. What was the discussion?

Well, the discussion was on how we would do the work. Who would speak to us and when. There was a bit of tension before the meeting began, because some people thought that they wanted speeches and so on. We finally, after some discussion, came down to a working solution and this was agreed to by all. That is, one hour of presentation by General Conference legal counsel and then three or four hours of discussion. Then a break, followed by one and half-hours or so of presentation by Elder Folkenberg's legal team, followed by two or two and half-hours of clarification. So the total amount of time for each of these two sets of activities was approximately the same. That was all laid out in that initial discussion which, I don't think, was two hours. We had a devotion and certain preliminary proceedings and introductions and so on.

How would you describe the atmosphere of the meeting? Was it like a committee or a court proceeding?

It evolved like a committee. We needed to be very focused to make sure we fulfilled o went around the table asking for issues that had emerged. On one level, we were trying to understand specific events in a long-term relationship and the streams of relationships flowing out from the one. Two, we were analyzing specific relationships. Third, we needed to turn these observations into analyses of the issues that arose—such as conflict of interest and business involvement of the church with nonchurch entities. So we were there to distill issues, and there were relationship concerns. That was quite a lot. We made rubrics of the information. From these we isolated issues:

- conflict of interest
- misuse of office
- relationships with colleagues
- potential damage to the worldwide church

Under each one of these issues we noted a number of specifics. On some, there were just a couple of points and on others as many as four or five points. We talked about the potential impact on confidence in church leadership. Most of what we talked about was not in the lawsuit, but in evidence that showed up. As we went over the events it seemed like the missing ingredient was an intercollegial relationship with other leaders. You would expect that when questions about business dealings came up that counsel would be sought from others, but it was not. The big lesson from this is not to go it alone. The same is true of theologians who want to do theology alone.

Did you listen to the tapes mentioned in some news reports that James Moore made of his conversations with Elder Folkenberg?

No. I declined receiving or hearing the tapes, because their legality was under question. They were offered to me to be played for the committee and then destroyed. I declined.

Was the legal presentation all about Folkenberg? What about Carson? What about the General Conference Corporation?

There was no conversation about Carson. There was no General Conference involvement. Inter-American Division involvement—a little, but the General Conference had no involvement.

Were Folkenberg and Carson present? Did they address the committee?

Elder Folkenberg was present. He had two lawyers with him. He spoke freely and easily to the committee. He also agreed to the procedures. Carson was only there for the devotion.

What materials were shared with the committee? Was there a written report?

There were several very big volumes of documents that were summarized in a report by Phil Hiroshima, the counsel retained by the General Conference. It told who the main characters were, etc. Then Elder Folkenberg and his lawyers used an overhead projector and had handouts.

Who drafted the committee's report to ADCOM?

The committee broke up into groups to put together the report. It had four parts when it was presented to ADCOM:

- *Process*—I spoke to that topic
- *Orientation to the story*—that was handled by Bob Nixon from the General Conference's general counsel office
- *Issues that had arisen*—that was drafted by a subgroup
- *Recommendations*—another subgroup

The first two parts were not written. Nixon tried to pick key issues to present in forty-five minutes. The third part was very short—a list of issues with bullets and then the recommendation.

The issues came up as people looked at the materials and discussed them. We asked the question: how do we expect an officer of the church to conduct his office? People began talking about the necessity of collegial decision making, the dignity and confidence required by an office. It was similar to when we held a workshop on the Andrews University campus concerning conflict of interest. The group discovered things that they had not handled before. We discussed how common sense more than policy was used. We shared feelings of how things ought to be.

How were votes taken?

There were two votes taken. The first vote was the most important and it was done by secret ballot. The question was put to the committee: "Are these issues of such importance that they need to be given to ADCOM for consideration?" We knew we could not get the exact wording in that ballot. But we had to know. Did they think this was fluff or real? The vote was not unanimous, but it was an overwhelming "yes" to the question. On the final recommendation we took a voice vote and it was unanimous.

There was disagreement over how the church should respond to this. But that was not our job. There was never any doubt about our recommendation. The secret ballot was very clear.

Was Elder Folkenberg there for the vote?

No he was not.

Who told him of the committee vote?

Elder Humberto Rasi and I met with him.

What are your reflections on the process?

I would say that it was not a pleasant assignment. Everyone there had a personal relationship with Elder Folkenberg. Yet we went ahead and did what was asked of us. As for Elder Folkenberg, I would say that we need to love him more not less after all of this.

In conclusion, when I was a young theologian I thought the church really needed to learn some things—probably with good reason. Nowadays I see the church not as a powerful monolith, but as vulnerable. I see my role as being supportive. I try to build it up and not tear it down. It is not this big thing that we need to beat on it. I really care about the church. I don't want to be neutral about it. I want to help build up the community of faith.

Special Ad Hoc Group Members

Niels-Erik Andreasen, chairman, Maurice T. Battle, Matthew A. Bediako, Selma Chaij, Lowell C. Cooper, Laurie Evans, William G. Johnsson, Harold J. Lance, Ruben Matiko, Ruy Nagel, Ruth E. Parish, Jere Patzer, Juan R. Prestol, Humberto H. Rasi, Rick Remmers, Calvin B. Rock, Virginia Smith, Max Trevino, Bertil Wiklander, and Robert W. Nixon, legal counsel.

Documenting the General Conference Process of Evaluation

The lawsuit by James E. Moore against Robert S. Folkenberg, Walter Carson, the General Conference Corporation, the Inter-American Division, and others prompted the General Conference Administrative Committee (ADCOM) to create an Ad Hoc Group to investigate the matter. The specific assignment was "(1) to receive and evaluate information relating to issues that have come to light as a result of allegations made against Robert S. Folkenberg by James Moore; (2) to identify pertinent issues that potentially affect the world church; (3) determine if the issues are of such a nature as to warrant further consideration and/or action; (4) prepare a report with any appropriate recommendations," according to *Adventist News Network.*

In a January 27, 1999 news release, ANN reported the vote by ADCOM to hold an Executive Committee meeting came after the Ad Hoc Group summarized the issues. "The group said that the matters that emerged reveal a pattern of widespread personal activities of the president which give rise to concerns. The ethical concerns included conflicts of interest, inappropriate business associations, and misuse of the office of the presidency for business advantages. The group also expressed concern about the potential impact on the world Church as well as the president's reluctance to accept the advice of colleagues."

The news release also contained the text of the Ad Hoc Group's Report:

Text of the Report of the Special Ad Hoc Group

"The committee recognizes and affirms the visionary, energetic and mission-focused leadership which Elder Folkenberg has given to the world-wide Seventh-day Adventist Church since 1990. Many and varied aspects of church life and activity have received a new sense of inspiration and purpose through initiatives he has introduced. His infectious enthusiasm and tireless travel have endeared him to church members around the world.

"With deep regret the committee acknowledges that recent issues have surfaced and raise concerns in connection with Elder Folkenberg's personal business activities and the office of the presidency. The nature and gravity of these issues and their cumulative effect is such as to erode confidence in the functions of the president and to introduce doubts about leadership integrity.

"Whereas, the Seventh-day Adventist Church, from its earlies days, has been firmly committed to the highest standards of ethical conduct for its leaders and subscribes to leadership principles as set forth in Scripture, the Spirit of Prophecy, the Church Manual, the Ministers Manual and the General Conference Working Policy, and;

"Whereas, the Church is the object of God's supreme regard and its leaders at all levels are called to serve and protect the best interests of the church, and;

"Whereas, issues previously identified in this report seriously impact the good name of the church and diminish members confidence in the credibility and integrity of the office of the president, and;

"Whereas, in the view of this committee, the magnitude of these issues calls into question Elder Folkenberg's ability to provide continued effective leadership as General Conference president, and;

"Whereas, according to the General Conference Constitution and Bylaws, the General Conference Executive Committee is the only body which, between General Conference sessions, can deal with decisions affecting General Conference elected leadership, it is

"Recommended, that, at the earliest opportunity, the General Conference Executive Committee be convened to hear this matter and to express itself on a question of confidence concerning Elder Folkenberg's continued leadership."

Summary Statement Sent to *Spectrum* Anonymously

In the preparation of its report, the Ad Hoc Group prepared a summary statement that listed the specific actions that prompted them to raise an issue. The Summary Statement of the Ad Hoc Group has not been released by the General Conference. When members of the Executive Committee requested more information about the lawsuit during their meetings on March 1and 2, General Conference secretary Ralph Thompson said division presidents were free to release information.

On March 10, 1999, a copy of the Summary Statement was received by *Spectrum* in the mail. It was sent anonymously. After verifying the information within the statement, *Spectrum* has decided to print the document.

Summary Statement of the Ad Hoc Group's Report on Issues Relating to the Presidency of Robert S. Folkenberg

Introduction

The Group heard reports from the General Conference lawyers and from R. S. Folkenberg and his lawyers, but made no attempt to deal directly with the lawsuit brought against Elder Folkenberg, Attorney Carson, the General Conference and others. The specific assignment of the group was to review certain issues that surfaced in connection with the lawsuit and to ascertain their seriousness relative to the office of the General Conference president. The group made no attempt to consider these issues from a legal perspective. Its concern throughout were threats to the welfare of the world Church along with risks to the dignity, authority, and integrity of the president's office that were brought about by these issues. The group was aware of the high professional, ethical, and personal expectations Church members worldwide hold out for any Church officer, especially the president of the General Conference.

The Issues

The issues were many and varied and accumulated over a period of more than twenty years during which Elder Folkenberg maintained personal and business relationships with Mr. Moore, a businessman in California. The available evidence documenting these relationships was accumulated by the lawyers for R. S. Folkenberg and for the General Conference while preparing a defense against the lawsuit. Additional testimony has been emerging. There is no indication in this material that the General Conference itself has been implicated or that the lawsuit presents a serious threat to the Church. Much of the detailed evidence is not complimentary of Elder Folkenberg. Consequently, it was not disclosed in the group's report to the General Conference Administrative Committee. Instead, the report identified three general areas of concern. Each area included issues which in the group's opinion rose to a level requiring attention by the General Conference Executive Committee. This means that the group felt strongly that these issues did raise serious questions about the ethical, professional, and personal integrity of the office of the President in the General Conference. The following are examples of these issues and concerns.

1. Ethical Concerns. These matters relate to certain activities in or directed from the president's office, that cast a cloud over the integrity of the office.

A. Conflict of Interest. Conflict of interest means that a person in leadership is making or attempting to make decisions that are also in his/her own interest, or in the interest of family, friends, or associates. In such cases, a leader's interests are in conflict. It is always wrong to act out of a conflict of interests.

· Elder Folkenberg's ongoing involvement with Mr. Moore and (perhaps others), in various not-for-profit and for-profit corporations is a serious issue. Even if the ultimate objective of such involvement is some benefit to charitable or religious programs, this type of involvement stands in conflict with the General Conference president's exclusive responsibility for the welfare of the Church itself, and his attention to its mission.

· Evidence shows that Elder Folkenberg attempted to influence ADRA to adopt a telecommunications venture that would provide some financial support of ADRA's programs, without disclosing that a greater financial benefit would accrue to his friend and business associate, Mr. Moore. It appears further that Elder Folkenberg was being pressured by Mr. Moore to get ADRA to sign on to this venture. This represents a direct conflict of interests.

· Under pressure and/or threat from Mr. Moore, Elder Folkenberg secured financial support from generous supporters of the Church and its mission to help cover Mr. Moore's personal business expenses. A total of one-quarter million dollars of personal and raised funds appear to have been forwarded to Mr. Moore to help cover his business expenses. Additional attempts to settle Elder Folkenberg's and Mr. Moore's differences apparently were made with an effort by Elder Folkenberg to raise first six hundred thousand dollars, later increased to nine hundred thousand dollars. Such efforts, whatever their motive, are incompatible with the accepted activities of the office of president in the General Conference.

B. Inappropriate Associations. While a minister of the gospel is called to reach out with God's gift of salvation to everyone, a Church leader representing the Church through an appointed office, can maintain only such associations as are appropriate for the Church organization.

· Elder Folkenberg's association with Mr. Moore, a convicted felon, went beyond the type of relationship that exists between a minister of the gospel and a parishioner. It continued through Mr. Moore's prison term. It included financial planning, some on a purely personal nature, and business relationships of various types, some of which were noted above. This puts the integrity of the Church at risk.

·As a practicing Catholic believer, Mr. Moore appears to have had business associations with a high ranking Roman Catholic official, akin to the associations with the General Conference President. While that in itself may not be wrong, it appears unwise for a Seventh-day Adventist leader to get involved in this way. This is particularly true if, as appears to be the case, assets designated to benefit both Adventist and Catholic activities and individuals were held or planned to be held in single corporations and/or trusts. These types of associations and activities are inappropriate for the General Conference president.

C. Misuse of Office. This means that the office of the General Conference President established "to further the objectives of the Church and its mission" was used to advance other objectives that, at the very best, were merely tangentially related to the objectives of the Church.

· In order to assist Mr. Moore, Elder Folkenberg provided introductions to overseas Church and world leaders for the purpose of promoting private business ventures. Due to the high profile of the General Conference president, such efforts inevitably involve the prestige of the president's office, and the prestige of the Seventh-day Adventist Church, in what is essentially a secular business activity, and as it turned out, a misguided one. This represents an inappropriate use of the General Conference president's office.

· Certain Church donors were solicited for funds to help satisfy personal business needs, and it is said that they were informed about the purpose for these funds. Nevertheless, the underlying intention with this type of solicitation and the subsequent payments raise serious questions about the use of the president's office.

· A number of the activities referenced above were carried out with the assistance of General Conference legal counsel. Some of these activities were purely personal in nature, others represented a conflict between personal and official interests. In either case, serious questions are attached to such use of General Conference personnel.

2. Relationship to Personal Advice. This matter refers to the relationship between the General Conference president and his fellow officers and support staff. While the Seventh-day Adventist Church has a president at each denominational level, it also has a long-standing precedent of collegial decision making and management. It is here a serious issue has arisen. It does not relate to real or perceived support of, or lack of support of, the President by his fellow officers, it deals with very specific matters.

· Evidence reveals that Elder Folkenberg did not inform his associates in administration about his dealings with Mr. Moore until litigation caused its disclosure.

· Documents reveal that Elder Folkenberg was advised to terminate his long-term business relationships noted above. He failed to do so, nor did be seek wider counsel on the matter.

· Testimony reveals that Elder Folkenberg was advised directly that in his capacity as General Conference President he should stand back from questionable personal financial involvements, on the grounds that they were incompatible with Church activities. Nevertheless, he proceeded.

3. Potential Impact on the World Church. This issue refers to the fact that the General Conference President is a very public figure both in the Church and in the world, and that activities of the kind referenced above cannot be kept secret, and since they are in some cases highly inappropriate and in others unprofessional and unethical, they will have negative consequences for the Church, unless a quick and complete separation between these matters and the office of the General Conference president is brought about.

· There will be widespread misunderstanding on the part of members regarding such personal business activities which fall completely outside the expectations the members of the Church have of General Conference leadership.

· Many will experience a loss of confidence in Church leadership which may negatively impact their involvement in the mission of the Church. Such confidence, once lost, will be slow in returning, and will seriously hamper the mission of the Church.

· The Church is already exposed to unnecessary and costly litigation. The longer the process, the greater the cost.

· Lost confidence in Church leadership brings with it loss of personal credibility on the part of the leader, which is essential for a community of believers.

· The Church's failure to make clear decisions in such matters will lead to protracted negative publicity for the Church, and that in turn will hamper its mission.

· The office of president has always set the tone for the world Church since the beginning of our history. The recent call to total and undivided commitment, the call to accountability, the call for spiritual maturity, the call to purity of life, the call to faith and mission — all these are tied up with the credibility of the office of the president. As that office is tainted by doubt and controversy, erosion of credibility occurs, and the cause of God is set back.

Replacing a General Conference Executive Officer: A Review of the Rules

By Ted W. Benedict

The question: how does the General Conference replace an officer? A short answer: according to the rules. But the longer answer asks us first to find the rules, and then to follow them very carefully.

First, some background about those rules. In our national culture we assume that the actions of every person may be freely pursued within limitations specified by law, and that those laws are put in place by the people themselves, or by their selected, elected, or appointed representatives who then act as their agents.

Our laws provide that groups of persons may voluntarily agree to operate as if they were one person, through a legal action recognized by the state as the creation of a "corporation." Approval for this is represented by a document called a charter or articles of incorporation. There is a large body of statute and case law that governs how the corporation must conduct its affairs. This includes some rules regarding the relationships among its own members. Because the charter is very broad in its statement of objectives, structure, and procedures, each corporation then establishes other, more detailed sets of rules. Typically these include a constitution, a bylaws, a policy manual, standing rules, special rules, and a parliamentary authority. The law requires a parliamentary authority; if one is not specified, *Roberts Rules of Order* is assumed.

We individual Adventists have agreed to band together in various ways to form a number of such incorporations. The one we are concerned with here is the General Conference of Seventh-day Adventists. We are, in the legal sense, such a corporation. In addition to securing legal standing, we have followed the usual practice of supplementing those broader corporate rules with other regulations that we have drafted to deal specifically with our own peculiar ways of managing our affairs. The General Conference has a constitution, bylaws, working policy, church manual, and rules of order.[1] As we go down this list, each is subsidiary to those above it, is more detailed, is more specific, and may be modified more easily. Our rules about how we should elect, terminate, or replace an officer are scattered throughout these different documents. We need to look at them all in order to describe the process.

But behind these rules of ours is the basic assumption that, because these officers are elected by the members of the organization, they are removed, and their successors are elected, by the same authority that elected them. This means that these actions are performed either by the delegates to a regular General Conference session or, between regular sessions, by the members of the General Conference Executive Committee, because each of these groups was selected to represent the general membership of the church. Where particular rules are lacking (for example, how an investigation should be conducted), the organization has the inherent power to take any action or follow any procedure that is not in conflict with the law, its governmental charter, its own constitution, bylaws or other adopted rules. So, what do the rules say?

Who are "officers?" There are numerous officers of the General Conference. Three of them, a president, a secretary (a title which means far more than its ordinary usage), and a treasurer, are designated "executive officers," a sequence that may imply a ranking or order of succession.[2] In the absence of the president, meetings of the Executive Committee are chaired by a general vice president of the General Conference or the president of the North American Division (Note: none of these are "executive officers.")[3] In case a president needs to be replaced before serving out his term of office, the secretary serves as acting president until a new president is elected and assumes his responsibilities.[4]

The "ranking officer" of the General Conference who may be present at the General Conference headquarters, may call a meeting of the Executive Committee at any time; he, or any member of the Executive Committee appointed by him, shall act as chair of the meeting.[5] It is not specified whether this must be an "executive officer" or what the ranking among officers is.

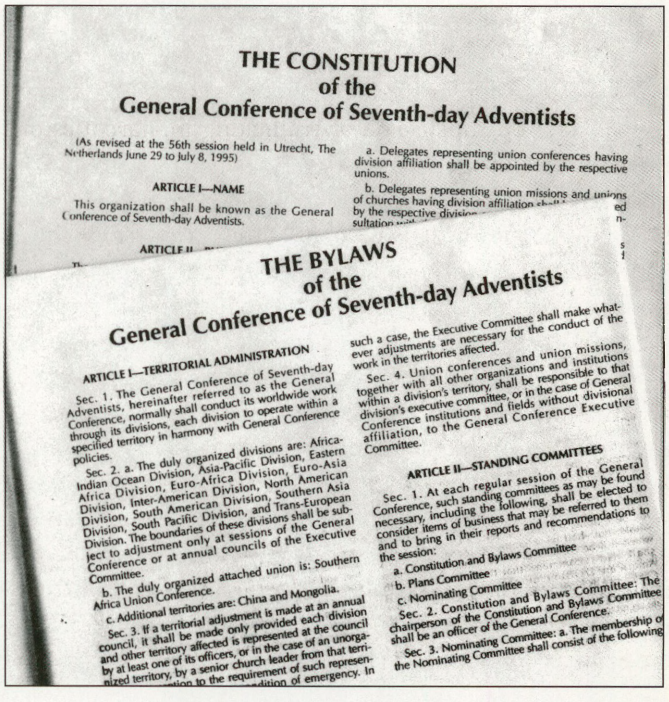
When is a president elected? Generally, a president is elected at a regular session of the General Conference, which usually occurs at five-year intervals (the next one is scheduled for 2000). If a vacancy in that office should occur between sessions, for any reason, a replacement is elected at a regular meeting of the Executive Committee convened as an Annual Council unless the vacancy occurs more than "three or more months before" such a meeting. In that case, a special meeting of the Executive Committee is called for that purpose.[6]

For what reasons might it be necessary to elect a replacement for the president before completion of his regular term? The reasons are those we might expect. The incumbent president could die, be incapacitated by ill health, or resign for personal reasons. The position to which he was elected could be eliminated, or he could be terminated "for cause."[7]

What are the bases for termination "for cause?" The bylaws provide, in a footnote, this explanation: "The phrase 'for cause,' when used in connection with removal from an elected or appointed position, shall include but not be limited to 1) incompetence; 2) persistent failure to cooperate with duly constituted authority in substantive matters and with relevant employment and denominational policies; and 3) actions which may be subject of discipline under the *Church Manual*."[8]

The General Conference *Working Policy* says that "Officers and administrators are expected to work in harmony with the General Conference Working Policy. Those who show inability or unwillingness to administer their work in harmony with policy should not be continued in executive leadership by their respective constituencies or governing boards/committees."[9]

The General Conference *Working Policy* further says that "The phrase 'for cause' when used in connection with removal from an elected or appointed position, shall include but not be limited to misdeeds, incompe-



THE CONSTITUTION
of the
General Conference of Seventh-day Adventists

(As revised at the 56th session held in Utrecht, The Netherlands June 29 to July 8, 1995)

ARTICLE I—NAME

This organization shall be known as the General Conference of Seventh-day Adventists.

THE BYLAWS
of the
General Conference of Seventh-day Adventists

ARTICLE I—TERRITORIAL ADMINISTRATION

Sec. 1. The General Conference of Seventh-day Adventists, hereinafter referred to as the General Conference, normally shall conduct its worldwide work through its divisions, each division to operate within a specified territory in harmony with General Conference policies.

Sec. 2. a. The duly organized divisions are: Africa-Indian Ocean Division, Asia-Pacific Division, Eastern Africa Division, Euro-Africa Division, Euro-Asia Division, Inter-American Division, North American Division, South American Division, Southern Asia Division, South Pacific Division, and Trans-European Division. The boundaries of these divisions shall be subject to adjustment only at sessions of the General Conference or at annual councils of the Executive Committee.

b. The duly organized attached union is: Southern Africa Union Conference.

c. Additional territories are: China and Mongolia.

Sec. 3. If a territorial adjustment is made at an annual council, it shall be made only provided each division and other territory affected is represented at the council by at least one of its officers, or in the case of an unorganized territory, by a senior church leader from that territory, in addition to the requirement of such representation to the requirement of emergency. In such a case, the Executive Committee shall make whatever adjustments are necessary for the conduct of the work in the territories affected.

a. Delegates representing union conferences having division affiliation shall be appointed by the respective unions.

b. Delegates representing union missions and unions of churches having division affiliation [illegible] by the respective division [illegible] sultation [illegible]

Sec. 4. Union conferences and union missions, together with all other organizations and institutions within a division's territory, shall be responsible to that division's executive committee, or in the case of General Conference institutions and fields without divisional affiliation, to the General Conference Executive Committee.

ARTICLE II—STANDING COMMITTEES

Sec. 1. At each regular session of the General Conference, such standing committees as may be found necessary, including the following, shall be elected to consider items of business that may be referred to them and to bring in their reports and recommendations to the session:

a. Constitution and Bylaws Committee

b. Plans Committee

c. Nominating Committee

Sec. 2. Constitution and Bylaws Committee: The chairperson of the Constitution and Bylaws Committee shall be an officer of the General Conference.

Sec. 3. Nominating Committee: a. The membership of the Nominating Committee shall consist of the following

tence, incompatibility or lack of team work by an elected/appointed person."[10]

The *Church Manual* expands the list to include the following:

> 1. Denial of faith in the fundamentals of the gospel and in the cardinal doctrines of the church or teaching doctrines contrary to the same.
> 2. Violation of the law of God, such as worship of idols, murder, stealing, profanity, gambling, Sabbathbreaking, and willful and habitual falsehood.
> 3. Violation of the seventh commandment of the law of God as it relates to the marriage institution, the Christian home, and biblical standards of moral conduct.
> 4. Such violations as fornication, promiscuity, incest, homosexual practice and other gross sexual perversions, and the remarriage of a divorced person, except of the 'innocent party' in a divorce for adultery or for gross sexual perversions.
> 5. Fraud or willful misrepresentation in business.
> 6. Disorderly conduct which brings reproach upon the cause.
> 7. Adhering to or taking part in a divisive or disloyal movement or organization.
> 8. Persistent refusal to recognize properly constituted church authority or to submit to the order and discipline of the church.
> 9. The use, manufacture, or sale of alcoholic beverages.
> 10. The use, manufacture, or sale of tobacco in any of its forms for human consumption.
> 11. The misuse of, or trafficking in, narcotics or other drugs.[11]

How is an incumbent president terminated? While the documents furnish the causes for which such a decision may be made, none of them specifically describe the processes to be followed. However, there are processes indicated for electing an officer to fill the remaining term of an office which has become vacant, and it is a reasonable assumption that a parallel procedure would be appropriate. A common-sense process, which would not be in violation of any existing requirements and which would fulfill the ordinary responsibilities of the officers and committees, would involve notice to the General Conference Administrative Committee (which functions at headquarters on a day-to-day basis) of a potential problem, followed by its investigation of the circumstances prompting concerns about the officer, and, if judged necessary, the presentation of the matter to the General Conference Executive Committee in regular or special session for deliberation and decision.

If the officer resigns, or is terminated, or when for any other reason the office becomes vacant between sessions of the General Conference, the provisions in the documents for election of a replacement by the Executive Committee are then followed.

How is a replacement president elected? A simple nomination and election are needed. The steps in that process, found in the General Conference *Working Policy*, clearly indicate that the line of succession among the executive officers follows from the president to the secretary and then to the treasurer. The details of the process for each of these officers differs somewhat; those for the president are follow:

> 1. The secretary of the General Conference shall serve as acting president of the General Conference until a new president is elected and assumes his responsibilities.
> 2. The secretary of the General Conference shall immediately notify the presidents of all divisions of the vacancy. The Executive Committee, after counsel with all the divisions, shall set the date and place for a special meeting of the General Conference Executive Committee.
>
> b. All General Conference Executive Committee members shall be invited to attend.
>
> 4. A nominating committee, with appropriate representation from each division, shall be appointed by the General Conference Executive Committee, in a manner to be decided, regard less of whether the election takes place at an Annual Council or at a special meeting of the General Conference Executive Committee. Any member of the General Conference Executive Committee shall be eligible to serve on this nominating committee."[12]

What are the parliamentary requirements for special meetings? After due notice, a meeting of the Executive Committee will require fifteen members as a quorum to elect an officer, or forty to terminate one;[13] the vote will be a majority to elect, and two thirds to terminate.[14] As already noted, the nomination process is left to the Executive Committee to decide.

Comments? There are only a few. The process appears to respect the representative democratic ideal quite well, though the scattering of details across so many sections of several documents requires a very complicated analysis. There are no requirements for the procedures used or the proofs required to demonstrate "cause," and so fairness during a time of emotional stress could suffer. There is among Adventists a tradition of willingness to allow injury to a person in order to safeguard the reputation of our institutions, which I have called "the Caiaphus principle."[15] We should be willing to confront that error in our governing documents.

Notes and References

1. Copies of the General Conference Constitution and Bylaws can be found in the *Seventh-day Adventist Yearbook 1997* (Hagerstown, MD: Review and Herald, 1997). For the other documents, see the *Working Policy of the General Conference of Seventh-day Adventists, 1997-1998 Edition* (Hagerstown, MD: Review and Herald, 1997); *Seventh-day Adventist Church Manual*, 15th ed. (Hagerstown, MD: Review and Herald, 1995); and *General Conference Rules of Order* (Hagerstown, MD: Review and Herald, 1989).
2. Constitution, art. 8, sec. 1.
3. Bylaws, art. 3, sec. 2.
4. *Working Policy*, policy B, procedure 14, 5:1.
5. Bylaws, art.13, sec. 6.
6. *Working Policy*, policy B, procedure 14, 5:3a.
7. Bylaws, art. 13, sec. 1a; Constitution, art. 9, sec. 3; art. 13, sec. 6.
8. Bylaws, art. 13, sec 1a.
9. *Working Policy*, policy B, procedure 2:15.
10. Ibid., policy B, procedure 20, 22.
11. The list occurs under the heading "Reasons for Which Members shall be Disciplined." *Church Manual*, 168-69.
12. *Working Policy*, policy B, procedure 14, 5.
13. Bylaws, art. 13, secs. 3 and 4.
14. Ibid., art. 13, sec. 1d.
15. For example, see "Reasons for Which Members Shall be Disciplined," in the *Church Manual*, 168-69, and quoted above.

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Great Expectations

FROM AAF

I was not surprised to learn that the Folkenberg presidency was in trouble. In fact, I expected it. I likewise expected Clinton to be unfaithful, if not to his constitutional duties, then to his marriage and testimonial vows. Perhaps my low expectations are a result of growing up in the post-Vietnam, post-Watergate era, but I assure you that these met expectations brought me no pleasure. Indeed, I wondered: had I, and others, expected more, would leadership have lived up to those expectations? Did I fail Folkenberg and Clinton by expecting too little?

Folkenberg apparently did not think that expectations of him were too low. During his March 1, 1999, speech to the General Conference Executive Committee, Folkenberg stated that we "have no more right to expect perfection from presidents than from any other child of God." Implying that he was treated unfairly (thus allowing him to avoid full responsibility), the statement advances nothing. We have long known Folkenberg to be—as we ourselves are—imperfect. His resignation did not follow his first mistake, nor his second, nor his nineteenth. Perfection aside, it would be helpful to know what Folkenberg thinks we can expect from the General Conference president. He and Neal Wilson are uniquely situated to contribute to this discussion.

What do you think we should expect from leaders? I am prepared to raise my expectations, to begin expecting great things. Not necessarily the "great expectations" of which Dickens wrote "the illusions and foolish desires that lead us astray and prevent us from living comfortably with ourselves," but the expectation that leadership will not be petty, or narrow, or self-serving. Space prevents me from listing many (e.g., a sense of humor), but among the expectations I have for our church's president are the following:

—I expect her to surround herself with people who challenge her thinking.[1] I also expect the president to require loyalty and discretion from these individuals.

—I expect her to maintain contact with individuals of ill repute. Much has been made of Folkenberg's association with James Moore and some have wrongly convicted Folkenberg by this mere association. With Jesus as our example, I would be sorely disappointed if the "lesson" our church and its leadership learned was that it must shun all contact with questionable characters. If that is the lesson, how can we fulfill our mission to reach those who need God's love in their life? I do not expect the president to pay for sex, but I hope she will minister to the pimp and prostitute.

—I expect her to pay close attention to the means by which she attempts to accomplish her ends. Let's be frank: we admire people who get things done and we often continue to admire them because we do not learn the niceties of how it got done. Our president should value the process.

—I expect her to recognize and acknowledge (privately) her human flaws and weaknesses and to be conscious and vigilant about them at all times.

—I expect her to treat her coworkers and staff with kindness and graciousness. She ought to recognize and highlight staff contributions. She should not write snippy e-mail messages and, if and when she does, she ought to follow them up promptly with a sincere apology.

—I expect her to understand that our church's progress comes not from her own initiative but from God making use of her service.

Our new president, Jan Paulsen, has given me reason to be optimistic, and I intend to work hard at overcoming my inclination to distrust him. If and when our president does not meet our expectations, we must remember that we do not sit in spiritual judgment—let s/he who is without sin cast the first stone—but that we are called to exercise judgment about how best to complete God's work on earth. We should not expect perfection, but we should expect great things. Our calling, our purpose, and our mission require nothing less. Even so, come quickly Lord Jesus.

Brent G. T. Geraty
Vice President of the Association of Adventist Forums

1. I use the feminine pronoun despite the fact that the General Conference president must be an ordained minister. In light of the General Conference's position on the ordination of women, women are not now eligible to be elected to the presidency. Great expectations . . . .

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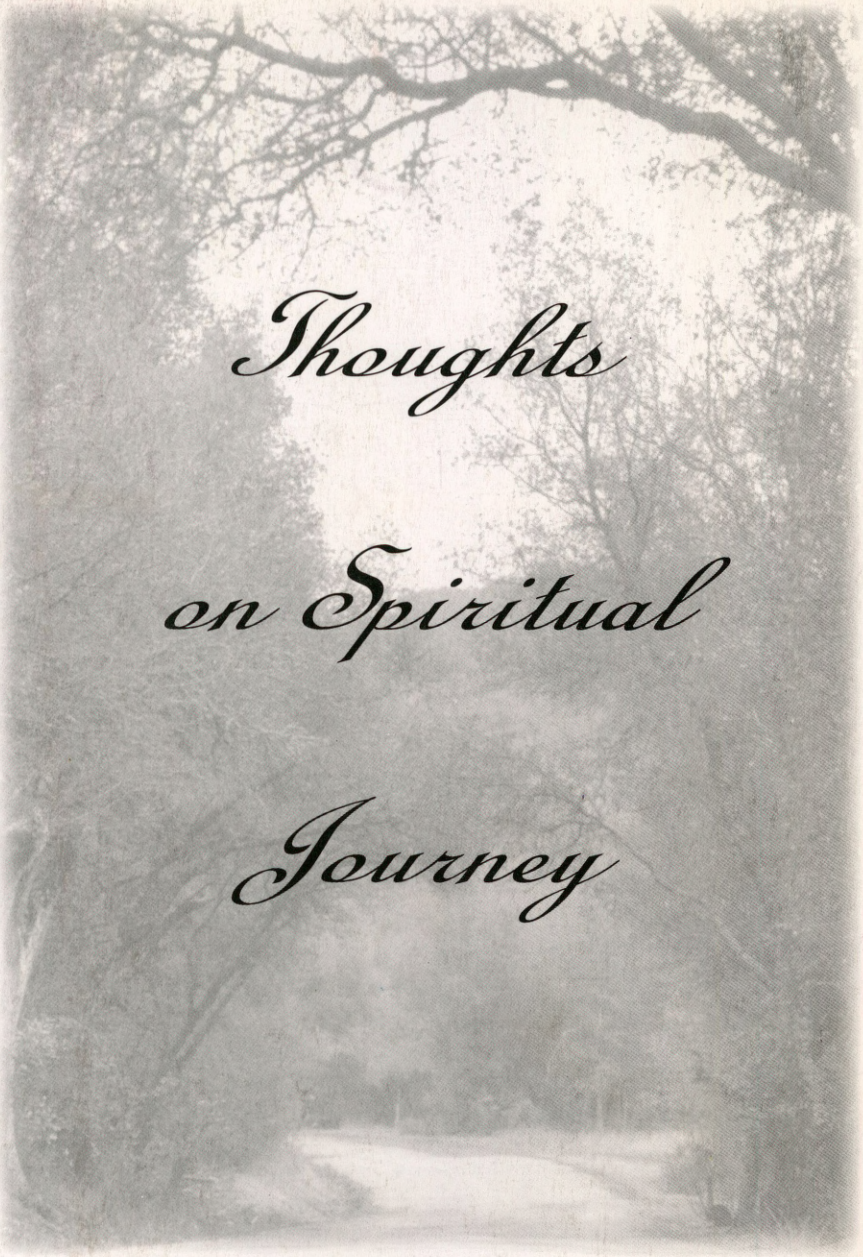

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