

SPECTRUM

The Journal of the Association of Adventist Forums • Summer 1999 • Volume No. 27, Issue No. 3



War & Peace

Catholics & Adventists

A Matter of
Trust at the
General
Conference

Reviewing
Star Wars

SPECTRUM

Editor **Bonnie Dwyer**
Assistant Editor, Design and Layout **Sharon Fujimoto-Johnson**
Book Review Editor **Gary Chartier**
Technical Editor **Leigh Johnsen**
Promotions and Circulation **Philipa Barnes**

Editorial Board

Beverly Beem
English, Chair
Walla Walla College

Roy Branson
Center for Law and Public Policy
Columbia Union College

Alita Byrd
Writer
Takoma Park, Maryland

Chip Cassano
Writer/Editor
University of Maryland

Bonnie Dwyer
Journalist
Granite Bay, California

Sharon Fujimoto-Johnson
Writer/Graphic Designer
Sacramento, California

Fritz Guy
Theology
La Sierra University

Juli Miller
Marketing Communication Consultant
El Dorado Hills, California

Charles Scriven
President
Columbia Union College

Consulting Editors

Roy Benton
Mathematical Sciences
Columbia Union College

Joy Cassano Coleman
Freelance Writer
Federalsburg, Maryland

Gene Daffern
Physician
Frederick, Maryland

Tom Dybdahl
Attorney
Philadelphia, Pennsylvania

Karen Bottomley
History
Candian Union College

Raymond Cottrell
Theology
Loma Linda, California

Clark Davis
History
La Sierra University

Lawrence Geraty
President
La Sierra University

Gary Land
History, Chair
Andrews University

David Larson
Director, Ethics Center
Loma Linda University

Edna Maye Loveless
English
La Sierra University

Edward Lugenbeal
Anthropology
Atlantic Union College

Donald R. McAdams
President
McAdams, Faillace, and Assoc.

Benjamin Reaves
Adventist Health System
Orlando, Florida

Rennie Schoepflin
History, Chair
La Sierra University

Gerhard Svrcek-Seiler
Psychiatrist
Vienna, Austria

Helen Ward Thompson
Educational Administration
College Place, Washington

Louis Venden
Religion
Loma Linda University

Norman Young
New Testament
Avondale College

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 expressed are not necessarily those of the editorial staff as a whole or as individuals.

The Association of Adventist Forums is a nonsubsidized, non-profit organization for which gifts are deductible in the report of income for purposes of taxation. The publishing of SPECTRUM depends on subscriptions, gifts from individuals, and the voluntary efforts of the contributors and the staff.

Editorial Correspondence: SPECTRUM is published by the Association of Adventist Forums. Direct all editorial correspondence to SPECTRUM, P.O. Box 619047, Roseville, California 95661-9047; TEL: (916) 774-1080; FAX: (916) 791-4938. Manuscripts should be typewritten, double spaced, or on PC disks. Please include a self-addressed, stamped envelope. Letters to the editor may be shortened before publication. E-mail to BonnieDwyer@compuserve.com.

Subscription Information: In order to receive SPECTRUM, enclose a membership fee (\$30 US per four issues/one year, \$50 in Canada and other foreign countries, \$20 for students; for airmail service, add \$30/year) by check made payable to the Association of Adventist Forums, P.O. Box 619047, Roseville, CA 95661-9047; TEL: (916) 774-1080. Single copies are \$10. For address changes, send old address label along with the new address. Effective June 1, 1999, SPECTRUM will no longer accept subscriptions at the old price of \$25.

About the Cover:

The cover art is a collage created by cutting and pasting together papers of various colors and textures. The image of the Cross is a basic and powerful Christian symbol, which the artist has used periodically for over twenty years. This piece, while acknowledging suffering, is meant to suggest hope, strength, and grace.

About the Artist:

Thomas Morphis, M.F.A. Painting, Cranbrook Academy of Art, is a professor of art at Pacific Union College where he has taught since 1986. He works primarily in watercolor and collage with a focus on abstraction with strong architectural overtones. He received a Pew grant last year for a project titled "(de)Construction Zone: Architectural Sketches for a Christian Liberal Arts Campus in the Twenty-first Century."

Contents

Human Rights and Wrongs



5 The Kosovo War: A Call for Peacemakers

By Zdravko Plantak

A native Croatian and expert on human rights, Plantak looks at events in his homeland and church and calls for active peacemaking.

9 Kukes, Albania: A Photo Essay

11 Kukes, Albania: Dispatches

By Alita Byrd and Mitch Scoggins

A cyber-conversation between two recent college grads.

16 Adventist Basis for Human Rights

By Zdravko Plantak

A chapter from *The Silent Church* examines Adventist theology for contributions to the Christian theory of human rights.

Reviewing the Past and Heralding the Future of Adventists and Catholics

30 Responses to the Pope's Encyclical on the Sabbath

32 Dies Domini, Excerpts from the Pope's Letter on Keeping the Lord's Day Holy

35 How Can You Enforce the Observance of a Day of Freedom?
By Richard Rice

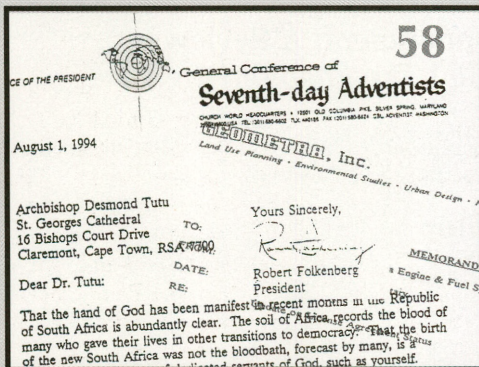
37 Looking at the Use of Biblical Texts in Dies Domini
By Bernard A. Taylor

39 Proclaiming the Sabbath More Fully
By Ivan T. Blazen

41 The "Beast" and Its "Mark"

By David R. Larson

Through a lively personal conversation, Larson suggests that we may need to give further reflection to the beasts of Revelation.

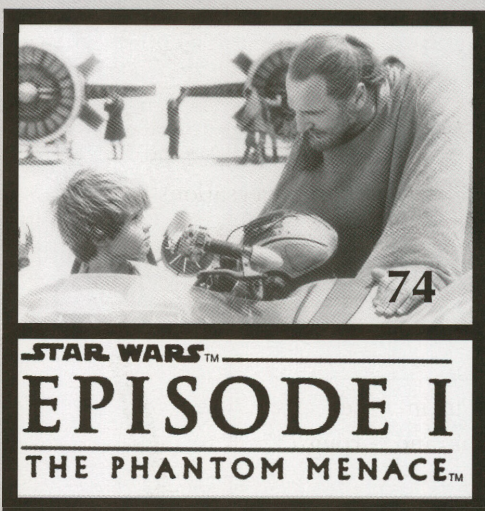
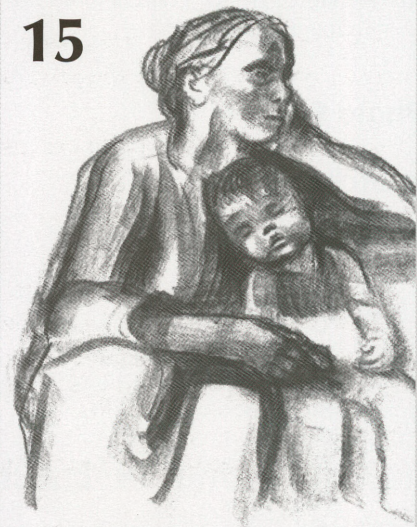


45

CHRISTIAN ROME
DURING THE
1260 YEARS



15



74

STAR WARS™
EPISODE I
THE PHANTOM MENACE™

45 Adventist and Catholics: Prophetic Preview or Prejudice?

By Reinder Bruinsma

In this historical look at Adventist attitudes toward Catholics, Bruinsma demonstrates the profound influence of American culture on the formation of Adventist thinking.

53 Centura Health: Two Faiths, One Mission

By Linda Andrews

The story of how PorterCare Adventist Health Services and The Sisters of Charity Health Services formed an amazing partnership that seems to be working, although not without some glitches along the way.

News and Responses

58 Our Firm's Foundations

By Brent G. T. Geraty

The matter of trust at the General Conference Office of General Counsel is examined in light of the disciplining of Walter Carson.

67 The Peacemaking Remnant: Dreaming a Grander Dream

By Charles Scriven

Examining the deeper meanings of Adventist eschatology, Scriven suggests a responsibility for the Remnant that goes beyond words.

74 The Great Disappointment: A Review of Star Wars Episode I *The Phantom Menace*

By Marilyn Glaim

In her ratings of the classic battles between good and evil, Glaim says this one leaves something to be desired.

76 Letters to the Editor

Editorials

3 From the Editor: Elevating the Conversation

By Bonnie Dwyer

79 From AAF: Adventist Scholars and Scripture: A Recent Survey

By David R. Larson

Poetry

25 You Would Like to Believe

By Pat Cason

47 Duke University Chapel

By Bryan Ness

63 Discerning Breezes

By Gail Catlin

Elevating the Conversation

FROM
THE
EDITOR

“Hi! This seat taken?”

“No, looks like its yours.”

“Great book you’re reading, by the way. I love the way Irvin Yalom takes himself on as well as his patients.”

Conversations happen. Sometimes we get carried away talking to the person next to us on an airplane at thirty-five thousand feet and, before you know it, the flight is over and we’ve had a great discussion that we tell people about for days. What elevates an ordinary exchange into an invigorating conversation?

Good questions, for one thing. Terry Gross’s insightful questions on National Public Radio’s “Fresh Air” turn her interviews into wonderful conversations.

Good listening is a second quality of lively conversation. Bill Moyers is another interviewer who, like Gross, listens intently and can follow up on what a guest has said with another great question. When the program is over, you want to drive directly to Borders to pick up the book that was being discussed.

Surprise adds sparkle to a conversation. Talking with children whose fresh approach to the world can twist the simplest subject in fun ways is an example of this concept. Jokes are another.

Solid information can expand a conversation into a discussion.

And who wants a good conversation to stop?

Finally, when at least one of the participants is willing to take herself on, to challenge her assumptions, to disagree with herself, new insights are possible. Both participants are given the opportunity to change their views, to grow, to go places where they have not been before. Both leave the conversation with more than they brought.

Recently, Alvin Kwiram recounted the story of the Association of Adventist Forum’s beginnings in Boston. The purpose of the AAF, he said, was to “elevate the conversation” within Adventism.

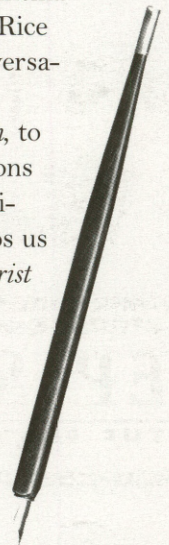
This issue is packed with conversations, good conversation full of questions and attentive listeners/writers, solid information, and surprises.

To help us examine Adventist-Catholic connections and issues, Linda Andrews reports on Centura Health in Colorado. This joining of PorterCare Adventist Health Services with the Sisters of Charity Health Services is an institutional venture that would have been unthinkable a couple of generations ago. Reinder Bruinsma helps us ask cogent questions about Adventist eschatology. Ivan Blazen, Bernard Taylor, and Richard Rice give us thoughtful responses to the pope’s encyclical on the Sabbath. And David Larson puts into conversational form that quintessential Adventist question—what is the “Mark of the Beast?”

It is a pleasure to be able to include a chapter out of Zdravko Plantak’s book, *The Silent Church*, to introduce the topic of human rights and Adventism. The war in Kosovo has fueled current conversations about human rights. Alita Byrd provides a listening ear to the Balkan crisis. To understand this complicated war, one needs e-mail as well as CNN. Charles Scriven is also interested in peacemaking. He helps us to elevate our conversations about the end-time with his thoughts in response to Norman Gulley’s *Christ is Coming!*

This summer, casual conversations are likely to include references to *The Phantom Menace*, so we are delighted that Marilyn Glaim was willing to start that conversation for us in a theological way.

It is our desire not only to elevate, but also to ignite more conversations, and through them to generate excitement about our community, our God, and our mission on Earth.



Bonnie Dwyer, Editor

HUMAN RIGHTS & WRONGS



Kosovo Timeline

Chronology of 1999 events relating to the refugee crisis in the Balkans
Source: U.S. Department of State

January 15

The bodies of 45 people—presumably ethnic Albanians—are discovered in the village of Racak.

January 21

The UN High Commissioner for Refugees (UNHCR) notes that 20,000 people have fled their homes since late December; 5,000 are from the Racak area alone.

March 20

The day after the Paris peace talks are suspended, Yugoslav armed units launch an offensive, driving thousands of ethnic Albanians out of their homes and villages, summarily executing some, displacing many others, and setting fire to many houses.

March 24

NATO air strikes begin.

March 29

It is reported that refugees are crossing the border from Kosovo at a rate of 4,000 per hour. In Albania there are about 60,000 refugees, half of whom had arrived in the

past 48 hours. In Montenegro, the government announces that its “technical and political” limit of 50,000 refugees would be reached imminently.

April 1

Kosovar refugee count stands at 48,000 in Montenegro; 104,000 in Albania; and 30,500 in Macedonia.

April 4

An airlift is proposed to take 100,000 refugees from the frontline states to NATO countries. Macedonia agrees to camps for another 100,000.

April 9

Bosnia’s Kosovar refugee population crosses the 31,000 mark.

April 10

Former Republic of Yugoslavia expels about 2,000 Kosovars from the village of Vragoljja.

April 12

UNHCR reports that 309,000 Kosovars have fled to Albania and 119,380 are in Macedonia to date.

April 16

Kosovar refugee exodus returns to the crisis level of 20,000 per day.

April 18

UNHCR reports 359,000 refugees in Albania and 132,700 in Macedonia to date. UN High Commissioner Ogata estimates that well over half a million Kosovars have now fled to other countries since the bombing started.

May 5

The first group of Kosovar refugees arrive in Fort Dix, NJ.

May 7

NATO planes hit the Chinese Embassy in Belgrade, killing 3 and wounding 20.

May 9

UNHCR announces it is facing a financial crisis in its Kosovo emergency operations.

May 14

The UNHCR receives 20 million Euros from the EC for assistance to Kosovo refugees.

June 10

NATO suspends bombing of Yugoslavia.

THE KOSOVO WAR

A Call for Peacemakers

By Zdravko Plantak

"I am hungry. No, I am *very* hungry," were the last words that Dijana Daka muttered over the phone before she was ushered into the refugee convoy headed toward the Albanian border. The only woman Adventist pastor in the former Yugoslavia, Daka was ministering in the most difficult of pastorates in Kosovo. Being of Albanian descent, she was forced to flee her home at Serbian gunpoint, like over 1.3 million other Kosovars.

"Personally, I didn't plan on leaving Kosovo," Daka said later in a telephone interview. "I wanted to stay and help my people. However, the bombings and shootings became really bad. Many dead bodies lay in the streets and every so often they would be moved out and buried. It was during this time that I was told by Serbian troops to leave." Although the Church lost contact with Daka at the point she was sent to a refugee camp, members continued to pray for the pastor and her three Djakovica, Kosovo, church members, who were also missing.¹

A month later, someone in England recognized Daka in an international television report from a refugee camp in Albania. The good news was that she was still alive, even though officials did not know exactly where she was. Finally, she made contact with the church and was taken to stay with Caleb Bru, president of the Albanian Mission, in Tirana. "I am thankful to the Lord for the protection he provided during the past six weeks of this terrifying ordeal," says Daka. "I have lost everything, except my faith in my God. I am so happy to be alive!"²

As I write, news is breaking about the possibility of lasting peace in the Balkans. Christian prayers must continue toward peace,³ but they must also be substantiated by efforts and pressures that we put on all decision makers, individually and politically, to reject injustice, to stand for human rights of the oppressed, and to reject unjust wars and violence against innocent people—whether in Kosovo en masse, or individuals in the wrong place at the wrong time.

Also on the news is a report on the tenth anniversary of the Tiananmen Square massacre in Beijing, which occurred on June 4, 1989. As I reflect on the Chinese student march for justice, fairness, and freedom, I think, if only our Adventist people would stand for freedom of press, and march against evil dictators and those whose desire is to destroy and kill and "cleanse" on the basis of ethnicity. If only Adventists would march and protest and be willing to die for the right thing, for peace, for other people's human rights.

Speaking Out Against a War is Not Easy

When the General Conference Office of Public Affairs released "The Seventh-day Adventist Church Statement on the Crisis in Kosovo," April 6, 1999,⁴ critics immediately asked why a statement had not been made earlier

in the 1990s, at the time when Vukovar in Croatia was leveled, when Srebrenica in Bosnia was annihilated, when innocent people and historical monuments in Dubrovnik and Sarajevo were shelled and destroyed. Such questions are legitimate. However, they must not imply that if we have not raised our voice before, we should not ever raise it. Our silent church can and must become an audible community.⁵

The General Conference "Statement" "expresses its grave concern regarding the situation in Yugoslavia, in particular in the Kosovo province, . . . [especially] about the worsening humanitarian situation in Kosovo and elsewhere in the region, with hundreds of thousands of displaced and homeless people." Furthermore, it "rejects the use of violence as a method for conflict resolution, be it ethnic cleansing or bombing," and offers, "in cooperation with the leaders and members of the Church in the Balkan region, to foster a deeper understanding of and greater respect for human rights and non-discrimination, to meet crying human needs, and to work for reconciliation between national, ethnic, and religious communities."⁶ It would have been useful if this official statement had been translated and distributed among the Church leaders, pastors, and lay members in Yugoslavia. Regrettably, and somewhat mysteriously, this was not done.⁷

However, another statement *was* translated and widely distributed among members of the Adventist community, and was given to the official Belgrade media at the very beginning of the bombing of Yugoslavia. Bertil Wiklander, president of the Trans-European Division wrote this more personal letter to "all brothers and sisters in Yugoslavia" to encourage Adventists caught up in the conflict. One of the things he said was that the attack on Yugoslavia was a "serious mistake." Since there was no mention of the Kosovo humanitarian disaster in this letter and no condemnation of Milosevic's regime, the media made the best use of it for propaganda.⁸ Two weeks later, Adventists referred to this letter in *Vecernje Novosti*, the state-run daily newspaper, to express their loyalty to the Serbian government and to remind a wide readership how early in the conflict "the top leaders of our church in the world declared the attack on our country as a serious mistake."

God's Love Needed Now

Our "progressive" century¹⁰ has been filled with unspeakable cruelty and devastation, authored and orchestrated by those who place ultimate selfishness and deranged motives above all else. In the face of such

forces it becomes even more imperative that the love of God penetrate all spheres of human strife and conflict. God's community should bear the major responsibility in making this love real to those who are treated unjustly. In his inaugural speech, Jesus uttered his purpose of "preaching the good news to the poor, proclaiming freedom for the prisoners [and refugees], restoring sight to the blind, releasing the oppressed [implying the oppressed due to ethnicity, religion, or language] and proclaiming the acceptable year of the Lord." He also exclaimed on the rolling hills of the "Mount of Blessings" at the top of his voice, "Blessed are the peacemakers." (Note, Jesus did not say "Blessed are the peace prayer-warriors," but "peace-makers.") We are that called community; we are called to be his voice and action group.

As we exit the twentieth century certain fundamental questions linger. Have we been the peacemakers? Have our churches been havens of peacemaking or shelters of war cheering? Have we stood on the mountain tops of opportunities and "sung the new song of the Lamb," or have we found shelter in the safety of silence, watching as thousands of innocent victims of injustice, religious hatred, and personal economic interests are killed and maimed and slaughtered? As children of God, where have we been when hundreds of thousands were expelled from their homes and their communities in Croatia, Bosnia, and Kosovo? How loud was the Church's voice in Rwanda and Yugoslavia, where thousands of innocent people were killed and villages annihilated? "Blessed are the [active] peacemakers, for they shall be called the children of God!"¹²

"The Adventist hope must manifest and translate itself into deep concern for the well-being of every member of the human family," reads the public statement on human rights released by the General Conference in 1985. Describing the kind of world that we have yet again experienced in the Kosovo crisis, the world "filled with hate and struggle, a world of ideological strife and of military conflicts," Adventists must be "peacemakers and work for worldwide justice and peace under Christ as the head of a new humanity."¹³ That means that we must condemn the actions of governments not only when our members are in danger, but also when freedom of any human being is endangered, regardless of his or her religion or nationality. We should act, speak, and think nonviolently and scream: "Cry Freedom!" Only when we put another human being before ourselves are we part of God's authentic kingdom.¹⁴

"When confronted with this stormy and con-

fused world, the Adventist conscience [must be] aroused. . . . Adventists, by precept and example, must stand and work for peace and good will toward men—and thus be known as peacemakers and bridge builders.”¹⁵ Let this be the case in Kosovo and every region in the future wherever Adventists find themselves in the midst of war and injustice. Baudouin I, King of Belgium, said in an address to the U.S. Congress on May 12, 1959, “It takes twenty years or more of peace to make a man. It takes only twenty seconds of war to destroy him.”¹⁶ Whether the king meant it literally or symbolically, the Balkan crisis has shown that even forty or a hundred years of peace is sometimes not enough to make a man act in “God’s image.”

Dijana Daka, even though suffering because of her nationality and being displaced from her home and work place, said that “she plans on moving back to Kosovo and continuing her pastoral work there.”¹⁷ This implies forgiveness, love of one’s perceived enemies, and reconciliation. This means actively seeking peace and acting in loving mercy. If we could only follow Jesus’ earnest instruction in the war time, but more importantly, during the time of seeming peace, “Blessed are the peacemakers, for they shall be called the children of God!”

Notes and References

1. ANN Bulletin, June 7, 1999. The description of Daka’s ordeal can be found in the same interview. Cf. “Update on the Crisis in the Balkans,” ANN Bulletin, Apr. 28, 1999.
2. ANN Bulletin, May 19, 1999.
3. According to some pastors, the Church in Yugoslavia is presently not allowed to conduct its usual worships because of the announced state of war. Due to this, Adventists meeting on a regular basis call their meetings “Prayers for Peace.”
4. The statement was voted by the General Conference Administrative Committee, April 6, 1999, and released by the General Conference Office of Public Affairs. It can be found on the General Conference web site under “Statements,” and in ANN Bulletin, Adventist News Network, Seventh-day Adventist Church World Headquarters, April 6, 1999.
5. I have dealt in more detail with the issue of Adventists encountering previous situations with a “silent voice” in *The Silent Church: Human Rights and Adventist Social Ethics* (Basingstoke, Eng.: Macmillan Press, 1998).
6. “Seventh-day Adventist Church Statement.”
7. While the Trans-European Division communication director suggested that this statement was translated and given wide circulation among Church leaders, pastors, and churches, as well as the Serbian press (for weeks the requested information for clarification on this point was delayed), none of the Adventist pastors and lay leaders in the region contacted by this writer knew about it, saw it, or knew of it being sent to their congregations. They unanimously point to only one statement that the Trans-European Division distributed

to members in which the NATO bombings were condemned, but in which Kosovo’s humanitarian disaster and Kosovar genocide were not mentioned.

8. The letter was published in the Belgrade daily, *Politika*, Mar. 30, 1999.
9. Miodrag Zivanovic, letter to *Vecernje Novosti*, Apr. 18, 1999; *Politika*, Mar. 30, 1999.
10. In a devastating irony, the twentieth century has seen the greatest growth in the recognition of human rights and concern for their safeguarding as well as a corresponding violation of human rights in such murdering campaigns as Hitler’s gas chambers and concentration camps, Stalin’s Siberian labor camps, Idi Amin’s reign of terror, the ruthless killings of Khmer Rouge, and most recently the “ethnic cleansings” of Slobodan Milosevic. On explanation of “ethnic cleansing” as a euphemism for murder, rape, torture and genocide see in Roy Gutman, *A Witness to Genocide: The 1993 Pulitzer Prize-winning Dispatches on the “Ethnic Cleansing” of Bosnia* (New York: Maxwell Macmillan International, 1993), xvii, xxix.
11. Luke 4:18-19; Matt. 5:9.
12. Matt. 5:9.
13. General Conference President Neal C. Wilson released this public statement on June 27, 1985, at the General Conference session in New Orleans after consultation with the sixteen world vice presidents of the Seventh-day Adventist Church. The statement can be found on General Conference web site and on pages 39-40 of *Statements, Guidelines & Other Documents: A Compilation*, published in 1996 by the General Conference Communication Department and edited by Ray Dabrowski.
14. Delegates to the fifty-third session of the General Conference adopted “A Statement on the Peace Message to All People of Good Will,” which reads in part: “We call on all Seventh-day Adventists and other people of good will, inasmuch as in them lies, to help create atmospheres of cooperation and brotherhood, leading to exchanges between different cultures and ideological systems and better understanding between men of all races, faiths, and political persuasions.” The statement was adopted by the General Conference session in Dallas, Texas, April 1980, and can be found on the General Conference web site and in *ibid.*, 41.
15. *Ibid.*
16. Cited in Lewis D. Eigen and Jonathan P. Siegel, eds., *The Macmillan Dictionary of Political Quotations* (New York: Macmillan International, 1993), 687.
17. ANN Bulletin, June 7, 1999.

Zdravko Plantak is on the religion faculty at Columbia Union College. A native of Croatia, he received his B.A. and M.A. from Newbold College, and his Ph.D. from Kings College, University of London. His most recent book, *The Silent Church: Human Rights and Adventist Social Ethics*, was published in 1998 by Macmillan and St. Martin’s Presses.
zplantak@cuc.edu.

Seventh-day Adventist Church Statement on Crisis in Kosovo

The Seventh-day Adventist Church expresses its grave concern regarding the situation in Yugoslavia, in particular in the Kosovo province. While being concerned about the well-being of its many members and operation of its church organization in this part of the world, the Church is even more concerned about the worsening humanitarian situation in Kosovo and elsewhere in the region, with hundreds of thousands of displaced and homeless people.

The Seventh-day Adventist Church is a worldwide religious community and, as a matter of principle, endeavors not to be involved in political issues. The Church has consistently refused to do so and intends to maintain this position in the current crisis centering on Kosovo. Nevertheless, it rejects the use of violence as a method for conflict resolution, be it ethnic cleansing or bombing.

With the Church's long tradition of working actively and quietly for human rights, including in particular religious freedom and the rights of minorities, the Seventh-day Adventist Church is ready to do its part. The Church will endeavor to do so through its world organizational structure, in cooperation with the leaders and members of the Church in the Balkan region, to foster a deeper understanding of and greater respect for human rights and non-discrimination, to meet crying human needs, and to work for reconciliation between national, ethnic, and religious communities.

In the current crisis, the Seventh-day Adventist Church is committed to doing what it can, through the Adventist Development and Relief Agency (ADRA, the humanitarian agency established by the Church), to bring relief to the many thousands of refugees, irrespective of religion, ethnicity, or social status, who have fled from the Kosovo province into neighboring states, while also closely monitoring the situation and needs of the civilian population in Yugoslavia, in and outside of Kosovo. The Church will utilize its infrastructure in the region in its relief efforts.

The Seventh-day Adventist Church urges the international community and government authorities involved to push for an early end to the crisis on the basis of Christian, moral, and ethical principles of human rights, and good faith negotiations that are fair to all concerned and which may lead to better relationships.

The Church further asks all its members, and the faith community in general, to pray for divine assistance in restoring peace and goodwill to this suffering region.

This statement was voted by the General Conference Administrative Committee, April 6, 1999, and released by the General Conference Office of Public Affairs.

Statement on the 50th Anniversary of the Declaration of Human Rights

From its very inception in the middle of the nineteenth century, the Seventh-day Adventist Church has supported human rights. Inspired by biblical values, the early Adventists were involved in the struggle against slavery and injustice. They claimed the right of every person to choose beliefs according to conscience and to practice and teach his or her religion in full freedom, without discrimination, always respecting the equal rights of others. Seventh-day Adventists are convinced that in religion the exercise of force is contrary to God's principles.

In promoting religious freedom, family life, education, health, mutual assistance, and meeting crying human need, Seventh-day Adventists affirm the dignity of the human person created in the image of God.

The 1948 Universal Declaration of Human Rights was written and adopted by individuals who had emerged from the unprecedented destruction, disorientation, and distress of World War II. This harrowing experience gave them a vision of and desire for a future world of peace and freedom. Coming from the best and highest part of the human heart, the Universal Declaration is a fundamental document standing firmly for human dignity, liberty, equality, and non-discrimination of minorities. Article 18, which upholds unconditionally religious liberty in belief and practice, is of special importance, because freedom of religion is the basic human right which undergirds and upholds all human rights.

Today the UDHR is often violated, not least Article 18. Intolerance frequently raises its ugly head, despite the human rights progress accomplished in many nations. The Seventh-day Adventist Church urges the United Nations, government authorities, religious leaders and believers, and nongovernment organizations to consistently work for the implementation of this Declaration. Politicians, trade union leaders, teachers, employers, media representatives, and all opinion leaders should give strong support to human rights.

This would respond to and help reduce growing and violent religious extremism, intolerance, hate crimes and discrimination based either on religion or antireligious secularism. In this way, the Universal Declaration will grow in practical importance and luster, and never risk becoming an irrelevant document.

This statement was voted by the General Conference Administrative Committee, November 17, 1998, and released by the General Conference Office of Public Affairs

Kukes, Albania

a photo essay





Kukes, Albania

Dispatches

A Cyber-Conversation Between Two Recent College Grads
By Alita Byrd and Mitch Scoggins

On Tuesday afternoon, April 20, 1999 just as the first reports of the terrible killing spree in a Colorado high school were being broadcast across the United States, Mitch Scoggins boarded a plane at Washington Dulles International Airport, bound for another tragedy—one that had covered the front pages of newspapers around the world for more than four weeks.

In the unstable Balkans, dominant Serbs clashed with an ethnic Albanian minority in the disputed province of Kosovo. Kosovars were being driven from their homes into neighboring Albania and Macedonia. The Adventist Development and Relief Agency (ADRA) was there on the front lines, working in the camps to help provide for the most basic needs of thousands of refugees who streamed across the border. They needed experienced, tireless workers like Mitch to help make a difference—one family at a time.

While Mitch was fortunate enough to head off into the thick of the relief effort, I continued commuting to my nine-to-five job at *National Geographic* magazine, contenting myself with newspaper stories, conversations with Priit Vesilind, a senior writer for *National Geographic* who returned from Albania just as Mitch left for the camps, and e-mails from Mitch.

24 April 1999

Hello Everybody,

The ferry for Durres, Albania landed around noon on Thursday. Fortunately, there was a guy from ADRA there to meet a truck that was coming off the boat so I was able to catch a ride to the ADRA Albania office in Tirane.

I discovered that I was assigned to the camps in Kukes (pronounced "cook-us"), and left for here this morning at 6 am. It was an eight to 10 hour drive that we made in six. My driver was, I think, a direct male-line descendent of Jehu. Most of the roads in Albania are really bad. The rest of them are worse. Dirt roads are bad, but roads that used to be paved are pure hell. I am so shook up I don't think I have stopped rattling yet.

It turns out that I am going to be running a food distribution team which will be supplying food to several thousand refugees in five to six camps in the area. I've got two trucks and seven guys working for me. I will be trained tomorrow and off on my own by Sunday.

We send out mail once a day and get it back at the same time. I will try to respond to e-mails, but it all goes through two computers with people trying to use them for business and personal letters, so I only get it for a few minutes at a time.

Mitch

25 April 1999

Dear Alita,

I've been here for one day now and am still standing around looking stupid. I think it will take me about a week to really get up to speed with the whole project.

By the way, thanks so much for the suggestion of buying hiking socks before leaving home. They have made a world of difference.

It's raining. Again. Other than during the incredibly bumpy ride up here, I have not yet regretted my decision to come. The countryside is gorgeous and the people are nice.

Once I get a handle on what I'm supposed to be doing, I'm going to be in heaven. I get so excited when I am watching the news at home and see a war or disaster and think perhaps I will get a chance to be there soon. I feel badly that I feel this way about others' misfortune. But this is what I was meant to do, I think.

I have completed my first day of food distribution in the camps, and will be headed out for my second here in a few minutes. Today we are going to distribute oil (in five liter bottles) and HDRs (Humanitarian Daily Rations) to one big camp just outside of town. There are about 5,000 people in this one, but we distribute by family so we'll hand out about 1,000 rations. We'll then take the trucks back to the World Food Programme warehouse to reload for the next day, and then head out to try to register all the new people who have come in over the last few days.

The Serbs still have the border closed so the flow of refugees into town has all but stopped. It's great for us, but I still wish they were coming through. At the border they are not being treated well. The Serbs are killing most of the men, and are stealing everything from the families. I was talking to a man last night whose wife was not able to remove her wedding ring to give to the soldiers. They cut her finger off to take it.

Yesterday afternoon we had a medical team arrive with a mobile surgical unit. They are planning to set up and try to get some medical help to the refugees as they come across. I took them through a camp last night and they said about a third of the people need medical attention. There's impetigo, infections, and the normal flus and fevers. Luckily we have avoided meningitis and typhoid outbreaks, but as the weather warms we are going to be facing that too.

The weather is not too bad, the rain is starting to clear up. Come next month it is supposed to be really nice for a while. I just can't get over how beautiful the countryside is. There are two huge mountains to the north of us, with snow-capped peaks and all.

So far the security here has been pretty good. Occa-

sionally at night we can hear the bombing across the border, but it is quite far away. There are occasional AK-47 shots around here, but we are told that it is just the police arguing with small bandit group who make forays across the border. It sure is better than some places I've been. Mogadishu, for one.

Kukes is a town of 20,000 people that has 120,000 refugees in it, so you can imagine what sanitation is like.

We've got 16 aid workers in a two-bedroom, one-bath house so that makes it a bit interesting. In a couple days we will be down to ten people so it will be a bit better.

I must get in line for the bathroom before I head out for the day.

Mitch

25 April 1999

Dear Mitch,

So glad you got hiking socks. I may be younger than you, but I know a few things. It sounds like you are doing a great work in the midst of some very horrible things. How can human beings do these things to other human beings?

I've been reading about the HDRs in the paper. The *Baltimore Sun* said the food is all politically correct, with no pork, fancy names or entrees, no culturally confusing packaging, and can withstand being dropped from planes.

You are ever-present in our thoughts. You are doing something so noble, and it's wonderful that incidentally it happens to make you very happy. Too bad more people aren't willing to jump in and get their hands dirty. The politicians and diplomats who are trying to resolve this crisis may be able to affect more people (or not) but when you hand someone a loaf of bread, you are helping on such a fundamental level. Talk about job satisfaction!

Alita

26 April 1999

Hey Alita,

I'm getting the hang of the whole food distribution thing. I took the whole process through today from loading to distributing to loading again, and I think it was successful. I had a lot of help from the more experienced people, but I'll be off on my own tomorrow.

Please keep those letters coming—it's a big lift to hear from you. I'm working 17 hours a day in a stressful job and living in a stressful house and might go crazy without your touches of sanity.

Mitch

27 April 1999

Dear Mitch,

Does it seem you have been there forever or not long at all? Time can be so relative.

I spoke to a writer at *National Geographic* today, Priit Vesilind, whose office is right down the hall from mine. He is from the Balkans, and just returned from a trip to Albania. I think he even went to Kukes. He will be doing a story on Albania for *National Geographic* next spring. I told him about you and he thinks you are very brave.

Priit said he heard about the shootings in Columbine

on one of the final days of his trip, and it shocked him terribly. His youngest kid is in college. And then suddenly he realized that in Kosovo, for the last three or four weeks, there had been the equivalent of a Columbine shooting every day. Families were being torn apart. The human tragedy of it really hit him them.

Also, I spoke to Bonnie Dwyer, editor of *Spectrum* and she thinks we should compile and print the e-mails between us. She says it would be an interesting way to follow the story. So let me know what you think.

Everyone says hello and lots of friends here want to come help out. Any openings? I went to hear a world-famous rock climber speak at the National Geographic tonight who climbed a 5,000-foot straight up granite wall in the Arctic. He was on the wall for a month. And you thought you lived in cramped quarters!

Alita

28 April 1999

Hey all,

It feels like I've been here for weeks, even though it hasn't been even a week yet. I'm really getting into the work though and am even enjoying myself.

I would certainly be willing to let you use my emails in any way for *Spectrum*. That sounds excellent!

It's a beautiful day in Kukes. No rain (here's me knocking on wood), about 70 degrees, with a slight breeze. Finished work early today, due to the lack of refugees. The government is moving them out in droves, headed for the southern parts of the country. We're using the extra time to gear up for the next influx that is expected any day now. We've heard estimates of anywhere from 50,000 to 200,000. We are also expecting a bit of a war here. Three bombs went off in town yesterday and two so far today—it's only 1:30 pm though and I have high hopes for the rest of the day.

It's strange that there is no "grapevine" here the way there is in Africa. I couldn't find out if the bombs were training exercises (we have a KLA camp in the middle of town—makes us a nice target for the Serbs), or if they were Serb bombs. In Africa I could have asked anyone on the street and they could have told me, but here I can't even get an answer out of the police. They say they don't know, and for some reason, I believed them.

Last night about 9:30 pm I was in a cafe about 2 meters up the road from our house/office after a particularly grueling session of meetings, when a couple of our workers came in and asked me to leave with them. I was listening to my Walkman, and reading a delightful little book (that was a gift from you, as a matter of fact). I was a bit confused, but I went with them (they spoke no English). They delivered me to the office and then left. I was really confused. Considering the evening wasted, I yakked for a while with the boss (Paul McKee) and went to bed. I hear this morning that some people outside the cafe had taken a liking to the Walkman and were planning a mugging when I left. I spend a lot of time in that cafe and the owner didn't care to lose a good customer, so he asked some people to fetch me. Anyway, I have been asked not to walk around town after dark anymore.

I probably won't . . . much.

There is an odd mix of brutality and kindness here. It is nigh impossible for me to buy a Coke, coffee, or anything else for myself. Every person I know (and I am meeting more every day), considers it a mission to pay for whatever I'm having. They might be just walking by the cafe, but they'll stop in, pay my bill, say "hi" and leave. It gets frustrating after a while since I make many times more money than they do and they know it.

On the flip side, a Catholic Relief Services worker from the States decided to walk one of his female employees home after work last week and her brothers broke the bones in his hand. Like I said, it's an odd mix.

With the dwindling number of refugees in the city camps, we have been asked by UNHCR (United Nations High Commission for Refugees) and CARE (Cooperative for Assistance and Relief Everywhere) to take over the management of one (or maybe two) really big camps outside of town. We have not yet decided what we are going to do. I spent the last couple of hours putting together a projected budget that we will present to UNHCR. If we get the money we'll probably do it.

No more bombs this afternoon, but there was some AK-47 fire (15-20 rounds) somewhere near the town square this evening while Paul and I were having a working dinner. We were at the Bar American and the patrons, largely foreigners, turned their heads a bit but didn't pause their conversation much. They've heard it before, I guess. I ran into a couple of Goal Ireland workers, one of whom I thought I recognized. I asked her if we'd met before.

"Somalia?" she asked.

"I was there."

"Rwanda?"

"Yes."

"Goma?"

"There too."

We had a bit of a laugh. She's about 50 and says she travels all over the planet and meets the same people most every place.

Just found out that two more of my friends are coming into town. Fred Kumah, who I worked under in Somalia, arrived today. Paul Crawford, an Australian I worked with in Rwanda, is arriving early next week.

Going in to our nightly staff meeting now.

Mitch

29 April 1999

Dear Mitch,

I talked to Priit (the *National Geographic* writer) for awhile today about the Albania situation. He said the most striking thing he noticed while there was people's resilience—how children could run and play and laugh and adults could smile and be so personable in the face of such tremendous tragedy.

I wanted to pass on part of one of Priit's dispatches he wrote while there. I'm sure you'll find it interesting since he wrote about Kukes.

"Tirana, the Albanian capital, is only a few hundred miles south of Kukes, but the trip through twisted,

pockmarked roads takes as long as eight hours. On this road we drove head-on into caravans of these tractors pulling their carts of misery. Families who had lost everything now huddled under plastic sheeting that flapped in the wind and covered the carts like little greenhouses. Underneath were blankets, pans, suitcases, grandmothers, sick babies, and faces totally numb with exhaustion.

"I asked one man from the village of Poters what happened. 'The Serbs came, and they killed eleven of our people. Murdered them. And why? They wanted to strike fear into the rest of us. Go to NATO, they shouted, Go to Clinton. this is Serbian territory.

"Here in Kukes—only a block away from where a boisterous army of journalists, relief workers, and uniformed soldiers of the Kosovo Liberation Army are drinking Heinekens and eating steak and fries—there is a large field where tractors have come with their plastic-covered wagons. Hundreds are lined up here on the road, looking for all the world like some bizarre and wretched flea market, but it is a place of incongruous beauty.

"The squalid camp rests on a green hillside, a field that slopes down to a vast sparkling reservoir. I can see farms with plum trees in white blossom, and brilliant yellow forsythia covers the near hillside. Behind towers the dark mountain with its snows melting in the clouds. Silhouetted against a dark mountain are a small cream-colored mosque and minaret, a charmingly simple reminder that Albanians are mostly Muslim while Serbs are Orthodox Christians. Even at the turn of the millennium how you worship God can still compel men to murder."

Thanks so much for all the news updates. Stay clear of the bombs, okay?

Alita

1 May 1999

Hi all,

Well, the good news is that the Serbs opened the border. The bad news is that the Serbs opened the border.

To our count, 11,489 people came across in 12 hours yesterday, from 10 am to 10 pm. The Serbs—lovely people that they are—decided to clear out the town of Prizren. We hear that there were 120,000 ethnic Albanians there. Those who were not shot are headed here and for other borders. With the lack of information, rumors are running rampant. We have estimates of anywhere from 50,000-100,000 people headed our way.

I went out to the border at 1:30 pm yesterday. ADRA had stations set up and we were distributing water, blankets and food. Other organizations were handing out milk, hot tea and, of course, medical attention. At the border the Serbs were removing all the license plates and papers from the cars (in addition to taking all personal papers from the people and robbing them blind). They told them "We take your plates, but your brothers in Albania will take your cars." Not really knowing what to expect when they arrived, they were rather surprised to be descended upon by a swarm of locals and foreigners stuffing things into their windows.

The refugees who made it through last night were in

pretty good shape. They had only been traveling for one day and had not had to spend the night anywhere. They were mostly thirsty. Those who arrive today have had to spend the night in Kosovo where the UNHCR people said they will be "badly punished." They are thirsty, hungry and scared. Those who arrive tomorrow will be thirsty, hungry, scared, and sick. I don't want to know what those arriving after that will be like.

The Serbs closed their side of the border last night at 10 pm. It took until 11:15 pm to process all those refugees that were strung through no-man's land. We arrived home around midnight. We expected to go back this morning, but Catholic Relief Services organized a big effort there, which allows us to continue distribution in our camps here in town which have swelled because of the influx.

There is an effort by NATO and the UN to keep this batch of refugees moving south. About 40 NATO trucks arrived yesterday and loaded thousands for the move south. I think this is best; one more day of travel and they can settle in a place where they can stay for a while. If they stopped here it would be very hard to ask them to move again.

I spent the morning distributing HDRs and collapsible water bladders in one of the bigger camps. Fortunately, it has stopped raining, but now it is incredibly dusty and beginning to get quite hot. They say it gets—and stays—(around 40 degrees Celsius, 104 degrees Fahrenheit) for the next three months. That means disease vectors are about to go through the roof.

This afternoon I loaded four tons of pasta onto a truck, and unloaded 17 tons of clothes off a truck—with help, of course. I am exhausted.

Mitch

5 May 1999

Mitch,

I don't think I can even begin to imagine what it's like there. Though it's closer to our experience than something like the Rwanda tragedy, and we can relate better, I still can't grasp the magnitude of what is happening where you are.

Priit says that Albania now contains more than 300,000 homeless people, ten percent of the normal Albanian population. He said to try to imagine 26 million refugees—ten percent of the United States—arriving destitute at a remote mountain pass in Montana. I can't.

Alita

7 May 1999

Hello again all,

ADRA has accepted responsibilities for distribution in eight new collective centers, in addition to the new camp we are feeding. The flow of refugees has slowed to only a few hundred per day. ADRA has finally brought in enough translators and vehicles (as of today) so I can actually do my job. We're getting more hand-held radios on Saturday and then everything will be perfect. Lots better, anyway. Still too many people in this house, but it's quite impossible to find housing in this town, so

we're stuck for now.

Some new personnel will be coming in the next few days, and that will take some of the load off us here. Never enough sleep. Last night was a bit of a mess. One of our workers here—a British girl—couldn't take the stress and flipped out. Around midnight I was awakened by screaming and ranting. Several of the guys got up to help so I tried to go back to sleep. When things didn't stop for an hour and a half I got up too. The MSF (Medecins Sans Frontiers) Germany doctors were here and they gave the girl more sedatives that I thought one person could hold. They gave her five injections, three doses of Diazepam (Valium), and two of some other one. They finally got her calmed down—about 2:30 am—and we shipped her off to Tirane today. She wasn't well this morning either. We hoped the sleep would help, but she was edgy all morning and cracked a couple of times. She had been here about five days longer than the rest of us, so we'll see how things go for us over the next few days!

I went next door to a pharmacy this morning and bought a bottle of Valium (pill variety) and gave them to a girl who was watching the poor British girl until she got on the chopper, with instructions to feed them to her in case of emergency. Over the course of the morning someone nicked the whole bottle. I'm not sure they knew what they were snitching, which I think is rather amusing. I'm expecting to find a comatose worker lying on our floor one of these days.

We've adjusted the work load so that we are no longer in charge of various distribution areas. Instead I am doing all the warehousing and distribution planning, and my cohort, Klaus, is overseeing the actual distribution. That leaves some of the other personnel free to run the camp. It's a much more effective system, with several hours of intensive work preceded or followed by several slow hours. It's nice to be able to relax a bit.

Security is getting worse by the day. I hear more gunfire each night, and some during the day. The bombs have stopped though, so that's a plus. The UN has set up a good evacuation plan for the expat personnel. Gunther (operations manager) and I, being the less shakable types, are the security wardens for ADRA here. We get to coordinate the evacuation and lead the convoy out if necessary. I was the warden for all of North Mogadishu while there, so this is a lot simpler (and less likely to be used).

Mitch

12 May 1999

Hello all,

Things have been hectic here with another 20,000 people coming across the border in the last four days. Our camps have swelled and we can't keep up with the registration process which makes food distribution remarkably difficult.

On the very bright side, we have located a new living facility (read "house") and will be moving in tomorrow night. We're keeping this place as an office and three or four people will stay here, but eight of us are moving into the new place, with two people to a room, instead of seven or eight. It has four bedrooms and two baths, like

real humans have. We are renting it from the Kukes chief of police, so security shouldn't be much of a problem. Having this house will go yards towards relieving the stress. A stressful job is okay when you have a non-stressful environment to return to.

Mitch

23 May 1999

Mitch,

I was reading a review of the new Star Wars movie today in the *New Yorker*. I must admit, I did go see it last week at the Uptown Theater, in the midst of a very excitable crowd, some of whom stood in line from noon until the 10 pm showing—not to buy tickets, but just to get seats, in a theater that is commonly said to have no bad seats. And the showing was not oversold. Makes me think that our lives must be empty, to get so excited about something so trivial. That said, it was a good movie. Just way overrated. Anyway, as I was saying, in a crushing review, the *New Yorker* had this to say, relating the Kosovo crisis and Star Wars: "One should not underestimate the effect, at once extravagant and insidious, of popular entertainment on the political imagination. It is only since Star Wars, after all, a work that displays the casual annihilation of planets but not a single drop of blood, that America has discovered its alarming and wholly impractical taste for the deathless war—a war in which, if we must have dying, it should always happen to the other side."

Another interesting thing I was reading in *New Yorker* examined the average American's reaction to this war, by examining the music played on CNN's reports on Kosovo. According to a composer who has written scores for NBC, CNBC and MSNBC: "The Iraq music was classic war music. It was 'Hunt for Red October'; it was 'Patton' and 'Victory at Sea.' It was very much 'Let's go kick Saddam Hussein's ass.' The Albanian music is ambivalent. It can't make up its mind. It says that there's something bad here, but we don't know what it is." It is incredible what a subconscious difference music can make. Ever try to watch a horror flick while listening to Mozart? The music is in integral part of manipulating an audience. So basically, we don't feel as strongly for the Kosovo war as for the Iraqi conflict because of CNN's choice of music? Perhaps.

I've just been looking through Priit's photos of camps he shot while he was on assignment. I particularly looked at the photos of the camps in Kukes. The mountains seem to overshadow everything. It is really beautiful there. The people's faces are so weatherworn and dark. I guess some of them have been living outside for quite some time. And I couldn't believe all the tractors! Priit said the farmers just had to hop on their tractors and drive right out of Kosovo, making use of the transportation available to them.

Alita

24 May 1999

Hey all,

Been a while since I've sent news about the projects

here. I guess mostly it's been maintaining the status quo, not a lot of new stuff. Over the last two days though we've gotten a new type of refugee.

It seems a few thousand ethnic-Albanian men have been in prison in Kosovo. I think the charges were being members of the KLA or something along those lines. About 1,500 of these men have come across the border yesterday and today. There are many cases of moderate to severe malnourishment, and some physical and psychological trauma. Many of the men have been beaten with varying degrees of severity, and quite a few have had their hands broken. This is so they can't fight, they're told.

Every day it's looking more and more like there is going to be a ground war, and the UN is really pushing to get people out of town. The refugee population that ADRA is feeding has dropped from 42,000 to 32,000. They are being moved to larger camps in the southern parts of the country where the level of service and the infrastructure is much better. That's all well and good, but it will only take three or four days to put our numbers back up to where they were.

The big news from my end I guess, is that Paul, Director of Northern Albanian Projects, and Gunther, operations manager, have both bailed and headed for the southern projects. In a fit of dementia (or some other equally debilitating mental condition), some fool named me boss of this nine-ring circus. My official title is Director of Northern Albania Programs. Verbose way of saying that I get to go to all the meetings and deal with personnel issues. Lucky me. Now I need to fill out my staff. Do you want a job? I know it's not even fair to ask with the wonderful opportunity you have at *National Geographic*, but I thought I'd ask.

This is the end of my first day in this role and no one's dead who's not supposed to be, so I guess it's okay. But as Scarlett says, "Tomorrow is another day."

Mitch

4 June 1999

Mitch,

"MILOSEVIC YIELDS ON NATO'S KEY TERMS" and "Million Refugees Can Return" proclaims the *New York Times* in banner headlines.

I know there are an awful lot of people for you to help put back, but does this mean you're coming home? Who knows what tomorrow will bring?

Alita

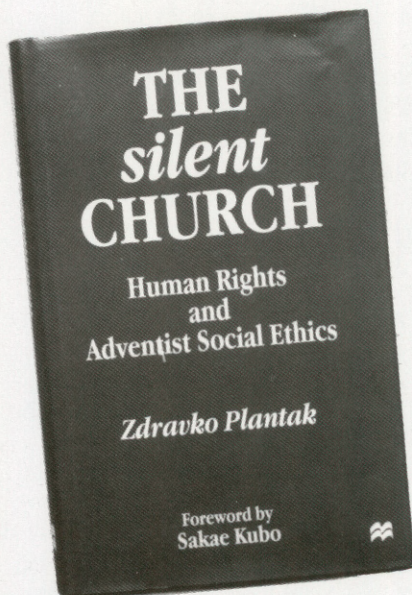
This e-mail conversation between Scoggins and Byrd is published verbatim.

Alita Byrd graduated from Columbia Union College in 1997 with degrees in journalism and English. She works at *National Geographic* and is also the executive secretary of the Association of Adventist Forums. albyrd@erols.com

Mitch Scoggins graduated from Columbia Union College in 1999 with a degree in journalism. He has worked for ADRA in Rwanda and Uganda, in addition to his current assignment in Albania. 112235.3373@compuserve.com (subject line: "Mitch")

Adventist Basis For Human Rights

An Excerpt from *The Silent Church*



By Zdravko Plantak

Commandments-Keeping People

The Decalogue

The moral law, as an expression of the character of God and as God's desire for human fulfillment, was always high on the agenda of Adventist theology.¹ Adventists regard the Decalogue as a great moral guideline binding upon all people who desire to live in perfect harmony with God and with other human beings in every age. It is not, and has never been, the means of salvation (Rom. 4:1-3; Heb. 11). However, the fruitage of salvation is obedience to these precepts that God himself gave to humanity (Exod. 31:18).

Editor's Note

Answering the question "why" can be difficult. In his new book, *The Silent Church*, Zdravko Plantak lucidly explains why human rights are important to Christians—because human rights are the ultimate test on which a church stands or falls in its understanding of God's nature. Plantak deals with both the practice and theory of Adventist relations with human rights, focusing on the issues of wealth, race, and gender. We present here Chapter 10 from his book. In this section, Plantak turns to the theological insights that, in part, form Adventist identity and which contribute to a Christian theory of human rights, namely emphasis on the moral law, the concept and meaning of the Sabbath, the role of prophets and prophetic communities, and finally, the implications of belief in the Second Coming of Christ.

Jesus and the Moral Law

For a complete understanding of what God means by his moral law, a Christian must turn to the God Incarnate. Jesus, in his most remarkable sermon about the law (some call the Sermon on the Mount the second Sinai),² claimed that he did not come to abolish the law but to fulfill it (Matt. 5:17). He continued:

"... anyone who breaks one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven."³

When challenged to give an account of what he thought was the most important commandment, Jesus did not allow himself to be drawn into making the mistake of selecting one and overemphasizing it. Rather, he summed up the law and the prophets into a remarkably concise but powerful phrase borrowed from Deuteronomy: "Love the Lord your God with all your heart and with all your soul and with all your mind." This is the first and the greatest commandment. And the second is like it: "Love your neighbor as yourself."⁴ Asked on another occasion the question "who is my neighbor?" Jesus answered eloquently in a parable that

our neighbor is everyone who is in need, regardless of race, nationality, or caste (Luke 10:29-37).

The Universality of the Moral Law

The universality of the Old Testament account of the moral law (Exod. 20:1-17, and Deut. 5:1-22) and Jesus' elaboration of it (Matt. 5-7) require from people respect for and protection of human rights. If God is interested in relationships between human beings, and he demonstrated the desire to regulate these relationships with the last six commandments of the Decalogue and with the numerous sayings of Jesus, his children should uplift these regulations and apply them to every situation in life.

Applications for the "Commandments-Keeping People"

The commandments-keeping people, as Seventh-day Adventists desire to be seen, should be the first to foster good relations with their neighbors. Whenever there is a violation of the love-principle in the world they ought to be among the first to condemn it and to seek ways to eliminate injustice, inequality, bad relationships, and violation of human rights in general in order to be true to their calling of the people of the law.

Sabbath⁵

Its Importance

One of the very important commandments describing the Judeo-Christian God as the Creator of the Universe in a special way,⁶ Seventh-day Adventists believe, has been sadly neglected by Christians. The fourth commandment calls people to "remember the Sabbath day by keeping it holy" (Exod. 20:8). Seventh-day Adventists have thought this feature of their belief so important and distinguishable that they included it in their name. They are the Sabbath people.

However, most of the Adventist studies about the Sabbath have attempted to prove that the seventh day is the Sabbath and that the fourth commandment, as part of the moral law, is relevant to all people at all times. The meaning of the Sabbath and the relationship between the doctrine of Sabbath and social conscience had emerged only recently in Adventist writings.⁸

Its Meaning

Sakae Kubo was among the first to point to the meaning of the Sabbath observance and its "relationship to our practical Christian life."⁹ He raised several points worth noting. Using Philo's expression that the Sabbath is "the birthday of the world" and, consequently, a "festival, not of a single city or country, but of the universe,"¹⁰ Kubo points to the universality of the Sabbath. And the universal Sabbath makes no distinction among people. Instead it makes all people equal before God.

God's presence is not limited to any special place or country, building or people. God selected nothing within space to be his medium through which he could be in contact with his created beings.¹¹ Indeed, if he had appointed a place or a building to be his holy special place, this would have favored only people living nearby. Instead, God chose a segment of time to come closer to people. Time is universal, and therefore no person stands in a place of advantage. "With time all are equal. The Sabbath becomes a worldwide blessing."¹² And if people worldwide are equal because of their identical access to the Sabbath rest, God points towards the ideal social structure in which all human beings share the same status regardless of their origin, economic status, or gender. The Sabbath, in such a way, presumes human rights, and promotes them on a regular weekly basis in a very powerful and meaningful way.

Its Social Application in the Context of Human Rights

But the Sabbath doctrine does not involve only the Sabbath day; it concerns the other six days of the week as well. The atmosphere and the principles of the Sabbath will not only "extend beyond the worship service to the dinner table and the living room"¹³ on the seventh day, but they would also become a part of the Sabbath attitude that ought to be practiced throughout the week. In the words of Jack Provonsha,

"True Sabbath-keeping touches the whole of life. The Sabbath sanctifies the week. One cannot be dishonest on Monday and truly keep the Sabbath, because the Sabbath keeping is essentially a posture toward God that is not a one-day-in-seven kind of activity."¹⁴

The concern for other people, which the Christian should have on the Sabbath, must be extended to a way of life that the Christian should exercise daily. The Sabbatical concern, which extends from the weekly

Sabbaths to sabbatical years also, was to teach the Jews about the needs of the less fortunate, the poor, the widows and the orphans (Exod. 35:12-33). In the similar way, Christians should develop a greater "Sabbatical" conscience for the poor, the unfortunate, the unemployed, and the powerless, whose basic human rights are denied.

Jesus and the Sabbath

Jesus is again the supreme example of the way God desired to have fellowship with humanity and how he intended the Sabbath to bring meaning to the wor-

shipping community. As "the Lord of the Sabbath" (Mark 2:28), Jesus took pains to clarify the true meaning of the Sabbath. At the time of Jesus, the Sabbath had become a legalistic exercise of self-righteousness on behalf of different groups of believers who wanted to prove their perfection. Jesus, however, pointed out to the almost forgotten humanitarian function of the fourth commandment. As Samuele Bacchiocchi rightly notes,

"To counteract prevailing legal interpretations which restricted humanitarian service on the Sabbath to emergency situations only, Jesus intentionally ministered on this day to persons who were not critically but



The Mothers (*Mütter*), 1919. Lithograph by Käthe Kollwitz

chronically ill.”¹⁵

In such a way Jesus pressed the Sabbath into salvation history, making it a day intended for the benefit of humankind (Mark 2:27).

Equality and the Sabbath

The Sabbath points to equality among all human beings. It is a memorial to God the Creator. Remembering weekly that God is our Creator, and that all human beings are only creatures among whom the differences are really nonessential, should encourage Sabbath observers to accept and respect others regardless of their occupation, ethnic or economic background or educational level. Richard Rice observed that on the Sabbath day,

“... differences of occupation and education lose their significance. We realize that what we have in common before the Lord is more important than the various structures that distinguish us during the week, so we can associate with each other as equals and enjoy each other’s company as brothers and sisters in Christ.”¹⁶

Rice extends his idea a step further when he asserts that the basic concept of the Sabbath must bring forth the idea of freedom. After all, claims Rice, “the Sabbath is a day of freedom,” and as such,

“... the freedom from labor means freedom from bondage to other people. According to the fourth commandment, servants are not to work on the Sabbath. Since no one is subordinate to another on Sabbath, each person stands before God in his individual identity and dignity.”¹⁷

So the Sabbath becomes the true means of liberation for humanity. It celebrates God’s merciful act of liberation and deliverance from the bondage of Egypt (Deut. 5:15), but it also points to the ultimate liberation from sin and all its consequences that Jesus proclaimed and exercised both on the Sabbath and at all other times (Luke 4:18; 13:16).

Liberation and the Sabbath

As Charles Bradford remarks in his treatise on “The Sabbath and Liberation,” the Sabbath lay at the very heart of the first great freedom movement. Moses delivered God’s message to Pharaoh: “The Lord, the God of the Hebrews, has sent me to say to you: Let my people go, so that they may worship me” (Exod. 7:16). This was a direct appeal to Pharaoh to allow the enslaved people to observe the Sabbath rest. Later, God reestablished the Sabbath as a sign of their liberation (Deut. 5:15). However, Bradford continues, this arrangement was to be permanent because Sabbath rest and

Sabbath observance have something to do with human dignity and freedom. Yahweh never intended for one human being to tyrannize another, or for one nation to subjugate another nation.¹⁸

Bradford calls Isaiah’s description of the Sabbathical attitude in Isaiah 56:1-7, “Yahweh’s manifesto,” or God’s sign of freedom, independence, and liberation.¹⁹ And “Yahweh’s manifesto” is relevant and applicable to the whole human family, especially to the outcasts—the poor, the powerless, foreigners (e.g. refugees), and eunuchs (politically and economically impotent). Bradford adds:

“The Sabbath is a sign in perpetuity and a constant reminder of the relationships that exist between human beings and their God and between human beings and their fellow humans—their brothers and sisters.”²⁰

Bradford, as a black Seventh-day Adventist, identifies with the theme of liberation taken up by African-American and Third World theologians. He understands that “they are closer to those parts of the world where the misery index is highest” and remind us “that God is on the side of the poor” and, as a result, why they “send out a ringing call for justice and equality.”²¹ But Bradford cannot accommodate the idea of calling exclusively for secular, political solutions to human problems. In this respect Bradford sees liberation theology as not sufficiently radical—radical, in Bradford’s definition meaning “getting at the root of a matter.” He remarks:

“Political solutions are not the final end. They cannot possibly get to the root of the human dilemma—sin, rebellion against God. Political revolutions only throw out one group of robbers to be succeeded by another gang.”²²

However, there is an authentic theology of liberation that Jesus came to preach. It was Jesus who promised freedom to the nations—total freedom. His inaugural message is both radical and revolutionary. And Jesus’ message “makes the Sabbath the sign of liberation and independence.”²³ To support this point Bradford quotes, for example, from the book of Ezekiel:

“Therefore I led them out of Egypt and brought them into the desert. I gave them my decrees and made known to them my laws, for the man who obeys them will live by them. Also I gave them my Sabbaths as a sign between us, so they would know that I the Lord made them holy. . . . Keep my Sabbaths holy, that they may be a sign between us. Then you will know I am the Lord your God.”²⁴

Ultimately, Bradford concludes, God is for

freedom, liberty, dignity, and for the empowerment of all people. Hence, now is the time for all people to make God's sign of liberation their banner.²⁵

Kubo similarly believes that the theme of freedom not only reminds us of our deliverance and liberation, but it also "commands us to extend the blessing to those under oppression or servitude."²⁶ It is not enough to enjoy one's own benefits of redemption. One must also work with God in bringing liberty "to the captives, and recovering the sight of the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord" (Luke 4:18). Kubo rightly judges that:

"Sabbath observance has integral social and humanitarian aspects that we dare not forget. The Sabbath as sign of redemption points in two directions—to our own redemption and to that of the oppressed. We must bring rest to those who live in servitude."²⁷

Ironically, Seventh-day Adventists have many times failed to recognize that Sabbath observance should initiate liberation beyond their own community. Even within the church, the principle of equality was not always practiced rigorously. But, as Kubo concludes, if Adventists "fail to practice true fellowship and genuine equality, they betray a lack of understanding of the Sabbath as a sign of fellowship and equality."²⁸

Human Rights and the Sabbatical Year

The extensions of the Sabbath idea found in the sabbatical year and the year of jubilee emphasizes almost exclusively humanitarian aspects. From a week of days to a week of years God's desire for the poor and the oppressed to be liberated is the prime concern of the true Sabbath principle (Exod. 23:11, and Lev. 25:10). The idea of the land resting (lying "unploughed and unused") on the seventh year focuses on the concern for the poor, the slave, the underdog, as well as the rights that go beyond mere human rights.²⁹ If one truly observes the Sabbath, one cannot remain satisfied only with one's own redemption, restoration, and liberation. One must show concern for one's neighbor, not only spiritually but also physically,—and the Sabbath provides adequate opportunity for this.

Conclusion

The Sabbath, described in Hebrews 4:3-10 as "entering God's rest," is not imposed on human beings by their Creator. It is a voluntary time that people have

freedom to receive or reject. The fourth commandment begins with "remember," suggesting that the Sabbath is God's gift to people and not something he wants to impose on them or demand from them. The basic principle of human rights is, therefore, uplifted and encouraged through the commandment about the Sabbath.

As a day of freedom, the Sabbath has important social implications. As Rice rightly concludes,

"It attaches such value to human beings that no person can ever be merely the property of another. A real appreciation for the Sabbath would therefore make slavery impossible. The Sabbath speaks against every practice that deprives human beings of their sense of worth and dignity. Oppressive economic and social structures, which make it impossible for people to provide for themselves, contradict the message of the Sabbath. Those who appreciate the meaning of the Sabbath will seek to eliminate such things."³⁰

Seventh-day Adventists, believing themselves to be the true Sabbath keepers, should be among the first to advance the ideas of justice, equality, and freedom among all people within as well as outside of their community. If they fail to do that, the letter of the law would be observed but the spirit of the Sabbath commandment would be totally lost.

The Role of the Prophets and Prophetic Communities

Adventist understanding of the role of prophets and prophecies is primarily of a futuristic and apocalyptic nature. However, predicting the future and eschatological emphasis is only a secondary role of the prophets of ancient Judaism. Their primary role is socio-ethical. Since the Seventh-day Adventist church believes itself to constitute the prophetic minority at the end of world's history,³¹ their role should be comparable to the role of the prophets in Jewish society. Hence the importance of examining that role, which by most Adventists is assumed to be almost exclusively eschatologically futuristic.

The Hebrew term *Nabi* is first used in connection with Abraham.³² However it becomes a popular term with the "historic" Moses.³³ Moses, as provider of the moral law, becomes a standard of comparison for all other prophets.³⁴ The Old Testament prophets had several important roles: they were political and religious

leaders who proclaimed the law, guarded the spiritual life of the nation, mediated between the people and their God, and predicted future judgement. They were interested in international affairs and the future in the same breath as they counseled and influenced social structures of their own generation in their own locality. They could be therefore described as theological reformers.

Four Elements of Prophetic Teaching³⁵

Four essential elements emerge from prophetic teachings. First, the warnings that prophets bring are always a matter of life and death. Every warning, if not taken seriously, is followed by long-lasting consequences. The prophets called Israel to reject evil and death and choose God, moral behavior, and, consequently, life.³⁶

The second element in prophetic teaching deals with God's care for those who are without proper protection within the existing social structures (i.e. slaves, widows, orphans, debtors, the homeless, strangers, etc.). The law requires³⁷ that there should be no unjust differences between people. But in real life this becomes perverted. Therefore, God promises to be a support and help to those who do not have anybody: he hears their cries, sees their suffering, and brings help when his human agents fail to do so. The prophets talk about alienation of those who grab land and "add house to house and join field to field" until they are alone in the land. This process of materialism,³⁸ mirrored in our own time and expressed in the accumulation of material goods beyond the point of realistic needs, ends in isolation and in the loss of any meaningful human existence and relationship among people.

Thirdly, God seeks obedience and justice rather than a formal worship or sacrifice. The sacrificial system and religious festivals were important; but ethical behavior springing from right motives was even more important ("doing the truth" instead of only "having the truth"). And the basic motive was love that responds to God's love, his choice and his call.³⁹ Therefore, the motive for ethical behavior is a response to God's love, which he expressed in the covenant relationship with human beings.⁴⁰

The fourth aspect of the prophetic role is



Laborer Seated (*Sitzender Arbeiter*), 1925.
Lithograph by Käthe Kollwitz

eschatological-apocalyptic. In this element of prophetic teaching the prophet goes outside his immediate domain and speaks about the global picture of human history. At its center, prophetic eschatology is an affirmation that God will succeed in his desire for his creation, that he shall win the battle between good and evil, and inevitably bring salvation to his people.

Adventists have usually emphasized the fourth aspect of the prophetic role. In its self-understanding as a "prophetic movement," Seventh-day Adventism was usually thought of as "a movement preoccupied with making predictions" as well as "a movement with a special interest in studying and interpreting predictive prophecy."⁴¹ But, as Provonsha recently pointed out,

"Adventism as a prophetic movement should be defined more in terms of function and role, i.e. a people with a mission to the world."⁴² However, Adventists should also consider other aspects of prophetic ministry if they desire to be faithful to their prophetic calling. One of these aspects, and perhaps the first, is the social role of prophets.

Examples of the Primary (Social) Role of Prophets in Jewish Society

The prophets of the Old Testament did not invent new social, economic, or moral responsibilities. They believed and affirmed that the ideal for Jewish society as a whole, and its people as individuals, was set in the legislation of the covenant between God and Israel. Justice, as a basis of the law and the pillar of society, was regarded by the prophets as binding for all ages. The guidance that the prophets gave to Israel regarding social, ethical, and economic relationships was clearly based on the Mosaic Law as expressed in the Ten Commandments. Of other prophets dealing with social ethics,⁴³ Amos, Hosea, and Isaiah are typical examples of this.⁴⁴

The Role of the New Testaments Prophets

The role of the prophets in the New Testament was not very different from that in the Old Testament. John the Baptist, whom Jesus called the greatest prophet of all times (Matt. 11:9-11), invited the people of Israel to repent and to produce good fruit (Matt. 3:2-10). After querying whether Jesus was the Messiah, he received a message from Jesus that he could understand, appreciate, and identify with. Jesus said: "Go back and report to John what you hear and see: The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor."⁴⁵ This was a powerful testimony to the prophet's concerns. There is little doubt that only a true prophet would recognize the Messiah in such a description. That is why Jesus used this approach in explaining his mission to the imprisoned prophet.

John the Revelator was concerned about social as well as eschatological matters. Writing both about and to the minority of Christians in a society that did not favor them a great deal,⁴⁶ the writer of the book of Revelation was concerned for their safety, their well-being, and their rights, which were being violated through persecution.⁴⁷

Jesus of Nazareth was greatly concerned with the social and economic justice of his time. He came to

proclaim freedom to the captives, to release the oppressed and to proclaim the acceptable year of the Lord.⁴⁸ However, Jesus did not only preach about issues of social concern, he also practiced his social beliefs.⁴⁹ He proved through his ministry that virtually nobody was outside of his interest. And he demanded nothing less from his followers. Even in the most famous of his eschatological discourses, when his closest followers asked him when he would establish his parousia, Jesus not only answered in terms of the outside events but also in terms of what his followers must do (Matt. 24:1-25:46). Parallel to proclaiming the gospel, the task of the church was to feed the hungry, give drink to the thirsty, be hospitable to the stranger, clothe the poor, visit the prisoner, and look after the sick. The social concern thus expressed was to be one of the primary tasks of the community awaiting the final realization of the Kingdom of Jesus.



Woman with Sleeping Child (*Arbeiterfrau mit schlafendem Jungen*), 1927. Lithograph by Käthe Kollwitz

Applications to a Modern Prophetic Community

In short, there are several different roles that the prophets in Jewish society were called upon to fulfill. Most of the time Adventists concentrate on the prophets' eschatological role. However, in reality, this part of prophetic ministry was secondary to their role of calling the people back to the God-given socio-economic and ethical principles enshrined in the Ten Commandments and Jesus' elaboration (Matt. 5:17-48) and summary (Luke 10:27) of them. As a "prophetic movement," which Seventh-day Adventists believe themselves to be, the church should balance the proclamations about future events and eschatological predictions with calling people back to God-given principles of socio-economic justice, Christian ethics and human rights based on the moral law of the Old Testament and the explanation of it by the greatest of all Jewish prophets and founder of the Christian church—Jesus Christ. As Patrick J. O'Mahony rightly observed: "In biblical times justice needed a prophet. Today, as ever, prophets are needed. From its very beginnings, the Christian community had a prophetic role."⁵⁰ Seventh-day Adventists, as well as all other Christians, are called to fulfil this role in the modern world.

Second Coming of Christ Relevance of Belief in the Second Coming

Until recently only religious people talked about the "end of the world." More recently it has become a concern of many thinking people. Today, more than ever, one can see the living relevance of Christian eschatology, and especially its crown, the Second Coming of Christ. Christian eschatology speaks directly to the present, as one observes such phenomena of the modern world as the possibility of nuclear annihilation, the real possibility of environmental disaster, overpopulation, and prospects of starving to death or poisoning ourselves with pollution. As one Adventist commented, "The doctrine of last things doesn't deal with the far-off future. It speaks to the present. It is as timely as the morning paper and the hourly newscast."⁵¹

Although in the traditional arrangement of Christian theology the doctrine of the second coming comes at the end, it is not a footnote or an afterthought.

Instead, the Second Coming becomes the climax to which all the rest leads, or as Rice framed it, "the ringing conclusion of all that Christians have to say."⁵² Many biblical scholars hold that eschatology not only applies to part of what Christians believe, but to all of it. John T. Robinson, a well-known British theologian, is an example:

"... all statements about the End ... are fundamentally affirmations about God, [and] every statement about God is ipso facto an assertion about the end, a truth about eschatology."⁵³

Rice's conclusion is that the Second Coming is a part of the process of human history. Actually it becomes the climax of this process. In his words, "Christian faith interprets human history as a whole, not just its final segment. It views all of history in the light of God's saving activity, and it sees the end of history as the climax of the process."⁵⁴

Possible Negative Effects of Belief in the Second Coming

Overexcitement

Seventh-day Adventists, alongside some other Christians, believe in the Second Advent. The effects of this belief are important within our study of social ethics. As Samuele Bacchiocchi pointed out, in living the Advent hope two dangers exist: overexcitement and indifference. "There have been Christians in every age who became so excited at the thought of Christ's imminent Coming that they gave up all efforts to work for their personal future or for that of the society in which they lived."⁵⁵ Bacchiocchi illustrated his point with a simile of the sinking ship:

"[Some Christians today] view the present world as a sinking ship and so they see no value in setting the course, polishing the brass or mending the sails. Rather than working on the ship, they spend their time on lifeboats, warning from a distance the passengers on the ship of its impending doom. They regard any attempt to improve social conditions as futile and unnecessary, since Christ at His Coming will destroy the present sinful world-order."⁵⁶

Sakae Kubo, when expressing the charge that is made against a believer in the Second Coming, put it in similar terms:

"... the person who really believes in the Second Coming of Christ and the end of our world is not alert to and cannot have any concern about improving human social conditions. He is so otherworldly that he

loses all sense of involvement in our world. Wrapped up only in his own individual salvation, he feels nothing for his neighbor and his plight.⁵⁷

This charge of isolationism and non-involvement was exposed head on by a non-Adventist theologian, Max Warren, when he said that

“the real reason for the failure of Second Adventism to win support lies in the fact that it affronts the moral conscience of the Church by its virtual abandonment of responsibility for the things of this world in deference to its preoccupation with the imminent return of the Lord and the end of history. Human life, in so far as it is involved in the life of society, is held to lie so completely in “the evil one” that the only safe action is for the Christian to wash his hands of it. On this view the salvation is salvation of the soul alone. No serious attempt is made to consider the soul’s environment.”⁵⁸

Indifference

Another danger to which Christians who wait for Christ’s imminent return are exposed is indifference. In Bacchiocchi’s opinion the vast majority of Christians have become neglectful, even indifferent toward Christ’s Coming. They have made the present world the ultimate reality to live and work for. “For these,” Bacchiocchi continued, “the present world is not a waiting room to the world to come, but a living room in which to live as comfortably and as relaxed as possible.”⁵⁹

Kubo used the idea of the “problem of delay,” a prominent theme in modern Adventism, to explain how the prolonged delay between the proclamation of the “soon” Second Coming and parousia can affect the Advent believers. On one side crying “wolf” too many times, argued Kubo, “can lead to a complete lack of response.” The opposite pole of this reasoning, however, “concludes that if one does not expect an impending return, he can relax and live a careless Christian life.”⁶⁰ He resolves:

“The latter kind of reasoning controlled the servant who said to himself, ‘My master is delayed in coming,’ and began ‘to beat the menservants and the maidservants, and to eat and drink and get drunk’ (Luke 12:45); and this relaxing is a real danger to those taught that only a sense of Christ’s immediate return can instill the urgency necessary for a fervent Christian life.⁶¹ It is therefore not the timing or the sequence of the Second Coming that should motive the Christian to moral behavior but, instead, the certainty of his coming.”⁶²

It is interesting to notice that motivation for ethical behavior, in the context of the servant of Luke

12, was the coming of the Lord. So, contrary to the opinion that the Second Coming is a brake in Christian social involvement, it is rightly portrayed in Luke 12 as the motivating factor. Nevertheless, it is obvious from Christ’s parable and Kubo’s comments on it, that the imminence of the Second Coming should not be the only motivating factor in Christian ethics.

Bacchiocchi rightly called for balance between the two extremes of practical living of the Advent Hope. To be an “adventist,” a Christian who lives in the expectancy of Christ’s Coming, concluded Bacchiocchi, “. . . means to avoid both the overexcitement which writes off the present world as doomed, and the indifference which makes the present world the ultimate reality for which to live and work. It means ‘to live sober, upright and godly lives’ (Titus 2:12), maintaining the delicate balance between being concretely involved in the salvation of this world, and not becoming so entangled in its affairs as to lose sight of the world to come.”⁶³

Positive Effects of the Certainty of the Coming

The need to explore the meaning of the doctrine of the Second Coming, especially in relationship to the Adventist social ethic, was met most eloquently by Kubo. He raised a number of aspects of the doctrine of the Second Coming that one would do well to examine. The question for Kubo is not “if” but “when” will Jesus Christ come? Jesus’ return is guaranteed by his death, resurrection, and ascension. Since these are accomplished facts, his coming is an absolute certainty.⁶⁴ Kubo used Berkouwer’s sentence, “The believer is called to an attitude that does not reckon but constantly reckons with the coming of the Lord.”⁶⁵

Mistakenly, Adventists’ emphasis on reckoning the possible time of Christ’s Coming (captured in a prominent phrase “in our lifetime”) led generation after generation of believers into disappointment at not yet seeing their Lord. However, the most important factor of the Second Coming need not be the imminence of Christ’s return but its reality in our own experience. After all, Kubo suggested, “the instant of [a person’s] death is in effect for him the moment of Christ’s coming. Thus in a real sense, Christ returns for everyone in his lifetime. The urgency of Christian living must center around that point. The actual time of Christ’s coming is not significant—only the fact of it.”⁶⁶

The effect that this kind of understanding of

the Second Coming would have on a believer is inescapable. Even if the Lord returns in “our” time, as generations of Adventists believed—this may be seven or seventy years—there is no room for complacency. The imminence of Christ’s Second Advent is in such a case a reality in every period of the church’s history, from the time of the apostles to the present.

If Christians connect the actual Second Coming with “the necessity to give more generously and to live more fervently,” in other words to be concerned for their fellow human beings because of the nearness of Jesus’ Advent, they will create the impression that only if they feel its approach, need they show concern to live urgently. And this was a trap that the servant in Luke 12 fell into. By implication it would mean that if Jesus’ Coming is not soon,

“ . . . we are justified in living less fervently, less urgently, perhaps even carelessly. In fact, that was the attitude of the servant who, because he felt that his master was delaying, began to beat his workers, to eat and drink and get drunk. But whether Christ’s coming is a thousand years from now should not make one iota of difference in the way we live. That he will come should provide sufficient motive for a dedicated Christian life.”⁶⁷

The Future Determines the Present

While Rice argued⁶⁸ that the hope in the Second Coming sees the future in direct relation to the present to the point of the future actually impinging on the present, threatening to break in at any time, Kubo went beyond this understanding in suggesting that the future actually determines the present and the past.⁶⁹ He argued that “before the incarnation of Christ, one’s past determined the future and present.”⁷⁰ In Adam all die,⁷¹ was the judgement on all apart from Christ. “All have sinned and fall short of the glory of God,”⁷² the apostle Paul wrote to the Romans. And since sin was our past and is our present in salvation history, it determined our future—death.⁷³ However, the Christ event reversed the whole process.

The future does not only impinge on the present, or threaten to break in, but, Kubo argued, it enters the present and affects it.

YOU WOULD LIKE TO BELIEVE

that they have simply shed their shining skins
in favor of less brilliance, to dwell
outside the visible spectrum of light
and the sweep of our senses, but still do their work

around us among us between us, but the truth is
that you never actually saw angels at all,
except in paintings made in a past
when people still counted on holiness.

Your memory’s museum is lined with their outdated pictures,
the caption WHERE ARE THEY NOW?
beneath scenes of human tragedy, averted
by their protective gestures, by their

stalwart wings of feathers sculpted from light,
their immaculate robes—all of it, substantial enough
for Jacob to wrestle, incarnate enough
to fend the crouching lion’s pounce,

to guide children lost in a storm
away from the hungry precipice
waiting to claim them. Does the dream
need dreamers in order to exist

or take form? Do angels believe in us, still?

How would you know, except for the way
crickets sometimes fall silent and the cat
asleep at your feet raises her head to listen;
how else would you know they are out there

right now, fugitive colors taking shape,
making camp, sharpening swords of invisible light,
scanning your darkness outside their circle,
the burning ring of their presence

here on earth, in spite of your blindness.
You want to believe that right now
they are pitching their tents
around you and the people whose bodies
you hold as dear as your own, whose heads
rest heavy beside you on pillows
filled with the leavings of wings.

—Pat Cason

Pat Cason is a poet who lives in Washington. Her latest writings include poetry published in the *Oregonian*, *Calyx*, and the *Clackamas Literary Review*. While she received a 1998 Fishtrap Fellowship, she is a writer completely unconnected to academia.

Pcason@pacifier.com

"Eternal life, the Holy Spirit, and justification we experience now, yet they are of the age to come. The ultimate certainty of the future blessings effected through the coming of the second Adam makes it possible to bring the future into the present."⁷⁴

The future, for some Christians, indeed becomes "opium for masses." They falsely think of the parousia as a compensation for their various lacks in the present life. Hope, in such reasoning, becomes only a wish projection of the deprived. The Second Coming, and what it will bring, becomes mere wishful thinking, a hope which is but a compensation for what people do not or cannot have here and now. Kubo's thesis, however, is that the parousia is not "the promise of what we need or would like, but a fulfillment of what we even now experience."⁷⁵ Kubo reasoned:

"And those who look to Christian hope as a compensation have a fragile hope because it depends on human circumstances. . . . We grow beyond such hope when we become better educated and better employed. Our earthly mansions can take the place of the heavenly, our Cadillacs for the heavenly chariots, our stylish wardrobes for the white robe of righteousness, our table delicacies for the tree of life. Because so many Christians view hope in such manner, their hope diminishes as their bank account increases."⁷⁶

On the other hand, Christians should not long for the parousia to the extent of forgetting the present. The parousia must not be a compensation, but a consummation. In the words of J. Fison, "Present presence and future parousia do not disappear or coalesce in a timeless eternity. They are two inseparable but irreducible elements in that single reality of love, of which the more you have in the present the more you know awaits you in the future."⁷⁷

Fison pointed out that "Without faith in the real presence, belief in the real parousia . . . is phantasy: without faith in the real parousia, belief in the real presence is idolatry."⁷⁸ Fison's influence on Kubo is apparent. The present hope, although not identical with the future realization, is nevertheless closely related. The parousia, as Kubo understood, is the fulfillment of the present experience. Kubo quoted Emil H. Brunner: "The hope which springs from faith is so much a part of the life of faith that one must say: the future, for which it hopes, is the present in which the believer lives."⁷⁹ The consequences of such a view for social ethics are obvious. If the believer lives out now the hope of the future, such hope will inevitably penetrate the sphere of human rights. In other words, the justice and equality that the believer expects God to establish at the time of Christ's

Coming must be the same justice and equality that encompass the present life of the believer.

The Paradox of the Eschatological Motif

C. S. Lewis has been credited with the thought that "only since Christians have largely ceased to think of the other world have they become so ineffective in this. The rule seems to be that if you aim at heaven, you get earth 'thrown in.' Aim at earth and you will get neither."⁸⁰ Paradoxically, it is suggested, only a person who lives with a vision of the Second Coming can truly feel the concern for the present world. On the other hand, a person whose vision is limited to the present world cannot logically worry about love, right, justice, and truth—about others. Kubo, in support of this view, quotes Robert McAfee Brown:

"Among the New Testament Christians, the fact of the matter is that eschatology did not lead to irresponsibility or neglect of this world. On the contrary, their concern with the "age to come" made them live more responsibly in the present age. This is the fact which can be documented."⁸¹

It is true that the first Christian church did not attempt to change the social order from the outside by revolution. Rather it worked from within by conversion. But the changes of its influence were nevertheless far-reaching. Paul, for example, by spreading the good news about the God made without hands touched the vested interests of the Artemis cult in Ephesus, by freeing the slave girl with the spirit of divination challenged her and other owners of such girls, and by treating Onesimus in a new way dealt a mortal blow to those businesses which depended on people's ignorance (cf. Acts 19:23-41; Phil. 1:8-16). And finally, the yeast of the early Christian era worked its way to the point, even if only unintentionally, to the establishment of a Christian state.

Kubo summed up the point about the paradox of the eschatological motif in social ethics in an illustration about the sinking ship:

"Nevertheless, the decent person is one who, though he knows that he is on a floundering ship doomed to a watery burial, refuses simply to think of saving himself by secretly escaping alone on a lifeboat. He ministers to the needy and for the welfare of all concerned, even though he may well realize that no hope remains for any of them. The Christian cannot do any less, and paradoxically the eschatological motive with its implication that there exists a righteous loving God in

control of all things intensifies his desire to act in the way of his Lord Jesus Christ, who gave Himself not only for His friends but for His enemies.”⁸²

The argument, therefore, that a believer expecting the Coming of the Lord and believing that our present world will vanish has no interest in people, their rights, and their environment collapses. To the contrary, the believer with an insight of biblical eschatology knows that the God of love, justice, rightness, truth, and morality is in control of history, and this motivates the believer to live all the more responsibly, upholding and promoting the human rights of all people.

Also, the certainty of the Second Coming of Christ helps him create the right perspective and balance in prioritizing his time and energy. The eschatological orientation helps him to see which things are really important. It brings priorities into the right focus. In expecting the end of the present age, some things become more vital than others. The life of the eschatological Christian must be dedicated to God in service for others. Just as in the parable of the sheep and the goat, which occurs in the context of the discourse on the Second Coming,⁸³ the Christian knows that his service to Christ now is expressed in the person of the poor, the prisoner, the disadvantaged, the needy, and miserable.

Eschatology—an Additional Motif

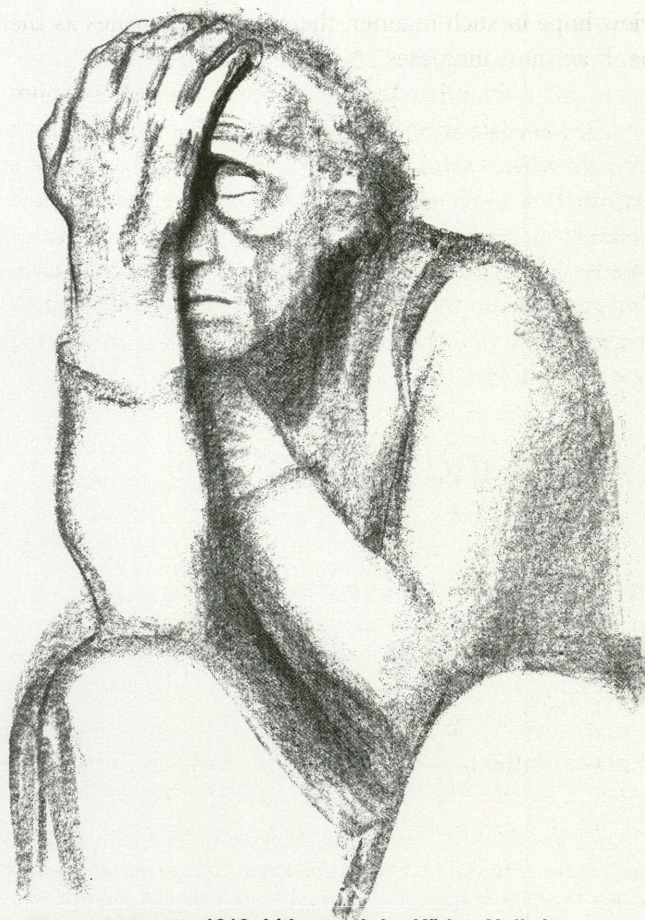
Lastly, as Kubo observed, Christian social ethics does not rest directly and fundamentally on eschatology.⁸⁴ Godlikeness and the commandment of love are, in his opinion, the basic warrant for social action. Jesus did not allow his predictions of the future to affect the content of his moral teaching. His teaching is directed toward the need of the neighbor and not toward eschatology. The story of the Good Samaritan, for example, lacks an eschatological motive. Jesus’ command is simply, “Go and do likewise.”⁸⁵

However, the eschatological motif is not entirely absent either. Although not as the primary reason, Kubo argued that “a kind of ‘eschatological’ motive for ethics appears in the parable of the rich fool (Luke 12:13-21), i.e., that death can overtake us by surprise.”⁸⁶ Although the eschatological factor is rarely the primary reason for social ethics, it is nevertheless given on occasions as an additional motif. For Kubo,

the significant factor in the discussion of the theology of the Second Coming, especially in the context of social ethics, is that “the eschatological motive is not an excuse to be unconcerned with ethics but an additional basis to be intensely more so.”⁸⁷ In other words, the Second Coming need not be an obstacle for the involvement in human rights but should become, although not necessarily the primary, at least an additional incentive for social ethics.

Conclusion

Seventh-day Adventists, together with other Christians, find a basis for human rights in the dignity and human worth found in the theology of Creation, in the nature of human beings created in the image of God, and especially in the understanding of the Kingdom of God in terms of present reality as well as the future expectancy. Beside this common theological basis for human rights, Seventh-day Adventists contribute to the understanding of the theory of human rights through such aspects of theology as: the importance of



Woman Reflecting, 1919. Lithograph by Käthe Kollwitz

the moral law in the present life of each believer; the equality that the theology of the Sabbath offers to all creation regardless of culture, time, or circumstances as a sign of the true liberation; the self-understanding of the prophetic community raised to bring the present truth to the contemporary world; and the Second Coming of Christ, which may not be the primary but certainly is additional incentive for justice, equality, and peace.

Other important aspects of Christian theology, such as soteriology and ecclesiology, would also throw a certain light on the subject but cannot be dealt with in the scope of this chapter. Suffice it to say that Christian theology, and Adventist thought within it, does make a substantial contribution to the understanding of human rights.

For the Christian, this understanding is not an academic theory. When accepted, it becomes her way of life. For the Christian, theory and practice are two sides of the same coin interwoven together, since the Christian believes that her salvation occurs only in her relationship with God. In her relationship to her fellow human being, this salvation is tested. John, in his first epistle, put this thought in a nutshell: "We love because he first loved us. If anyone says, 'I love God,' yet hates his brother, he is a liar. For anyone who does not love his brother, whom he has seen, cannot love God, whom he has not seen. And he has given us this command: Whoever loves God must also love his brother" (1 John 4:19-21). For the committed Christian, an understanding and practical application of human rights concepts are second nature. They are a natural consequence of his or her faith in a loving God, who desires that human beings love him and one another and even place the interests of others before their own (Matt. 22:37-39).

Notes and References

1. See "Fundamental Belief 18," in *Seventh-Day Adventists Believe . . . A Biblical Exposition of 27 Fundamental Doctrines* (Washington, D.C.: Ministerial Association, General Conference of Seventh-day Adventists, 1988), 232.
2. See, for example, C. H. Dodd, *Gospel and Law: Bampton Lectures in America* (Cambridge: Cambridge University Press, 1951), 62-63.
3. Matt. 5:19.
4. Matt. 22:37-39; cf. Deut. 6:4-5.
5. See "Fundamental Belief 19," in *Seventh-day Adventists Believe*.
6. Adventists believe that the Sabbath commandment is "a perpetual memorial of Creation" (Exod. 20:11-12) and that it points to the worship of the Creator as a special sign of loyalty (Rev. 14:7-12). Cf. *Seventh-day Adventists Believe*, 255-58.
8. For example see Sakae Kubo, *God Meets Man: A Theology of the Sabbath and Second Coming* (Nashville: Southern Publishing Association, 1978); Samuele Bacchiocchi, *Divine Rest for Human Restlessness: A Theological Study of the Good News of the Sabbath for Today* (Rome: The Pontifical Gregorian University Press, 1980); and Richard Rice, *The Reign of God: An Introduction to Christian Theology from a Seventh-day Adventist Perspective* (Berrien Springs, Mich.: Andrews University Press, 1985).
9. Kubo, *God Meets Man*, 7.
10. Philo, *On the Creation*, cited in *ibid.*, 19.
11. See, for example, how Jack W. Provonsha illustrates this point by the use of "a black rock in the midst of the garden" as an inadequate sign for human beings in *A Remnant in Crisis* (Hagerstown, Md.: Review and Herald, 1993), 86.
12. Kubo, *God Meets Man*, 24.
13. *Ibid.*, 27.
14. Provonsha, *Remnant in Crisis*, 87.
15. Bacchiocchi, *Divine Rest*, 194-95.
16. Rice, *Reign of God*, 370.
17. *Ibid.*
18. Charles E. Bradford, "The Sabbath and Liberation: With the Sabbath, No One Can Keep Us Down," in *Anchor Points* (Hagerstown, Md.: Review and Herald, 1993), 28.
19. *Ibid.*, 29, 31.
20. *Ibid.*, 28.
21. *Ibid.*, 30.
22. *Ibid.*
23. *Ibid.*, 31.

Journal of Ellen G. White Studies Call for Papers

The *Journal of Ellen G. White Studies* (ISSN 1522-6298) is a new, independent, interdisciplinary journal and forum for the publication of scholarly research and opinion regarding the life, writings and influence of Ellen G. White and her world of nineteenth-century American religion.

Published by the *Association for Ellen G. White Studies*, JEGWS will appear twice per year in both paper and electronic formats. It is independently managed by members of its Advisory Board and Editorial Board. The inaugural issue, themed "The Past, Present and Future of Ellen G. White Studies" and featuring articles which point in new directions for Ellen G. White studies, will appear early 2000.

We welcome submissions of scholarly articles from historical, literary, social science, theological and women's studies perspectives. Articles may be up to 10,000 words; book reviews up to 1,500 words. All submissions will be refereed and subject to blind peer-review. Published articles will be abstracted and indexed in leading religion indexes.

For writers' guidelines and subscription information, send email to <gesharro@midway.uchicago.edu>. Submissions may be sent by email attachment or in Microsoft Word paper format via diskette to

Graeme Sharrock, General Editor
Journal of Ellen G. White Studies
P.O. Box 11352
Chicago, Illinois 60611

24. Ezek. 20:10-12, 20.
25. Bradford, "Sabbath and Liberation," 32.
26. Kubo, *God Meets Man*, 46. Cf. Kubo, "The Experience of Liberation," in *Festival of the Sabbath*, ed. Roy Branson, (Takoma Park, Md.: Association of Adventist Forums, 1986), 43-54.
27. Ibid.
28. Ibid, 130-57.
29. This suggests also certain environmental rights.
30. Rice, *Reign of God*, 370.
31. Charles Teel, "Withdrawing Sect, Accommodating Church, Prophesying Remnant: Dilemmas in the Institutionalization of Adventism," unpublished manuscript for the presentation at the 1980 Theological Consultation for Seventh-day Adventist Administrators and Religion Scholars, Loma Linda University, 1980.
32. Gen. 20:7.
33. Deut. 34:10.
34. Deut. 18:15ff.
35. For this division into four elements of prophetic ethics, I am indebted to Walter Harrelson. See his "Prophetic Ethics," in James E. Childress and John Macguarrie, eds., *A New Dictionary of Christian Ethics* (London: SCM Press, 1986), 508-12.
36. See, for example, Deut. 30:15-20.
37. Exod. 23:3; and Deut. 16:19-20.
38. Isa. 5:8.
39. Deut. 7:6-11.
40. Cf. 1 John 4:9-10.
41. Provonsha, *Remnant in Crisis*, 50.
42. Ibid., 50-51.
43. Though the theme of social concern is reflected throughout all prophets, three Major Prophets (Isaiah, Jeremiah, and Ezekiel) and seven Minor Prophets (Hosea, Amos, Micah, Habakkuk, Zephaniah, Zechariah, and Malachi) illustrate this most emphatically.
44. Amos pointed to the following sins of the nation: exploitation and oppression of the poor (4:1; 5:11; 8:4-6), corrupt and degenerate religious practice (2:4, 6), corruption of justice and righteousness (5:7-10; 6:12), unnecessary riches (6:4), and neglect of God's law (2:8; 8:5). He saw a solution to these sins in repentance (4:12, 13; 5:4-13) and, consequently, if sins were not repented, in punishment and judgment (2:5, 13-16; 3:2; 5:25-27).
- Hosea termed prostitution (4:11-18), lying (4:2; 7:1), violence and murder (4:2; 6:8-9), robbery (7:1; 4:2), drunkenness (4:11; 7:5), idolatry (4:12; 8:4; 13:2), and rebellion against God (9:15; 13:16) the greatest sins of his time. His proposed solution was again repentance or destruction in God's judgment (5:1-14; 8:1-9; 14:1).
- Isaiah marked the sins of God's people of his time as idolatry (2:8), injustice (5:7; 59:8), bloodshed (59:7), rebellion (1:5; 57:4), neglect of widows (1:23; 10:2), heavy drinking (5:11; 28:1-7), and oppression of the poor (3:14-15; 10:2). Again, like other prophets, Isaiah saw the solution either in repentance and God's forgiveness, or in facing judgment, punishment, and destruction. Inevitably, Isaiah emphasized, Messiah will come and establish social justice in his millennial Kingdom.
45. Luke 7:22b.
46. Branislav Mirilov, "An Examination of the Response of the Seventh-day Adventist Church to Some contemporary Socio-Political Issues in the Light of the Two Distinctive Adventist Doctrines: A Comparison of North America and former Yugoslavia" (Ph.D. dissertation, University of Birmingham) deals with the relationship of religious minorities

- from the perspective of the book of Revelation, comparing it with the experience of the Seventh-day Adventist Church in "An Examination of the Response," (1994).
47. Cf. Rev 2:2, 9-10, 13, 21-22; 12:1-7; and 13:4, 15-16.
48. Luke 4:18-21. Cf. Karl Barth, *Deliverance to the Captives*, trans. Marguerite Wieser (London: SCM Press, 1961).
49. Matt. 4:23; 15:30.
50. O'Mahony, *The Fantasy of Human Rights* (Great Wakening: Mayhew-McCrimmon, 1978), 139.
51. Rice, *Reign of God*, 311.
52. Ibid.
53. Robinson, *In the End God* (New York: Harper and Row, 1968), 22, 47.
54. Rice, *Reign of God*, 312.
55. Bacchiocchi, *The Advent Hope for Human Hopelessness: A Theological Study of the Meaning of the Second Coming for Today* (Berrien Springs, Mich.: Biblical Perspectives, 1986), 398.
56. Ibid., 399.
57. Kubo, *God Meets Man*, 105.
58. Warren, *The Truth of Vision: A Study in the Nature of the Christian Hope* (London and Edinburgh: The Canterbury Press, 1948), 53.
59. Bacchiocchi, *Advent Hope*, 399.
60. Kubo, *God Meets Man*, 98.
61. Ibid.
62. Ibid., 99. Cf. Rice, *Reign of God*, 312.
63. Bacchiocchi, *Advent Hope*, 399-400.
64. Cf. Kubo, *God Meets Man*, 97-104.
65. Berkouwer, *The Return of Christ*, (Grand Rapids, Mich.: Wm. B. Eerdmans, 1972), 84.
66. Kubo, *God Meets Man*, 102-3.
67. Ibid., 103.
68. Rice, *Reign of God*, 346.
69. Kubo, *God Meets Man*, 91.
70. Ibid.
71. See 1 Cor. 15:22.
72. Rom. 3:23.
73. Rom. 5:12.
74. Kubo, *God Meets Man*, 92.
75. Ibid., 93.
76. Ibid.
77. Fison, *The Christian Hope: The Presence and the Parousia* (New York: Longmans, Green, and Co., 1954), 221.
78. Ibid., 4.
79. Brunner, *Eternal Hope*, trans. Harold Knight, (Philadelphia: Westminster, 1954), 30, cited in Kubo, *God Meets Man*, 93.
80. Colin Morris, *The Hammer of the Lord* (Nashville and New York: Abingdon Press, 1973), 137-38.
81. Brown, "'Eschatological Hope' and Social Responsibility," *Christianity and Crisis*, Nov. 16, 1953, 147.
82. Kubo, *God Meets Man*, 108.
83. Cf. Matt. 24 and 25.
84. Kubo, *God Meets Man*, 106-11.
85. Luke 10:37.
86. Kubo, *God Meets Man*, 107.
87. Ibid.

Zdravko Plantak is on the religion faculty at Columbia Union College. A native of Croatia, he received his B.A. and M.A. from Newbold College, and his Ph.D. from Kings College, University of London. His most recent book, *The Silent Church: Human Rights and Adventist Social Ethics*, was published in 1998 by Macmillan and St. Martin's Presses.
zplantak@cuc.edu.

666 666 666 666 666 666

666 666 666 666 666 666

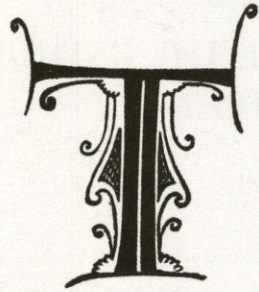
Reviewing the Past and Heralding the Future of Adventists and Catholics

PAGAN ROME



666 666 666 666 666 666

Based on "The Holy Trinity" by Albrecht Dürer



he relationship between Adventism and Roman Catholicism is increasingly ambivalent—because Catholicism has changed, as has Adventism. On one side, the Second Vatican Council, convened by Pope John XXIII in 1962 and continued until 1965, was the most significant turning point in modern Catholicism; everything written about

Catholic life and thought “from the outside” before then has become obsolete. The Council, for example, emphasized the importance of the study of scripture, defined the Church by its people instead of its hierarchy, accepted the principle of religious liberty in every country, and recognized the religious and spiritual validity of non-Catholic Christianity (and even, to some extent, non-Christian religions). On the other side, Adventist life and thought have also developed in various ways as a result of (among other things) advancing technology, a changing cultural environment, and the continuing study of scripture. But Adventists have hardly recognized any of these developments, some of which are illustrated and highlighted by the cluster of articles in the following pages. Only now are they beginning to talk about implications for Adventists in the twenty-first century.

To provide background for the comments of Richard Rice, Bernard Taylor, and Ivan Blazen, this section begins with excerpts from the pope’s apostolic letter, *Dies Domini*. The letter is a gracefully written theology of Sunday—twenty-eight pages long, plus eight pages of endnotes citing biblical and other Judaic and Christian materials. While it is by no means a seventh-day sabbatarian document, *Dies Domini* does provide a powerful affirmation and explanation of the spiritual significance of a weekly day of rest and worship. Thus it serves as an interesting point of contact that represents both convergence and conflict of interests. Widely commented upon by Adventists, but not necessarily widely read, the letter in its entirety is available via the internet (www.ewtn.com). On February 20, 1999, Rice, Taylor, and Blazen were part of a panel discussion sponsored by the Association of Adventist Forums at the Azure Hills Seventh-day Adventist Church in Grand Terrace, California. The program, entitled “Clap, Boo, or Flee to the Mountains: How Should We Respond to the Pope’s Encyclical on the Sabbath?” drew a large crowd and triggered animated discussion. We include only a portion of the program here. — *The Editors*

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

fullness of what has been accomplished. It speaks, as it were, of God's lingering before the "very good" work (Gen. 1:31) which his hand has wrought, in order to cast upon it a gaze full of joyous delight. This is a "contemplative" gaze which does not look to new accomplishments but enjoys the beauty of what has already been achieved. It is a gaze which God casts upon all things, but in a special way upon man, the crown of creation. It is a gaze which already discloses something of the nuptial shape of the relationship which God wants to establish with the creature made in his own image, by calling that creature to enter a pact of love. This is what God will gradually accomplish, in offering salvation to all humanity through the saving covenant made with Israel and fulfilled in Christ. It will be the Word Incarnate, through the eschatological gift of the Holy Spirit and the configuration of the Church as his Body and Bride, who will extend to all humanity the offer of mercy and the call of the Father's love. . . .

To "keep holy" by "remembering"

16. The commandment of the Decalogue by which God decrees the Sabbath observance is formulated in the Book of Exodus in a distinctive way: "Remember the Sabbath day in order to keep it holy" (20:8). And the inspired text goes on to give the reason for this, recalling as it does the work of God: "For in six days the Lord made heaven and earth, the sea, and all that is in them, and rested on the seventh day: therefore the Lord blessed the Sabbath day and made it holy" (v. 11). Before decreeing that something be done, the commandment urges that something be remembered. It is a call to awaken remembrance of the grand and fundamental work of God which is creation, a remembrance which must inspire the entire religious life of man and then fill the day on which man is called to rest. Rest therefore acquires a sacred value: the faithful are called to rest not only as God rested, but to rest in the Lord, bringing the entire creation to him, in praise and thanksgiving, intimate as a child and friendly as a spouse. . . .

From the Sabbath to Sunday

18. Because the Third Commandment depends upon the remembrance of God's saving works and because Christians saw the definitive time inaugurated by Christ as a new beginning, they made the first day after the Sabbath a festive day, for that was the day on which the Lord rose from the dead. The Paschal Mystery of Christ is the full revelation of the mystery of the world's origin, the climax of the history of salvation and the anticipation of the eschatological fulfillment of the world. What God accomplished in Creation and wrought for his People in the Exodus has found its fullest expression in Christ's Death and Resurrection, though its definitive fulfillment will not come until the Parousia, when Christ returns in glory. In him, the "spiritual" meaning of the Sabbath is fully realized. . . . It was in the Paschal Mystery that humanity, and with it the whole creation "groaning in birth-pangs until now" (Rom. 8:22) came to know its new "exodus" into the freedom of God's children who can cry out with Christ, "Abba, Father!" (Rom. 8:15; Gal. 4:6). In the light of this mystery, the meaning of the Old Testament precept concerning the Lord's Day is recovered, perfected and fully revealed in the glory which shines on the face of the Risen Christ (cf. 2 Cor. 4:6). We move from the "Sabbath" to the "first day after the Sabbath," from the seventh day to the first day: the dies Domini becomes the dies Christi!

CHAPTER II DIES CHRISTI

The Day of the Risen Lord and of the Gift of the Holy Spirit . . .

CHAPTER III DIES ECCLESIAE

The Eucharistic Assembly: Heart of Sunday . . .

CHAPTER IV DIES HOMINIS

Sunday: Day of Joy, Rest and Solidarity
The "full joy" of Christ . . .

59. . . . More than a "replacement" for the Sabbath, therefore, Sunday is its fulfillment, and in a certain sense its extension and full expression in the ordered unfolding of the history of salvation, which reaches its culmination in Christ. . . .

The day of rest

64. For several centuries, Christians observed Sunday simply as a day of worship, without being able to give it the specific meaning of Sabbath rest. Only in the fourth century did the civil law of the Roman Empire recognize the weekly recurrence, determining that on "the day of the sun" the judges, the people of the cities and the various trade corporations would not work. Christians rejoiced to see thus removed the obstacles which until then had sometimes made observance of the Lord's Day heroic. They could now devote themselves to prayer in common without hindrance. . . .

66. . . . In our own historical context there remains the obligation to ensure that everyone can enjoy the freedom, rest and relaxation which human dignity requires, together with the associated religious, family, cultural and interpersonal needs which are difficult to meet if there is not guarantee of at least one day of the week on which people can both rest and celebrate. Naturally, this right of workers to rest presupposes their right to work and, as we reflect on the question of the Christian understanding of Sunday, we cannot but recall with a deep sense of solidarity the hardship of countless men and women who, because of the lack of jobs, are forced to remain inactive on workdays as well. . . .

67. . . . Therefore, also in the particular circumstances of our own time, Christians will naturally strive to ensure that civil legislation respects their duty to keep Sunday holy. In any case, they are obliged in conscience to arrange their Sunday rest in a way which allows them to take part in the Eucharist, refraining from work and activities which are incompatible with the sanctification of the Lord's Day, with its characteristic joy and necessary rest for spirit and body. . . .

CHAPTER V DIES DIERUM

Sunday: the Primordial Feast, Revealing the Meaning of Time
Christ the Alpha and Omega of time . . .

CONCLUSION

81. . . . Sunday in a way becomes a synthesis of the Christian life and a condition for living it well. It is clear therefore why the observance of the Lord's Day is so close to the Church's heart, and why in the Church's discipline it remains a real obligation. Yet more than as a precept, the observance should be seen as a need rising from the depths of Christian life. It is crucially important that all the faithful should be convinced that they cannot live their faith or share fully in the life of the Christian community unless they take part regularly in the Sunday Eucharistic assembly. . . .

87. . . . Therefore, dear Brother Bishops and Priests, I urge you to work tirelessly with the faithful to ensure that the value of this sacred day is understood and lived ever more deeply. This will bear rich fruit in Christian communities, and will not fail to have a positive influence on civil society as a whole. . . .

My blessing to you all!

From the Vatican, on 31 May, the Solemnity of Pentecost, in the year 1998, the twentieth of my Pontificate.

How Can You Enforce the Observance of a Day of Freedom?

By *Richard Rice*

Suppose an acquaintance of yours, a good Roman Catholic, came to you and said, "I've read the pope's letter and I'm impressed with the importance of observing Sunday in a truly meaningful way. I know that you're an Adventist and you've had a lot of experience keeping a day holy. Could you help me with my Sunday keeping?" What would you do? Would you give her a Bible study on the biblical day of rest? Would you talk about the "Mark of the Beast?" Would you invite her to spend a Sabbath with your family, so she could see what goes on? Would you offer to spend a Sunday with her family, so you could help her fill the day with spiritually helpful activities? What is the best way to bear a Sabbath witness?

With our prophetic sensitivity, it is not surprising that Adventists should take immediate interest in any public statement, from any source, religious or otherwise, on the significance of the first day of the week. But when this source is the Bishop of Rome and the statement takes the form of an apostolic letter, our response goes way beyond the level of interest, to riveted attention, profound concern, and even alarm. There's a long history that explains this, of course. But instead of retailing that, I would like to register my reaction to this document.

My reaction to the pope's letter is one of appreciation, criticism, and concern.

I appreciate the profound theological insights *Dies Domini* offers into the nature of Sabbath, Sabbath rest, and Sabbath celebration. Though many of them are derived from other sources, including Abraham Joshua Heschel, a major contributor to Adventist thought on the Sabbath, they are expressed in clear, helpful, and even inspiring ways. I also appreciate the call to greater spirituality in an age when culture generally pushes and drags us in another direction.

I am critical of many aspects of the letter's account of the way Christians changed their day of worship from Sabbath to Sunday. The role of anti-Judaism in the thinking of early Christian authorities is not acknowledged. And for Protestants, there is a noticeable lack of any biblical precedent to support such

a move. I am also critical of the religious significance the letter applies to Sunday, without any biblical mandate to back it up. I don't see how the significance of one day can be reassigned to another. After all, it's not like we're deciding to celebrate President's Day on a Monday.

At the same time, the letter reminds us that the resurrection of Jesus is the centerpiece of Christian hope and calls us to find ways of celebrating its importance. Within our community more thought on the meaning of baptism would be helpful here. I also appreciate the emphasis on the fellowship gathered around the table of the Lord as the highest expression and constitutive action of Christian community. Though Adventists, along with Protestants generally, will certainly question Roman Catholic sacramental theology, we need to reflect far more deeply than we do on the picture of the community gathering to celebrate the central moments in salvation history.

Like most Adventists, I am sure, I am concerned about the letter's appeals to authority to help preserve the sanctity of the day. They aren't numerous, but they are there, and they remind us of a history of civil support for religion that we have always objected to. The phrasing in section 67—"Christians will naturally strive to ensure that civil legislation respects their duty to keep Sunday holy"—seems innocuous enough. After all, Adventists have appealed to civil authority to guarantee their right to worship on the seventh day of the week. So, it should not surprise us that other religious communities want the same provisions to achieve their spiritual objectives. But it is one thing to permit people to practice religion and another to require them to do so. And Adventists will read Constantine's edict in A.D. 321 as a social imposition rather than Christian liberation (sec. 64).

Although the letter reminds us of our historic concern about Sunday legislation and its role as a signal of probation's close, we should be careful not to overreact to this development. Let's not forget that the letter testifies to the fact that a lot of Catholics aren't paying much attention to Sunday. It's absorbed into the recre-

ational weekend that has become an essential feature of life in industrialized countries.

In many ways *Dies Domini* reflects the increasing secularity of people with a Catholic background. And we have to wonder if a document like this will produce a religious awakening. Strong papal appeals do not necessarily result in widespread public acceptance, let alone legal enforcement. I may be wrong, but I think there are predominantly Catholic countries that permit abortion over the church's opposition, and polls show that many Catholics in the U.S. practice birth control in spite of the church's condemnation of contraception in its most popular and effective forms.

From a different perspective, Adventists may view the publication of this letter as an opportunity to reaffirm in a public way their commitment to the gift of the Sabbath. This document is one of several expressions of appreciation by Christians for the spiritual and theological significance of the Sabbath. Karl Barth's *Church Dogmatics*, arguably the greatest theological achievement of this century, contains a wonderful exposition of the Sabbath.¹ In the mid-1980's, the influential German theologian Jürgen Moltmann, published his Gifford Lectures under the title, *God in Creation*. The book concludes with a chapter on "The Sabbath: The Feast of Creation." "It is impossible to understand the world properly as creation without a proper discernment of the Sabbath." "There will never be peace with nature without the experience and celebration of God's Sabbath." He even suggests that the Sabbath was not the aftermath, but the very purpose, of creation. "The whole work of Creation was performed for the sake of the Sabbath." Unlike *Dies Domini*, however, and unlike Barth, as well, for that matter, Moltmann does not try to shift the significance of Sabbath to Sunday. To the contrary, he argues, "To transfer the Sabbath commandment to the Christian Sunday is wrong, both historically and theologically." He accepts Sunday as the feast day of the resurrection, but he denies that this replaces the Sabbath. To the contrary, he insists, Christians still need the Sabbath. "We have to find a Christian way of sanctifying the Sabbath."²

An article that appeared in *Christianity Today* a year and a half ago suggests some ways to do this. In "Rediscovering the Sabbath," Dorothy C. Bass presents the Sabbath as "the most challenging and necessary spiritual discipline for contemporary Christians." She talks about the significance of the Sabbath for work and for justice. And she speaks of living in the rhythm of the Sabbath and "unwrapping the gift of the Sabbath" in

ways that will warm the heart of any Adventist.³

So, there is a growing appreciation for Sabbath in the larger Christian world. This provides us with growing opportunities to express the meaning of the Sabbath and to uphold values of the Sabbath experience. We have done a lot of thinking about the Sabbath. And we have had a lot of practice at Sabbath keeping. So, we may have opportunities to communicate the qualities, the dynamics, of the experience to fellow Christians who have come to sense a need for a real Sabbath in their own lives.

We may also appeal to the very meaning of the Sabbath as a basis for opposing any attempt to enforce a weekly day of rest. The Sabbath is a symbol of liberation as well as Creation (Deut. 5). It commemorates the liberation of the world from chaos, and the liberation of the Israelites from bondage. It confers dignity and freedom on all God's children.⁴ How could you enforce the observance of a day of freedom?

So, this may be an opportunity for our community to express the significance of the Sabbath to the larger Christian world. We are not the only Sabbath-keeping Christian community, nor are we the oldest. But we are the largest. And when Christians turn their attention to the importance of a weekly day of rest, we have an opportunity to communicate the full significance of the Sabbath—as an expression of loyalty to God, as an expression of continuity with the biblical communities of faith, Jewish as well as Christian, and as a contribution to spiritual growth and development.

So, while there are things about this letter that concern us, let's not ignore the opportunities it may provide us to express our love for the Sabbath and all that it means.

Notes and References

1. Karl Barth, *Church Dogmatics*, trans. G. T. Thomson, 4 vols. (Edinburgh: T. and T. Clark, 1936-77).
2. Jürgen Moltmann, *God in Creation: A New Theology of Creation and the Spirit of God*, trans. Margaret Kohl (San Francisco: Harper and Row, 1985), 277, 287, 294, 296.
3. Dorothy C. Bass, "Rediscovering the Sabbath," *Christianity Today*, Sept., 1, 1997, 39-43.
4. Cf. Moltmann, *God in Creation*, 287.

**Richard Rice is professor of religion at Loma Linda University. His Ph.D. in Systematic Theology is from the University of Chicago. His latest book, written with Clark Pinnock and others, is *The Openness of God* (Downers Grove, ILL: Intervarsity Press, 1994).
Rrice@rel.llu.edu**

Looking at the Use of Biblical Texts in *Dies Domini*

By *Bernard A. Taylor*

Given the focus of the pope's letter, I have been at pains to read it first as a pastor. In so doing, I have found much that resonates with me. Frankly, I can only wish such a theology as is presented here had been in Adventism when I was growing up; but then I expect there will be many Catholics who wish the same for their religion. Clearly, Catholics have made great strides in understanding and formulating a theology of the Sabbath since Vatican II, as Adventists have done, during and since the sixties.

The scope of the document is almost breathtaking. By the end, it has covered numerous major teachings of the Church. In fact it reaches so far and wide, I am left with little doubt that it is the work of more than one individual.

A document of this magnitude invites and deserves comment from numerous angles. My interest lies principally at the level of the biblical text.

First, throughout the letter, unquestioned priority is given to the New Testament. The Old Testament is only accorded relevance through the eyes of the New.

Second, I find no clear hermeneutic such that apart from the Church—or Holy See—and tradition one could take an unrelated issue and come up with an acceptable doctrine on any given issue. In practical terms, the "truth" precedes the arguments. As a consequence, the Old Testament is the handmaiden of the New Testament in a manner I find disturbing. While might makes right, in time right makes might, and the authors remember longingly when Sunday observance was more a matter of enforcement.

Next, though there are only a few references, it is clear that the authors are comfortable with the critical disciplines. Section 8, paragraph 2, says: "According to the Priestly writer of the first biblical creation story. . ." This is not a reference to Moses. Then in section 9, paragraph 1, the letter speaks of: "The poetic style of the Genesis story . . . a hymn to the Creator of the universe" and "a hymn to the goodness of creation."

When consistently applied, these seemingly

casual comments have profound implications for creationism, since interpretation is then not tied to historicity, since one does not exegete a hymn in that manner. Thus they can draw equally from the creation motif and the liberation motif (liberation from Egyptian bondage), something that must warm the hearts of the Church's liberation theologians. Interestingly, Deuteronomy 5 is the only biblical passage in the whole document quoted at length.

Some issues relative to the Sabbath that we as Adventists have traditionally been reluctant to address are included:

1. God finished his work on the seventh day—Adventist appeals to a putative pluperfect ("had finished") notwithstanding. We know this is a long-standing sensitive issue, since both the Samaritan Pentateuch and the Greek Septuagint read "the sixth day" for "the seventh day."

2. What does it mean to "rest" when speaking of God? The authors say: "It would be banal to interpret God's 'rest' as a kind of divine inactivity." In this connection, they quote John 5:17: "My Father is working still, and I am working" (note use of a modern translation), which indicates that the issue was still relevant at the time of Jesus.

Next, I want to look briefly at the document through the Jewish lenses of my graduate education. At first glance, the opening sentence of the introduction excludes Jews and Judaism since it begins not with the Sabbath, but with "The Lord's Day." Further, in the second paragraph, Psalms 118:24—"This is the day the Lord has made"—is hijacked as a reference to Sunday.

However, sections 13 and following return to the Old Testament and Judaism, even if the Jews are shut up within the First Covenant. In this connection the letter speaks strongly of the Sabbath being set in the context of the Decalogue, not the strictly cultic stipulations. These are seen as: "the very pillars of the moral life inscribed on the human heart." Thus placed in the context of ethics, the Sabbath is "a defining and indelible expression of our relationship with God."

At this point I must pause and clarify one issue. There has been an unfortunate mistranslation from the Latin. Section 14 reads in English in the context of the Sabbath: "In the first place, therefore, Sunday is the day of rest because it is the blessed day, etc." The Latin begins this section: *Quietis itaque dies. . .* This is clearly a reference to the Sabbath (*quietis dies*), not Sunday, *dominica dies*, in Latin. It was not intended to claim Edenic origin for the Sabbath, as subsequent comments in the document make clear.

The positive statements about the Sabbath already noted do little to prepare the reader for section 62: "It is the duty of Christians therefore to remember that, although the practices of the Jewish Sabbath are gone, surpassed as they are by the 'fulfillment' which Sunday brings, the underlying reasons for keeping 'the Lord's Day' holy—inscribed in the Ten Commandments—remain valid, though they need to be reinterpreted in the light of the theology and spirituality of Sunday. . . ."

In section 63, Jesus' relationship to the Sabbath is expressly addressed in the context of Matthew 12:9-14, and parallels. Mark 2:28 is quoted recognizing Jesus as Lord of the Sabbath. However, before this paragraph

has ended, it is said of the Church, that she (feminine pronouns are only used for the Church, this is not a gender inclusive document) "felt that they had the authority to transfer the meaning of the Sabbath to the day of the Resurrection." As it turns out, the rest is ultimately from, not in, the Sabbath.

In the final analysis, scripture is illustrative, not definitive, even though scriptural references are kept separate and placed in the body of the text, while all other references are contained in 131 endnotes.

In summary, then, my pastoral heart is warmed by the vibrancy seen not only as possible but essential to a Christian day of worship. In sharp contrast, my heart was chilled by the stark nature of chapter three, "Dies Ecclesiae." Meanwhile my academic persona that grieved after Utrecht, grieves again. Would that the word of God could speak unshackled.

Bernard A. Taylor is the scholar in residence at the University Church in Loma Linda. He holds a Ph.D. in Old Testament Studies from the Hebrew Union University in Cincinnati, Ohio.
 Taylorb@earthlink.net.

Stimulating Books and Videos!

Qty.

_____	<i>Abortion: Ethical Issues & Opinions</i> edited by David R. Larson	\$ 9.95
_____	<i>Remnant & Republic: Adventist Themes for Personal and Social Ethics</i> edited by Charles W. Teel, Jr.	\$ 9.95
_____	<i>The New Relatedness for Man & Woman in Christ: A Mirror of the Divine</i> by V. Norskov Olsen	\$ 9.95
_____	<i>War No More: Options in Nuclear Ethics</i> edited by James W. Walters	\$ 9.95
_____	<i>Choosing Who's To Live</i> edited by James W. Walters	\$ 16.95
_____	<i>What Is A Person?</i> by James W. Walters	\$ 19.95

Shipping \$3 first book, \$.50 each additional book,
\$5 for ten or more books.

Shipping _____
Sales Tax (CA only) 7.75% _____
Total _____

Please include this form with your order.

Send with payment to:
Center for Christian Bioethics
Coleman Pavilion, 11121S
Loma Linda University, CA 92350
FAX: (909) 558-0336

Qty.

_____	<i>A Conversation with Paul Heubach</i> 4-video set, interview by David R. Larson	\$ 34.95
_____	<i>A Conversation with Jack Provonsha</i> 4-video set, interview by David R. Larson	\$ 34.95
_____	<i>A Conversation with Graham Maxwell</i> 4-video set, interview by David R. Larson	\$ 34.95
_____	<i>A Conversation with Harold Shryock</i> 2-video set, interview by David R. Larson	\$ 24.95

Shipping \$3 per set

Shipping _____
Sales Tax (CA only) 7.75% _____
Total _____

Ship to: (Please Print)

Name _____
Address _____
City, State, ZIP _____
Phone _____
Payment:
Total Enclosed \$ _____
 Check \$ _____ Credit Card Exp Date _____
 MasterCard VISA Discover
Card No. _____
Signature _____

Proclaiming the Sabbath More Fully

By Ivan T. Blazen

Under the Latin title *Dies Domini* ("The Lord's Day") Pope John Paul II, proprietor of two earned doctorates and a poet of stature in the Polish language, has produced a document of dignity and depth. In face of the secularization of Sunday and, in places, strikingly low Sunday attendance at mass (the central element of Catholic worship), he makes an urgent appeal to Catholics everywhere to "rediscover Sunday" (sec. 7). He wishes them to return to, or deepen their experience of the observance of the first day of the week as Resurrection Sunday, the joyful day of Christ's victory, "the festival of the new creation" (sec. 8), "a day which is at the very heart of Christian life" (sec. 7). By this observance, the pope feels the community of the church and its witness to the world will be preserved and fostered (secs. 81 and 87). His special plea is to his brother bishops and priests: "I urge you to work tirelessly with the faithful to ensure that the value of this sacred day is understood and lived ever more deeply. This will bear rich fruit in Christian communities, and will not fail to have a positive influence on civil society as a whole" (sec. 87).

I do not believe that for Seventh-day Adventists this papal letter should be considered an occasion for fear or a summons to increase the tempo of eschatological expectation. As a careful reading of the document shows, the civil legislation relating to Sunday that the pope favors is not for the purpose of *requiring all* people of whatever faith to observe Sunday as a holy day, but of *allowing* Catholic Christians, in locations where Christian worship is difficult due to sociological pressures, hostility, or apathy, to follow their personal desire and religious duty to sanctify Sunday for the celebration of the Eucharist. The pope wishes the right to worship and to "enjoy the freedom, rest and relaxation which human dignity requires" to be respected and guaranteed. He does not speak of the holy days of other groups such as Friday for Muslims and Saturday for Jews, Adventists, and others, but this may be implied when he urges that civil legislation should allow "at least" one day (sec. 66).

My major concern in this response, however, is not to discuss the prospects and perceived problems of the pope's civil legislation references, especially since, in context, the precise meaning of the pope's statements shows no cause for Adventists to press the button of apocalyptic alarm. Rather, I focus upon two positive implications of the document as I see it. Two words summarize these implications: opportunity and challenge.

Opportunity

The question of opportunity is connected with the pope's understanding of the Seventh-day Sabbath. As one who grew up Catholic and never heard theological arguments in behalf of the abiding significance of the Sabbath—in fact never really heard about the Sabbath, for my catechism read, "Remember the Lord's Day to keep it holy"—I find the pope's commentary quite stunning. Calling upon the people of God to enter God's rest spoken of in Hebrews 4:9, which Christ himself entered by his Resurrection, the pope argues that to grasp fully the meaning of Sunday, "we must reread the great story of Creation and deepen our understanding of the theology of the 'Sabbath'" (sec. 8). The Sabbath is rooted in the depths of God's plan and set in the context not of ceremonial stipulations but of the moral and ethical commands of the Decalogue. As such, the Sabbath is an expression of our relationship with God (sec. 13), which is so close that in scripture it is pictured as possessing a nuptial intensity (sec. 12). This is the perspective, the pope says, that Christians today need in order to rediscover the Sabbath precept. This relationship with God, inherent in the Sabbath, is linked not only with God's rest at Creation (Exod. 20:8-11) but with his act of liberation from slavery at the Exodus (Deut. 5:12-15, and sec. 12). These two foci are anticipatory of the new Creation and deliverance from sin (secs. 59-61).

The seventh day of Creation Week was sealed by God's blessing and consecration. Thus meaning was conferred upon time. The constant return of the Sabbath ensures that "time remains open to eternity" (sec. 60). Interestingly enough, though he believes Sunday became the Lord's Day after the time of Christ, the pope calls the Sabbath during Old Testament times the Lord's Day (secs. 18 and 63, for example).

More could be said on the pope's views of the Sabbath, but this is sufficient to show his positive understanding and regard for the meaningfulness of the Sabbath, a meaning that refers not merely to the past but to the present as well. In the pope's mind, Sunday observance contains foundations laid in the Sabbath and its theology.

This being the case, far from the pope's letter being a problem for Seventh-day Adventists, it is an opportunity for us. We can use the pope's acceptance of

a biblically based Sabbath theology as common ground on which to share with our Catholic friends in a two-way discussion of the biblical concept of the Sabbath. Study will have to be done, of course, on the supposed shift from the seventh day to the first. But if the significance of the seventh day is already agreed upon, future discussions with Catholics can be different in tone and content and, I trust, in results as well.

Challenge

Not only does the pope's letter give Adventists an opportunity for fruitful discussion with Catholics over the meaning and value of the Sabbath, it gives us a challenge as well. The pope's statements on the Sabbath are set within a strong Christocentric perspective (sec. 8). Already at the dawn of creation, he says, the plan of God, which includes the blessing of the seventh day, implies Christ's cosmic mission. The Sabbath, connected with God's acts at Creation and the Exodus, points forward to the new creation and liberation from sin made possible through the death and resurrection of Christ. Sunday, the day of Christ's resurrection, comes to house within itself all the meaning that the Sabbath had, but as now transfigured by the gospel. In the shift from the seventh to the first day, the Sabbath is not abolished but, as the Old Testament Lord's Day, it is recovered, perfected, and fully revealed in the glory of the risen Christ. The pope affirms what Gregory the Great declared: "For us, the true Sabbath is the person of our Redeemer, our Lord Jesus Christ" (sec. 18).

According to John Paul II, Sunday is more than a replacement for the Sabbath. It is its fulfillment, extension, and full expression in the ordered unfolding of salvation history, which culminates in Christ (sec. 59). To call Sunday the eighth day, as is common in the Catholic tradition, is to give expression to the idea that the meaning of the Sabbath is not lost but finds its goal in what comes after it on resurrection day (cf. sec. 26).

The challenge to Seventh-day Adventists, who continue to maintain not only a Sabbath theology but the seventh day itself, is to flood the Sabbath with the meaning of the gospel. We need not move the Sabbath to Sunday to do this, but we need to move the significance of the day of Christ's Resurrection into the Sabbath, the only day commanded by God. We need to take seriously the meaning of Colossians 2:16, 17 where, with reference to feasts, new moons, and Sabbaths, Paul says: "These are a shadow of what was to come, but the substance is found in Christ."¹ By focusing exclusively on the ceremonial rest days in our interpretation of the word "Sabbaths," in this passage, we have devoided ourselves of a meaning that we as Adventists need

today. In the Greek Old Testament of Paul and the Colossians (the Septuagint), the ceremonial rest days, (except for the Day of Atonement) are designated by a different term (*anapausis*) than that employed constantly in either singular or plural forms for the Sabbath (*sabbaton*) in scripture, including Colossians 2:16. Here the identical word and plural form occurs as is found in the Greek text of the fourth commandment.² That the ceremonial rests were not part of the "Sabbaths" of Colossians 2:16 is evidenced by the fact that they were already included in the term "feasts" and could not be separated from them (being the first and last days of week-long feasts and entirely coincident with one-day feasts). This means that with the term "Sabbaths" in Colossians 2:16, the seventh-day Sabbath is not excluded from Paul's Christological dictum: "The substance is found in Christ." Thus the Sabbath, which we as Adventists observe, is insubstantial and without Christian reality *if it does not locate its substance in Christ*.

Ellen G. White, in a wonderful chapter on the Sabbath in *The Desire of Ages*, in which she ties the Sabbath to both Creation and Redemption, gives the Sabbath an ultimate Christological perspective when she says, "Seeing Christ in it they delight themselves in Him."³ Some good statements by Adventists have been made along these lines, but it remains for us to develop even more what the Sabbath means theologically in the light of the gospel. Without a strong Christological perspective we will in some measure be keeping a Jewish Sabbath. As beautiful as is Rabbi Abraham Heschel's book, *The Sabbath*, there is no mention of Christ, his death and resurrection, and the grace he gives.⁴ When we give ultimate expression to the meaning of the Sabbath as redemption in, and relationship with, Christ, we will truly be proclaiming the Sabbath "more fully," as Ellen White described long ago, with regard to God's last-day people.⁵

Notes and References

1. Translated from Greek by the author.
2. Exod. 10:8; also, Lev. 23:38, which distinguishes the "Sabbaths of the Lord" from the feasts with their rest days.
3. Ellen G. White, *The Desire of Ages*, rev. ed. (Mountain View, Calif.: Pacific Press, 1940), 289.
4. Abraham Joshua Heschel, *The Sabbath: Its Meaning for Modern Man* (New York: Farrar, Straus and Young, [1951]).
5. Ellen G. White, *Early Writings*, rev. ed. (Washington, D.C.: Review and Herald, 1945), 33.

Ivan T. Blazen is a professor of religion at Loma Linda University. He received his Ph.D. from Princeton University. His latest writings include commentaries on First and Second Corinthians and a ninety-page essay on salvation for a projected volume on Adventist theology in the S.D.A. Bible Commentary series. iblazen@rel.llu.edu



The "Beast" and Its "Mark"

By David R. Larson

- She: Did you see the religion section of the paper?
 He: Guess I missed it.
 She: It reports that your church teaches that my church is the "Mark of the Beast."
 He: Are you sure?
 She: I read the story three times!
 He: Sorry!
 She: Well?
 He: Well, what?
 She: Is it true?
 He: Is what true?
 She: Does your church teach that my church is the "Mark of the Beast?"
 He: Isn't there a difference between the "Beast" and its "Mark?"
 She: There is?
 He: Did you see the sports section of the paper?
 She: What's the difference between the "Beast" and its "Mark?"
 He: It is like the difference between a nation and its flag: the first is the reality, the second is the symbol.
 She: What, then, is the "Beast?"
 He: Are you sure you want to get into all this?
 She: I want to know what your church says about my church!
 He: That depends.

She: Really?
 He: Upon whom you ask.
 She: Don't the members of your church agree on such things?
 He: Does everyone in your church agree about abortion?
 She: No.
 He: What about vasectomies, tubal ligations, and other forms of sterilization?
 She: Not really.
 He: What about contraception?
 She: We are getting off the subject!
 He: That's fine with me.
 She: What does the majority in your church believe about the "Beast" and its "Mark?"
 He: Twenty percent of the members of any church provide eighty percent of its money.
 She: What does that have to do with anything?
 He: A minority of the members of any church also do the majority of its thinking.
 She: Have you thought about these matters?
 He: Yes.
 She: What do you believe?
 He: I believe I am getting a headache!
 She: Do you know what you believe?
 He: I do.
 She: Are you ashamed of your beliefs?
 He: Not that I know of.
 She: Are you afraid to tell me?
 He: You must be kidding!
 She: Well, then, what is your answer?
 He: My answer is that it depends.
 She: I might have guessed!
 He: Are we talking about what the "Beast" and its "Mark" meant to others in the past or what these words mean to me now?
 She: I thought you based your beliefs on the Bible!
 He: To do so is not merely a matter of believing now what those in Bible times believed then.
 She: How convenient!
 He: But neither is it a matter of disregarding what they believed.
 She: How can you have it both ways?
 He: There is a link—a true and telling connection—between what the text meant to others in the past and what it means to me now.
 She: They don't have to be identical?
 He: They can't be, too much has happened between then and now. But neither should the two be wholly unrelated.
 She: It's hard to picture.
 He: Why not think of what the text once meant to others as one circle, and what it means now to me as another.
 She: These circles aren't one and the same?
 He: They are distinct; however, they do overlap.
 She: The area they cover in common is what matters most?
 He: So it seems to me.
 She: So when it was first used, to what did the term "Beast" apply?
 He: The Roman Empire.
 She: Why?
 He: Because it used its great power to compel people to worship its leaders.
 She: What happened to those who refused?
 He: They were punished and sometimes killed.
 She: Did this happen to many?
 He: Not at first, but to more and more as time went by.
 She: Just because they wouldn't worship as they were instructed?
 He: Precisely.
 She: I'm glad those days are over.
 He: They aren't.
 She: On second thought, I guess they aren't!
 He: Religious movements often use political power to force others to think and act as they command.

She: Political powers often use religious movements to give them legitimacy and authority.
He: That's what the Roman Empire did in the ancient world.
She: That's what made it the "Beast?"
He: The Roman Empire was the "Beast" because it used coercive power to compel others to accept its views and values.
She: Coercion!
He: Frequent coercion. Intense coercion. Widespread coercion.
She: That's what made the Roman Empire the "Beast."
He: That's what makes any empire the "Beast!"
She: So there can be more than one "Beast?"
He: There can be as many as there are political and religious powers that join forces to compel people to think and act as they dictate.
She: My church has sometimes done that.
He: And sometimes it hasn't.
She: Others churches have sometimes done this too.
He: And sometimes they haven't.
She: Which of these is the "Beast?"
He: To the degree that they combine religious and political power to coerce others, they all are. To the extent that they don't, none are.
She: "Beast" is as "Beast" does: Is that what you are saying?
He: Indeed!
She: Why didn't you say that way back when?
He: I thought you wanted a more simple "yes" or "no."
She: I can handle more than that.
He: I apologize.
She: So maybe you believe my church is the "Beast" after all!
He: I thought we were trying to be more precise than that.
She: Now it's my turn to apologize.
He: It goes both ways.
She: We have both apologized?
He: Religion uses political power. Political power uses religion.
She: It goes both ways at once!
He: That's when people get hurt, killed.
She: It is wrong, no matter who does it, to force people to think and act in any one way.
He: Why is this option, though evil, so attractive to so many?
She: Maybe humans are prompted more by power than sex!
He: Maybe its difficult to draw a line between the two.
She: Between power and sex?
He: That too!
She: What else?
He: Between legitimate and illegitimate uses of coercive power.
She: Governments can hardly relinquish it entirely.
He: But when should they use it?
She: Governments should not use their powers to enforce religious matters.
He: Everything is religious.
She: That depends!
He: On what?
She: On what we mean by "religion."
He: I suppose so.
She: "Religion" can refer to the link between any "object" that is valued, on the one hand, and any "subject" that values it, on the other.
He: Or it can mean the more specific beliefs and practices of particular communities of faith.
She: Governments should not enforce religion in the narrower sense.
He: Fair enough.
She: You seem less than satisfied.
He: We still have to draw a line, this time between the wide and narrow meanings of religion.
She: Do we have to become obsessive and compulsive about it?
He: We do need some general guidelines.
She: With respect to the use of coercive power, when in doubt do without!
He: Yes!

She: With respect to the use of coercive power, what's right for one religion is right for all religions.

He: You're on a roll!

She: With respect to the use of coercive power, less is usually more!

He: Continue!

She: With respect to the use of coercive power, it's usually safer to enforce the last six rather than the first four of the Ten Commandments.

He: Agreed!

She: With respect to the use of coercive power, the tangible benefits in this life for all must outweigh the costs for all.

He: Anything else?

She: Perhaps, but not now.

He: Shall we discuss sports?

She: The newspaper also said that your church teaches that my church's day of worship is the "Mark" of the "Beast."

He: Nobody alive today knows for certain what the "Mark" was in Roman times.

She: What does your church say it is today?

He: Again, that depends on whom you ask!

She: I'm asking you what you believe.

He: I believe the "Mark" is any symbol that communicates, both to those who use it and to those who refuse, allegiance to any coercive combination of religious and political power.

She: How about a swastika?

He: Excellent example!

She: It was used for thousands of years in many parts of the world with a variety of meanings before the Nazis adopted it.

He: But in Germany in the 1930s and 1940s it had a special significance to all who displayed it and to all who didn't!

She: This interpretation of the "Mark" does not necessarily exclude my church's day of worship.

He: Neither does it necessarily include it.

She: Whether my church's day of worship is the "Mark" of the "Beast" depends upon whether in some setting it collaborates with political power to coerce others?

He: And upon whether those who participate in these worship services and those who don't both perceive doing so as a public vote of confidence in the coercive religious and political regime.

She: That's two big "whethers."

He: Toward the end of the Roman Empire, during the rule of Constantine to be more exact, the observance of one day of worship was explicitly linked with the emperor's conversion to Christianity and his attempt to force all others to convert as well.

She: Didn't the Puritans in New England attempt to enforce their day of worship on everyone?

He: It was no more defensible.

She: What about some Orthodox Jews in Israel today?

He: Different day, same problem.

She: I once read something by a North American theologian in which he recalled the very day in his youth when the ways of Constantine died in his home town.

He: When was that?

She: When the theaters were allowed to show movies on the day of worship the civic leaders preferred!

He: He knew what he was talking about!

She: So do you.

He: How do you know?

She: I like to read Christian history and theology.

He: You knew the answers to your questions before you asked them!

She: Of course!

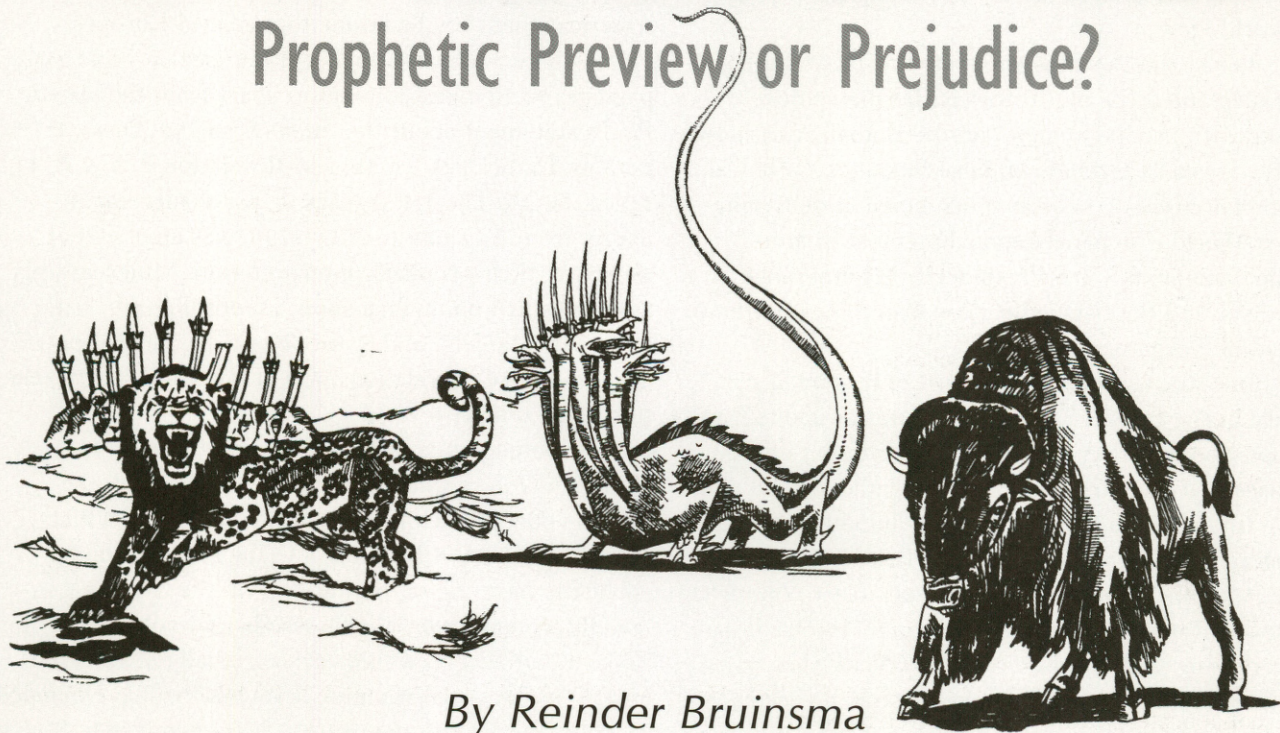
He: Why did you question me so closely?

She: I wanted to know if you know what I know!

David R. Larson is a member of the faculty of religion at Loma Linda University, and the current president of the Association of Adventist Forums.
Drlarson46@aol.com

Adven†ists and Ca†holics:

Prophetic Preview or Prejudice?



Images: Used with Permission of Pacific Press

Official Adventist prophetic interpretation has not undergone any dramatic change in recent history. As a result, Adventist understanding of the historical role of Roman Catholicism and of the end-time drama—with Catholicism as one of the key players—has remained basically unaltered.

The traditional arguments for the anti-Christian nature of Roman Catholicism continue to be heard, even though they are often more carefully worded at present than in the past. More and more, however, it is recognized that the Seventh-day Adventist Church faces a problem. What does it do with end-time prophecies that are rooted in a nineteenth-century interpretation of the world?

To understand the problem it is helpful to review some history.¹

Pope Identified as Antichrist

The Adventists did not invent anti-Catholicism. Even before the Reformation drastically changed England's ecclesiastical landscape, there were strong anti-Catholic—or more precisely, antipapal—feelings. The identification of Rome with Antichrist had a long history in many parts of medieval Europe. In Elizabethan times, the view that equated the pope with Antichrist was not just the idea of a fanatical fringe of the Church of England, but had theological respectability. Objections against Catholicism were based on a historicist application of a number of

apocalyptic Bible passages and involved political enmity as well as theological disagreement, notably with regard to the sacerdotal priesthood. Among Puritans, the Roman Antichrist became an element of standard exegesis, providing the central organizing principle of their world view.

When the Puritans emigrated to New England, they transplanted the old historicist hermeneutic, complete with prophetic views of the Roman Antichrist. Already viewed as teachers of false theology, Catholics were soon accused of sinister plots aimed at delivering the New World into papal hands. Foremost in anti-Catholic statements were Presbyterians, Lutherans, Methodists, and Baptists, who often also joined militant anti-Catholic organizations.

In 1800, Catholics comprised only a small minority in the United States, numbering no more than fifty thousand, but they grew with the addition of new territories that had large numbers of Catholics and with massive immigration from such predominantly Catholic lands as Ireland, Italy, Germany, and Poland. In 1820, the U.S. Catholic population stood at about two hundred thousand, but grew to over two million in 1860 and rose to a staggering twelve million in 1900. With this dramatic growth came social and economic problems—especially in the cities—that fanned anti-Catholic sentiments in a Protestant nation that increasingly perceived Catholicism as a deadly threat to its future.

Millerism and the Adventist View of Catholicism

Seventh-day Adventists trace their beginnings to the Millerite movement of the 1830s and 1840s and inherited its view of Catholicism. Millerism shared the apocalyptic enthusiasm that flourished during that period in the northeastern United States, particularly in upstate New York. Members of many denominations shared Miller's preoccupation with Bible prophecy, especially the Second Coming and the Millennium, but his increasing tendency to emphasize the time of the Second Coming—which culminated in the "seventh-month movement" and set the date of October 22, 1844, as the date for the end of the world—eventually caused a split between Millerites and the churches from which they came. As a result, a separate sect came into being.

In his exposition of Bible prophecy, Miller did not focus on Roman Catholicism, but on Christ's imminent Second Coming. The Millerites agreed with most other Protestants, however, that Roman Catholicism was

an apostate power, which, though weaker since the French Revolution, still needed to be feared. The fact that U.S. Catholics still formed only a small minority during the 1840s did not lessen the threat. Catholics were Catholics, and given a chance, they would do to America what they had done to medieval Europe!

The Millerites applied a number of Bible passages to Roman Catholicism apart from the apostle Paul's statement about the "man of sin" (2 Thess. 2:7, 8), notably, Daniel 7-9, 11, 12, and Revelation 2, 3, 5, 6, 11, 12-14, 16-19. The 1,260 years of papal supremacy, dating from A.D. 538 to A.D. 1798, was an essential aspect of their prophetic interpretation. Miller and his associates had no qualms about identifying the "little horns" of Daniel 7 and 8, the "beast" of Revelation 13, the "whore" of Revelation 17, and "Babylon" of Revelation 18 as the papacy.

Some points of special interest were: (1) Miller's unique explanation of the "number of the beast"—666—which he interpreted as a period that extended from 158 B.C. to A.D. 508; (2) uncertainty about the meaning of the healing of the "beast's" "deadly wound," a problem, since he did not believe that Roman Catholicism would revive globally after 1798; and (3) his interpretation of "Babylon," which expanded as 1844 approached and came to include not only Roman Catholicism but also apostate Protestantism because of its failure to heed the Second Advent message.

Millerite periodicals included a fair amount of anti-Catholic sentiment, but were more restrained as a rule than many contemporary preachers and writers. The primary burden of Miller and his associates was not to expose Catholicism, but to proclaim Christ's coming.

Early Adventists, the Apocalypse, and the Past

Sabbatarian Adventism was born in the aftermath of the Great Disappointment of 1844. When the promise of Christ's return failed to materialize, Millerism fell apart. Remnants of the movement regrouped and formed a number of denominations. One of the less prominent on the fringe accepted the seventh-day Sabbath and developed into Sabbatarian Adventism, which gradually crystallized its doctrinal position, with the Sabbath and the Sanctuary as key concepts. Sabbatarian Adventism inherited its prophetic framework, however, largely from its Millerite past and received its enduring form in the writings of Uriah

Smith. Catholicism and the papacy figured in Sabbatarian Adventism in much the same way as in Millerite writings.

In interpretations of the prophecies that Sabbatarian Adventism applied to the Roman Catholic Church the focus shifted to the papacy's role in the gradual substitution of Sunday for the Sabbath as a day of worship and/or rest. J. N. Andrews pointed to Rome as the place where this substitution was first realized and forcibly promoted. Sabbatarian Adventists saw Protestant Sunday worship as unmistakable proof that Protestants were willing to put a Catholic tradition above clear teachings of the Bible. As the movement elaborated the Sanctuary doctrine, it also criticized Roman Catholicism for its priesthood and alleged animosity toward the Heavenly Sanctuary.

Another significant aspect of this period was the rather limited attention that Sabbatarian Adventists paid to contemporary issues in the Catholic-Protestant debate of the 1850s and 1860s. The Adventist approach to apocalyptic Bible prophecy fostered intense interest in the past rather than the present. In the 1840s to 1860s, Adventist attitudes toward the papacy were not so much shaped by contemporary incidents on the American scene as by historical data that Adventists eagerly collected to undergird their convictions about the role of the papacy in past centuries.

Sabbatarian Adventists of this period were certainly no more anti-Catholic than members of most other Protestant denominations. In fact, they often showed greater restraint in expressing anti-Catholic sentiments—and certainly in taking part in political anti-Catholic activities—than in many sectors of nineteenth-century American Protestantism. A contributing factor to this restraint was undoubtedly the limited numerical strength of Sabbatarian Adventism, which prevented involvement on too many different fronts at the same time. However, emphasis on the imminent Second Coming of Christ and the beginnings of his Kingdom also inevitably discouraged political involvement and helps to explain the Adventist's refusal to become actively involved in nativist, anti-Catholic political activities. In fact, as Adventists in the 1850s contemplated their obligation toward the world, they tended to see a providential aspect in the large influx of immigrants to the United States: it enabled them to preach their message "to all nations" without needing to go abroad.

Duke University Chapel

— Bryan Ness

Inside these walls and roof of stone and glass
The light is split and broken, shattered it passes
Through my skin and flesh. I breathe the past
And present concurrently with the masses
Kneeling by these wooden benches filled
With more than light. The organ swells its song,
The sound reviving stone the workmen stilled
So long ago (their curves were cut so strong
Their edges speak). These pillars reach above
Like Adam at his birth, and as I stare
I touch the naked hand of yearning love
Between the stony heart and God's despair:
As Adam's promised seed breathes His last
The music dies, the echoes having passed.

PREVIOUSLY APPEARED IN "QUICKSILVER"

Bryan Ness is a professor of biology at Pacific Union College. His poetry has appeared in a number of small press journals. bness@puc.edu

During this phase of Adventism, key concepts were being worked out for use in following decades. These concepts were to determine the eschatological end-time scenario in which both Protestantism and Roman Catholicism would play a prominent role and in which the issue of enforced Sunday worship, combined with persecution of a Sabbath-keeping minority, would figure prominently.

In this context, it is important to note that during this period Adventists levelled criticism for moral and doctrinal corruption more against Protestant churches that had failed to heed the Advent message than against Roman Catholicism. The "fallen" Protestant churches and the "modern" resurgence of Spiritualism clearly eclipsed Catholicism as the main, immediate threat. Yet, knowing what they did about the historic role of the papacy, Adventists found it easy to imagine what might happen in the United States once a sufficiently strong Catholicism joined hands with Protestants in final opposition to God's loyal Remnant.

1863-1915: Events Support Adventist Views of Prophecy

For five decades after the Civil War, Seventh-day Adventism (the name was chosen in 1863) experienced modest but continuous growth. From a mere 3,500 members in 1863, the membership increased to 67,131 by 1900, and to 136,807 by 1915, and had a presence on several continents. At the same time, American Catholicism experienced exponential growth. From a few million in the 1860s, membership grew to an astounding 20 million by 1915. Throughout this period, anti-Catholic sentiments on the part of many Protestants continued. Although not all nativism was anti-Catholic, much was. During Reconstruction, anti-Catholic feelings temporarily receded into the background. However, Protestant misgivings about Catholic insistence on a separate school system, attempts by Catholics to secure tax support for their institutions, and the success of many Catholic public office seekers all became increasingly strong during the 1870s and 1880s. A considerable amount of anti-Catholic propaganda circulated during the 1880s and 1890s, with the American Protective Association (A.P.A., organized in 1887) as its most vocal proponent.

During the first decade of the twentieth century, anti-Catholicism remained largely dormant, but revived again after 1908 as an important element in a general resurgence of nativism. Immigrants—among them hundreds of thousands of Catholic Italians—arrived in record numbers after a relatively “quiet” period. Regrettably, but almost inevitably, this development strengthened xenophobic resentments. The significant increase in anti-Catholic feelings must at least partly be explained in the context of widespread fears that the foreign born stood in the way of social improvement and as an outlet for frustrations of unfulfilled expectations about social and economic reform. Throughout the period immediately before and during World War I, however, the “no-popery” tradition, though not lacking in propaganda outlets, never had the type of organization it had acquired during the A.P.A. years.

Seventh-day Adventists continued to operate with basically the same hermeneutical principles as Millerites and Sabbatarian Adventists. The only real change in the interpretation of Daniel’s prophecies were increasing numbers of allusions to contemporary events (such as promulgation of the dogma of papal infallibility in 1870) as added proof for earlier views that had identified the papacy as an anti-Christian power.

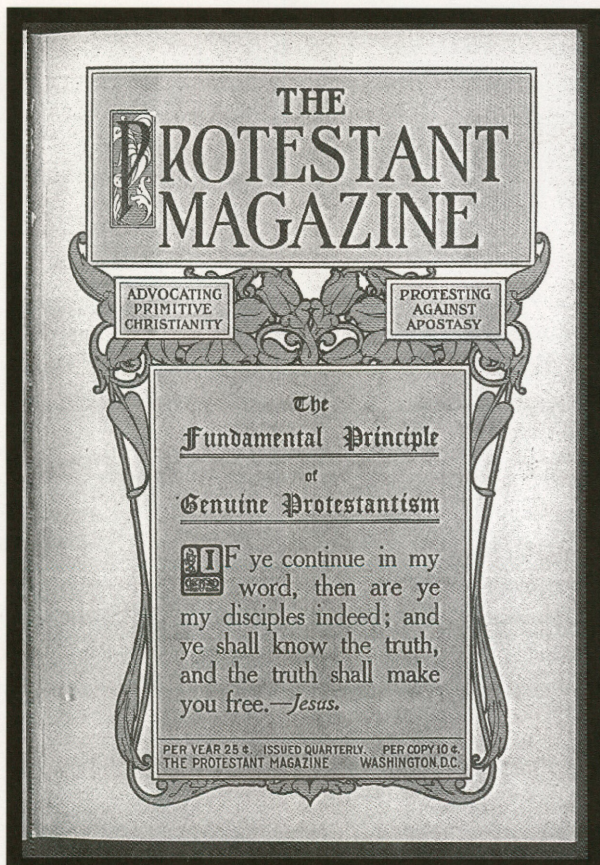
More substantial were developments in Uriah Smith’s treatment of the actions of the “second Beast” of Revelation 13, which from 1851 onward had been identified as the United States. Events unfolding during the 1880s and 1890s gave this aspect of the study of the Revelation a major boost. In general, later treatments of Daniel’s prophecies and the Revelation, though differing in emphasis and tone, followed Smith’s basic pattern. This was also true of the work of Louis R. Conradi, the first important non-American Adventist author, though he attempted to cite more European historical sources in support of his arguments.

Toward the end of the 1860s, Adventists began to feel more confident about the meaning of the enigmatic number 666. Smith suggested that the papal title “Vicarius Filii Dei,” which according to some reports was engraved on a papal tiara, had a numerical value of 666. Even though historical uncertainty enshrouded this interpretation from the beginning, the “Vicarius Filii Dei”-666 connection became a popular feature in Adventist lectures and popular literature.

The role of Catholicism in substituting Sunday for the biblical Sabbath remained a key issue, but Adventists also increasingly criticized “Rome” for introducing the concept of the immortality of the soul into the Christian church, which had supposedly led to a host of heathen superstitions.

Adventists added their voice to anti-Catholic sentiments at the time of Vatican I, whenever the papacy published encyclicals, or when Catholics attempted to claim public funding for their continuously expanding parochial educational system. However, Adventist fears regarding Catholicism peaked during the 1880s and 1890s. It was during that relatively short period that Adventist attitudes toward Roman Catholics received their definitive form. What exactly happened around that time?

Seventh-day Adventists were increasingly concerned about Roman Catholics: their growing numerical, institutional, and political strength, and their willingness to cooperate with Protestants on certain social issues. However, Adventists were just as troubled by developments within Protestantism, particularly by activities of the National Reform Association and its journal, *The Christian Statesman*, which campaigned for amending the U.S. Constitution in such a way that America would truly become “a Christian nation.” A number of other organizations subscribed to the same goal. Adventists, of course, perceived this campaign as fulfilling predictions that they had made all along: as a movement that wanted to bring the U.S. government



into alliance with Protestant as well as Catholic religious forces.

The strong lobby of various Protestant organizations, which campaigned with increased support from the Roman Catholic Church for stricter Sunday observance, created a climate that Adventists perceived as more and more threatening. They expected national Sunday laws to be passed and widespread persecution to follow. It appeared that the time of the end had come.

In 1888, Senator H. W. Blair introduced a bill in Congress that, although dressed in secular language, was seen as an attempt to enforce Sunday as a day of rest. Vigorous opposition by Jews, Seventh Day Baptists, Seventh-day Adventists, and other groups contributed to the defeat of this proposal and an amended 1889 version.

A new attempt was made in 1890, however, when Senator W. C. P. Breckinridge introduced another Sunday bill for the District of Columbia. Breckinridge included in his proposal an exemption clause for those who conscientiously believed in and observed some other day of the week besides Sunday. This provision satisfied Seventh Day Baptists, but Seventh-day Adventists insisted that any kind of Sunday legislation represented a wrongful meddling of the state in religious affairs and was symptomatic of a tendency to seek a closer union between church and state. After consider-

able controversy, in which Adventists played a major role, this proposal was also defeated.

A third battle between Sunday-keeping forces and those who observed Saturday followed from 1892 to 1893 in relation to the 1893 World's Columbian Exposition in Chicago. In January 1892, the House of Representatives considered a bill requiring that "no exposition or exhibition for which appropriation is made by Congress shall be opened on Sunday." This and another proposed bill linked financial assistance to the condition that the fair remain closed on Sundays. Both bills passed the House and the Senate in modified form. Only after extensive legal battles—and several weeks after the fair had opened—did organizers obtain permission from the courts to stay open on Sundays.

Adventists Rally for Religious Liberty Issues

Adventists did not remain quiet. In 1889, they organized the National Religious Liberty Organization, which during the first decade of its existence was probably more active than it has been ever since. It produced a flood of publications—books, brochures, and journals—on issues related to religious liberty. The most prominent publication was *The American Sentinel* (1886-1900), succeeded by *The Sentinel of Liberty* (1901-4), and, in 1906, by *Liberty*.

From 1909 to 1915, Adventists also published a more sophisticated journal, *The Protestant Magazine*, which was devoted solely to the history and teachings of Catholicism and its threat to America. The journal appeared quarterly at first, but monthly from October 1912 onward. Adventist leaders felt that *Liberty* magazine was inadequate to deal with Catholic aggressiveness. The aim of *The Protestant Magazine* was to remind Protestants of their duty to protest the errors and apostasy of the Roman Catholic Church and to warn Protestants not to depart from the Reformation's original principles. Banners on the cover summed up the journal's raison d'être: "Advocating Primitive Christianity" and "Protesting Against Apostasy." Each issue consisted mainly of articles about the history of the papacy and key Catholic doctrines, particularly the primacy and infallibility of the pope, and had a section devoted to current developments in Catholicism. The journal was predominantly dignified in tone (certainly in comparison to other anti-Catholic journals of that period), but the editors could not totally escape the temptation to add some sensational material.

Ellen G. White Codifies Adventist Views on Catholicism

The most significant Adventist reaction to events of the 1880s came from Ellen G. White. Around 1883, she began to write in a systematic way about the history of the Christian church. Her classic, *The Great Controversy*, was published in its expanded form in 1888. Another edition appeared with relatively minor changes in 1911.²

Ellen G. White's treatment of the history of the Catholic Church did not differ in essence from the approach of other Adventist writers. All the usual elements of Adventist historiography with regard to "The Roman Church" were present: the rise of apostasy in the Early Church; the gradual increase in heretical beliefs and practices; suppression of the Bible; disregard for the second commandment; exchange of Sunday for Saturday observance; the establishment of the papacy; the dark ages of superstition and iniquity; the Inquisition; papal claims of supremacy over rulers; and the claim of infallibility.

In the chapter entitled "Liberty of Conscience Threatened," we detect the same insistence as in other representative Adventist publications that Catholicism will never change and that one should be not fooled by "the fair front" it presents to the world. "Every principle of the papacy that existed in ages past exists today," she wrote (571). The author was careful, however, to distinguish between the Catholic Church as a system and individual believers, many of whom are "real Christians" (565). In contrast, "Romanism as a system is no more in harmony with the gospel of Christ now than at any former period in her history. . . . Let the restraints now imposed by secular governments be removed, and Rome be reinstated in her former power, and there would speedily be a revival of her tyranny and persecution" (564).

In the next chapter, "The Impending Conflict," she extended the scenario further into the future. There, in a few sentences, Ellen G. White summarized what has continued to be the outline of her (and Adventism's) eschatology:

"The Protestants in the United States will be foremost in stretching their hands across the gulf to grasp the hand of spiritualism; she will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling upon the rights of conscience" (588).

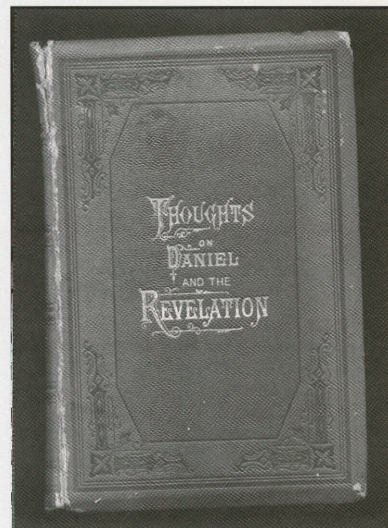
Most of what Ellen G. White wrote about Catholicism originated during this period, a time in which Adventists perceived that external events on the American scene corroborated earlier predictions. Her increasing authority within the Seventh-day Adventist Church greatly contributed to the general acceptance of an eschatological scenario that received its more-or-less final formulation in this unique late-nineteenth-century American setting. Acceptance of her statements in *The Great Controversy* and elsewhere as inspired pronouncements prevented later Adventism from taking another look at contemporary Catholicism while other Protestants were increasingly prepared to do so.

Ellen G. White, however, was certainly no more anti-Catholic than most Protestants and fellow Adventist leaders of her day. In fact, she was among the first to emphasize the presence of many genuine Christians in the Catholic Church and to urge readers to direct any condemnation of Catholicism toward the papacy and the Catholic hierarchy rather than against individual believers. Still, her major writings about Roman Catholicism date from the 1880s and 1890s, and thus originated in a climate of Adventist confidence about the reality of the Catholic threat and the imminence of events predicted for decades. Once she codified those views, it became virtually impossible to reevaluate them critically without questioning her prophetic authority.

1915-1965: Catholicism Changes; Adventism Does Not

In the five decades between 1915 and 1965, Adventism became a truly global movement. By 1965, membership stood at more than 1.5 million, with 75 percent of all Adventists living outside North America. Yet, to a large extent, events within the United States continued to determine Adventist views. That was certainly true of Adventist attitudes toward Catholicism, which continued to be informed by American circumstances.

Until the 1950s and 1960s, much of American



Protestantism remained fiercely anti-Catholic. This was particularly apparent in 1928, when a Catholic Democrat unsuccessfully campaigned for the presidency of the United States, and in 1939-40, when President Franklin D. Roosevelt announced his intention to appoint a U.S. ambassador to the Vatican.

Adventist prophetic interpretation underwent little change during this period. Some elements of Uriah Smith's interpretation were called into question (such as his views on the role of Turkey), but his books remained in print. The events of 1929, when Italian dictator Benito Mussolini restored temporal power to the pope, stood out as undeniable proof that the papacy's mortal wound was rapidly being healed. Also ominous was the appointment in 1940 of Myron C. Taylor to represent the United States at the Vatican.

In the mid-1930s to early 1940s, considerable discussion erupted about the validity of the long-standing Adventist interpretation of 666. W. W. Prescott, a prominent Adventist editor, reiterated his earlier doubts whether "Vicarius Filii Dei" was actually an official papal title. His insistence that historical facts did not support traditional arguments led the General Conference to enlist help from several scholars, including Leroy F. Froom. Research in a number of European libraries did not produce anything to support Adventist claims. In fact, the researchers concluded that the exact wording is found only in the Donation of Constantine, a document universally regarded as spurious. Nevertheless, the popular 666 argument which so spectacularly identified the papacy as the beast continued to be used widely.³

By the 1960s, when John F. Kennedy became the first Catholic U.S. president, Adventist publications had abandoned the fierce language of earlier times regarding Catholicism, but the arguments remained the same. A few statements from nineteenth-century Catholic sources continued to be quoted ad infinitum (even until today) in support of Adventist criticism. Gradually more emphasis was also placed on the recruitment of new members from among Catholics and specific strategies to achieve that goal. In addition, Adventist authors tended to pay more attention to Catholic doctrine instead of referring almost exclusively to Catholic history, as they had done in the past.

However, the message remained basically the same. The Catholic threat had not diminished. The Roman Catholic Church would not rest until its teachings dominated religion in the United States, and, indeed, the world. Once that happened, the final events in Earth's history would follow quickly.

The basic premise in Adventist reports of developments in Catholicism was that "Rome" would never change. Any seemingly positive development was explained as a matter of expediency and was not considered genuine, or was interpreted as part of a vast conspiracy. Even in the momentous days of Vatican II (1962-65), when Catholicism underwent enormous change, the Adventist view remained constant, even though B. B. Beach, the chief Adventist correspondent at all four sessions, had relatively positive appraisals of the proceedings.

Thus, there are several factors behind sustained anti-Catholicism among Adventists: recurring waves of anti-Catholic agitation in American society; the hermeneutics and prophetic interpretations that early Adventists inherited from Millerism; the role of "Rome" in the history of Sabbath observance, which for years provided one of the most important foci of Adventist historical research; and Sunday legislation of the 1880s and 1890s, which, together with worldwide resurgence of Roman Catholicism in the late-nineteenth and early-twentieth centuries, Adventists interpreted as convincing evidence of the correctness of their eschatological views. One of the most central reasons for sustained anti-Catholicism, however, was that Ellen G. White had codified these views in her writings. Thus, it would be virtually impossible to reevaluate them critically without questioning her prophetic authority.

Conclusion

What are the consequences of this unchangeable attitude toward Catholicism? I would suggest that it raises three major questions:

1. How does Adventism want to relate to other churches?

As the Seventh-day Adventist Church has grown, it has become better known and has acquired increased respectability. That is certainly true for many church-affiliated institutions. Still, in spite of more than a century of intense public relations efforts, in many places Adventism has not succeeded in shedding its sectarian image. Some view Adventism as a bona fide evangelical movement, but others are not so certain. Consultations and dialogue with other religious bodies do occur from time to time, but can only be limited in scope: Adventists basically believe that they have much to teach and little to learn. They want respect from other churches, yet they avoid closeness to them.

Ambiguity about the relationship with other churches is, of course, to a large extent rooted in Adventist

eschatology. Whatever the actual situation today, Adventist theology clearly teaches that some time soon all other churches will turn against the Adventist Remnant.

2. Is the Seventh-day Adventist Church distancing itself from traditional end-time views?

Outside and within the church, many wonder whether Seventh-day Adventism is slowly but surely distancing itself somewhat from traditional views about the end-time and an Adventist Remnant persecuted by other religious bodies.

The church's attitude toward the Roman Catholic Church illustrates the dilemma most poignantly. When private individuals, or "independent ministries," mass-produced excerpts from *The Great Controversy* about the alleged anti-Christian nature of Roman Catholicism and then distributed them far and wide, and when some bought advertising space on large bill boards and newspapers to warn Americans about the real intentions of "the Beast"—as happened a few years ago in Florida and Oregon and, more recently, during the pope's visit to Missouri—Church leaders hastened to distance themselves and the Church. Yet, the sponsors of these campaigns had, in fact, quoted from a book that the Church officially publishes in dozens of languages and had, albeit selectively, used official Adventist teaching. Adventist church leaders anxiously emphasize that, while the future end-time scenario must be kept in mind, we should not be deterred from having friendly relations with other Christian churches. Their critics, however, see this as a dangerous dilution of the Adventist task to call people out of "Babylon." Clearly, this issue is potential dynamite. Some time soon the Church must decide unequivocally whether it is a Christian church—with its own unique witness—amidst other Christian churches, or whether it must stand alone over and against all other Christian bodies. That choice may be costly, but the attempt to find a middle road will continue to create serious confusion.⁴

3. How should the Seventh-day Adventist Church address the changes that have taken place in Roman Catholicism?

Although Adventists must strongly disagree with many aspects of Roman Catholic teaching and practice, honesty demands an acknowledgment that in recent decades Roman Catholicism has changed in positive ways in most parts of the world. Now, Catholics are not only allowed to read their Bibles, but are encouraged to do so. There is much spirituality in the Roman Catholic Church of which Protestants can be envious. Furthermore, the Catholic Church has formally accepted the principle of religious freedom. It is not fair to

suggest that these and other positive developments are just window dressing and must, in fact, be watched with suspicion, or that they should be seen as clever tactics to lull other Christians into sleep while Catholics await a fortuitous moment when they can wipe out other Christians, Adventists first and foremost.

In criticizing Catholic history, Adventists should try to be more balanced than in the past and should avoid offering a simple extension of the often biased and inaccurate picture that many past Protestants have offered of the medieval Church. Medieval Christianity also had positive and beautiful dimensions. Moreover, Adventists must be willing to acknowledge that modern Catholicism has changed in many ways. It bothers me, in particular, to see how modern Adventist publications still rely mainly on nineteenth-century sources to describe Catholic views and intentions. How would Adventists feel if people around them based their opinion of Adventism almost exclusively on sources more than a century old?

Dealing with this issue will, no doubt, be difficult and take time. Anti-Catholicism is so ingrained in the Adventist world view that change will not come easily, even if the Church's administrators and other thought leaders agree that a reorientation is desirable. In the meantime, the Church could at least attempt to be fairer in its descriptions of present-day Catholicism.

Notes and References

1. This article is based on the author's Ph.D. dissertation: "A Historical Analysis of Seventh-day Adventist Attitudes toward Roman Catholicism" (University of London, 1993), published by Andrews University Press in 1995 as *Adventist Attitudes toward Roman Catholicism, 1844-1865*.
2. Ellen G. White, *The Great Controversy Between Christ and Satan: The Conflict of the Ages in the Christian Dispensation*, rev. ed. (Mountain View, Calif.: Pacific Press, 1911). The quotations that follow have been taken from the 1911 edition.
3. Gilbert M. Valentine, *The Shaping of Adventism: The Case of W. W. Prescott* (Berrien Springs, Mich.: Andrews University Press, 1992), was the first Adventist scholar in modern times who pointed to the lack of evidence for the traditional Adventist interpretation of the "number of the Beast"—666.
4. Several paragraphs in this concluding section are quoted in slightly revised form from an as-yet unpublished manuscript entitled "The Challenge of Change."

Reinder Bruinsma is the secretary of the Trans-European Division. He received his B.D. Hons. and Ph.D. in theology from the University of London. An author in English and Dutch, he has published numerous articles and ten books. His most recent English book is *It's Time to Stop Rehearsing What We Believe and Start Looking at What Difference It Makes* (Idaho: Pacific Press, 1998). 74617,522@compuserve.com



Centura Health®

Two Faiths, One Mission

By Linda Andrews

What do an Adventist and Catholic health care system have in common? A few years ago, this might have sounded like a trick question.

It's true that PorterCare Adventist Health Services and Sisters of Charity Health Services Colorado were both not-for-profit health care systems deeply dedicated to community service. And they both had served their Colorado communities for more than a century. But their religious traditions and identities were so different that it would have been easy to think that they had little in common.

In December 1995, the two organizations came together to create Centura Health, a not-for-profit joint operating company, with total combined annual revenue of more than \$1 billion. Today, they hold their health care mission, core values, and business futures in common.

How could such a partnership have happened? The times had to be extraordinary, or the two organizations wouldn't even have looked at each other.

A Changing Landscape

They were, indeed, extraordinary times. By the early 1990s, the for-profit hospital giant Columbia/HCA had rolled into Denver, purchased several hospitals, forced closures and buyouts, and captured 35 percent of the market share—with huge implications for the remaining independent hospitals.

The financial strength, aggressive marketing, and acquisitive nature of Columbia made all of the faith-based health care systems in the area vulnerable. They began to talk together—Lutheran, Catholic, Adventist, and Jewish organizations—about a possible affiliation of all the faith-based systems.

They were united in their desire to see faith-based, not-for-profit health care remain a solid alternative for the people in Colorado. But, as Stephen King, director of mission and ministry for Centura Health says, "For one reason and another, an agreement did not arise. A merger is comparatively easy to accomplish, but none of the

faith-based systems wanted an outright merger. And other business relationships are more difficult to negotiate.”

In fact, as the faith-based health systems looked each other over, they found many subtle and substantial differences in structure, mission, and ways of doing business—enough to make partnering difficult, if not impossible. The two systems that thought a partnership could work were PorterCare and the Sisters of Charity.

Going on Faith

“It seemed a most unlikely partnership,” explains Sister Nancy Hoffman, S.C., senior vice president of mission and ministry for Centura Health, “and most people put their money down that it would fail. But we saw that we could do more together than we could alone.” As King says, “The reason we were ultimately able to come to partnership with the Sisters of Charity is that we had the most agreement on the mission and religious questions.”

This is a remarkable statement, given the historic differences between the two faiths, and their past misunderstandings due to their separate healing ministries. Some of the differences that faced the negotiators were quite varied—from the insistence on preservation of assets in the names of the two churches to the churches’ differences on beginning of life issues, such as contraception, sterilization, in vitro fertilization, abortion and surrogate gestation.

David Larson is a professor of religion and co-director of the Center for Christian Bioethics at Loma Linda University. He says, “In any health care system, 80 percent of the ethical questions center on death and dying issues. Catholics and Adventists have very similar views on ethical responsibility to the dying, so for the great majority of ethical questions, we agree. However, regarding beginning of life issues, the two systems have agreed to disagree.”

In the end, while the two systems aligned their economic incentives, they held their religious identities to be untouchable. Each hospital has a staff member responsible for preserving the focus of its historical



Penrose Hospital [Catholic] • a Centura Health Hospital

mission. In the Adventist hospital, there is an Adventist chapel, only vegetarian food is served in the cafeteria, and patients always have a vegetarian choice for their meals. In the Catholic hospital, there is a Catholic chapel, and there are no activities—such as abortions—that run counter to the ethical directives of the Catholic Church. The Catholic hospital is staffed by the Sisters of Charity.

There is further evidence of the cultural differences of the two faiths. The Catholic side of Centura emphasizes service to the elderly, the poor, and the underserved. The Adventist side emphasizes preventive care and lifestyle choices such as healthy diet and adequate exercise.

Centura Health is, in essence, a joint operating company that manages the separately held assets of both systems, manages common functions like billing and information, and holds both systems to a common bottom line. But the reserved powers are significant.

The two systems select their own chief executive officers, have separate religious identities and names for their hospitals, have their own chaplains, and hold to their own ethical guidelines. Assets were preserved in the names of the two churches. In effect, nothing has changed on the patient care level. Patients and customers still use the same clinics, doctors, and hospitals. Physicians were in favor of the affiliation because they saw it would lead to more economic and professional stability.

Understandably, however, many people outside of the negotiating process were nervous about this

alliance. Concerned people in the Adventist community pointed to the fact that the Catholic system was much larger, making the Adventists a 30 percent partner, and the Catholics a 70 percent partner. To complicate matters, in the midst of negotiations, the Sisters of Charity became part of a national Catholic consortium called Catholic Health Initiatives. As King puts it, "There were fears that, despite the reserved powers, we would be overwhelmed on the business side."

That hasn't happened, but there have been some tensions. King explains that the Catholic system is more hierarchical than the Adventist system, so cultural differences began to surface. "There was never a struggle over mission or names," King says, "but our ways of doing business were different. The Adventists have a less centralized system. The Catholic side is more hierarchical."

Sr. Nancy commented that, "People outside the affiliation process were more nervous about it than those inside the process. Those inside had the chance to learn and work with one another and come to care for each other. That relating allowed them to achieve what those outside could not experience—they became people to each other and not just faith representatives."

Three-Year Evaluation

Things have happened in the three and one-half years of the joint operating agreement. Because of the CHI connection, Centura Health automatically became a statewide system, a strong presence in Denver, and the largest health care provider in Colorado. Its network of hospitals, hospice, and home care facilities are unmatched in the state.

It's a busy system, too. In 1998, Centura Health served 84,174 inpatients and 254,733 emergency patients, provided 578,602 outpatient visits, and delivered 11,433 babies. The system prides itself on the fact that it contributed \$79,129,000 in health benefits to the communities it serves—through such efforts as school-based health centers, care for the indigent, community education classes, mobile medical vans, and childhood immunization programs.

The governance of the Centura system is a seventeen-member board that meets every two months. Reflecting the relative size of each partner, twelve board members are appointed by CHI, and five are appointed by the PorterCare Adventist board. Six of the seventeen board members are physicians. So does the board vote break down along party lines? Sr. Nancy says that if you came into the board room and listened to the discus-

Centura Health

- Sponsored by Catholic Health Initiatives and PorterCare Adventist Health System
- Formed in 1995
- Colorado's largest health care system
- More than 14,000 employees, physicians and volunteers
- More than 175 sites of care including clinics, skilled nursing facilities, retirement centers, ten Centura Health hospitals and ten affiliated hospitals
- Approximately one-third of health care revenues in the state
- Geographic coverage of 85% of state population

Mission Statement

With the foundation and commitment of our Christian heritage and values, the mission of Centura Health is to promote the health and well-being of the people in the communities we serve through a comprehensive continuum of services provided in collaboration with partners who share the same vision and values.

Vision Statement

Centura Health will be the preeminent health system serving the people of Colorado in the twenty-first century. We will be recognized as preeminent by setting new standards for:

- The improved health and well-being of the people and communities we serve
- Sharing leadership and management with physicians
- Market and customer responsiveness
- The diversity, innovation, efficiency, and quality of our services.

While in pursuit of this vision, we are committed to respect all people and to be guided by our Christian values and heritage.

Core Values

- Preservation and enhancement of our Christian identity, heritage, and mission
- Unwavering dedication to delivering quality service everywhere we are and in everything we do
- Values-oriented leadership and management committed to innovation and excellence in organizing and providing health services
- Wise stewardship and respectful use of all resources: natural, human, and financial
- Respect for each person with particular attention to the elderly, sick, poor, and needy
- Consistent, enthusiastic, and collaborative efforts to improve the health and well-being of the people in the communities we serve.



Porter Hospital [Adventist] • a Centura Health Hospital

sions, you wouldn't be able to tell which person came from which system. "What we are about is service, and that is in the forefront for both partners. To continue the healing ministry of Jesus Christ, be faithful to gospel values, and heed the call to care for one another—these are very strong motivators for overcoming roadblocks."

At this time, the joint operating agreement is being reviewed by both sponsors and rewritten to be somewhat less integrated—not from the mission, values, or faith perspective, but from the economic perspective. Functions like marketing and human resources may be less centralized in the future.

King notes that, "The learning curve has been expensive. At first we thought that we needed to be careful with our mission and that the economics of an affiliation would be a slam dunk. In fact, it was just the opposite. It turned out that our mission was never in jeopardy, but because of constant market pressure, it was hard to have the right tools and build infrastructure fast enough."

It is expected that the revised agreement will not obligate the partners to keep building the sort of complicated infrastructure that was first envisioned. The affiliation agreement review is a six-to-nine month process, and is scheduled for completion this summer. As for the future, Columbia HCA is not the threat it was in 1995, but the health care industry is still highly competitive. The Centura alliance helped keep not-for-profit health care alive in Colorado. But Centura, like almost all other health care systems in the nation, has

had difficult economic times. Health care faces a complex financial future—one in which competition, price pressure, government regulation, and local legislation all play a hand. It's a future that requires vigilance.

As P. Terrence

O'Rourke, M.D., chairman of the board, has said, "Rising to the challenges of the marketplace is only possible through a strong, disciplined, unerring focus on our core values and our Christian mission."

Ministry and Mercy

One of the values that Centura holds dear is that of not-for-profit health care. Freed from satisfying the demands of stockholders, the money that the system generates can stay in the Centura communities, helping to care for the less fortunate.

King spoke about how the mission of the Adventist church has been enhanced by the affiliation with the Sisters of Charity. He said that negotiating the affiliation agreement meant that, "We had to be very conscious of who we are, not because we might be taken over, but because of the nature of the relationship." He likened the experience to that of a young person who has gone to church school all his life, where his values were handed to him every day. "Then he goes to public high school. Suddenly he needs to know who he is. Such an experience strengthens your identity."

As a result of redefining themselves as an Adventist health care system, approximately 10 percent of net profits has been designated as a "mission dividend," a form of tithing on the corporate level. The funds go for General Conference projects, community mission initiatives, global mission goals, and local conference projects.

Spirituality in Healing

Something that other health care organizations would hardly dare talk about is a point of pride at Centura. It acknowledges the benefits of positive spirituality for people's mental, physical, and emotional

health. Centura supports this belief through education for patients, employees, and health care providers.

Sr. Nancy concedes that spirituality in healing is a difficult concept to articulate, but she talked about Centura's sincere desire and commitment to bringing holistic care to its patients, families and communities.

She said, "We are unafraid to talk about spirituality, unafraid to shine the light on how prayer affects health, and unafraid to say that our guiding principle is to be faithful to the healing ministry of Jesus Christ." She added that, "The Centura mission is complex and hard to accomplish, hard to advertise, and hard to show within the context of human systems and economic decisions, but our mission to be of service is never out of mind."

A View Into the Future

Centura could well prove to be a blueprint for other not-for-profit organizations seeking partnerships. They came together because it made good business sense, and their shared spirituality triumphed over religious differences.

King noted that, "We stayed totally faithful to what needed to be different—our own theologies—yet there was so much good work to be done together that it did not violate our identities."

Sr. Nancy concludes, "I wouldn't trade the experience for all the world. It has been a wonderful journey of learning another faith perspective. When you come down to the true Christian message, you see how similar we are."

Linda Andrews has worked as a professional health care writer in Seattle for many years, and has published in the *Journal of Healthcare Resource Management*, *American Pharmacy*, *Redesigning Healthcare Delivery*, and *The New England Journal of Medicine*. She holds a B.A. from Michigan State University and an M.F.A. from the University of Washington. She is the author of *Escape of the Bird Women*, a volume of poetry from Blue Begonia Press. andrews.l@ghc.org (Note: lower case L in the e-mail address, not a number 1.)



Assistant or Associate Professor, Microbiology/ Immunology/ Cell Biology School of Medicine Loma Linda University

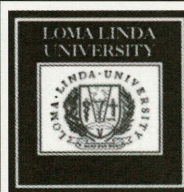
Loma Linda University School of Medicine's Department of Microbiology and Molecular Genetics seeks an individual who will establish a strong research program, preferably in an area of microbial virulence, immunology, or cell biology, including stem cell biology. Up to 75 percent of time is available for research. New faculty are expected to attain extramural funding within three years of appointment. Vigorous and varied research programs within the department provide a supportive environment for new investigators. The start-up package is competitive with major research universities. In addition to the above areas, future hiring may include molecular biology, gene therapy, genomics, cancer biology, or cancer genetics. Visit our web site at <http://www.llu.edu/medicine/micro/>.

Qualifications: Candidates should be Seventh-day Adventist, have a PhD and/or MD degree, and three years postdoctoral research training. Teaching loads are light to moderate.

To apply: Applicants should submit curriculum vitae, a brief statement of a proposed research program, the names of three qualified references, and two to three examples of published research to:

Chair, Search Committee
Department of Microbiology and Molecular Genetics
School of Medicine Loma Linda University
Loma Linda, CA 92350
E-mail address: bltaylor@som.llu.edu

Loma Linda University is an equal opportunity, affirmative action employer. Women, minorities, and persons with disabilities are encouraged to apply. The University does reserve constitutional and statutory rights as a religious institution and employer to give preference to Seventh-day Adventists.



Faculty Position: Course Coordinator for Medical Microbiology/Infectious Diseases School of Medicine Loma Linda University

Loma Linda University School of Medicine's Department of Microbiology and Molecular Genetics is recruiting a physician-scientist to coordinate the teaching of medical microbiology/infectious diseases to sophomore medical students. Experience in clinical and basic sciences of medical microbiology is highly desirable. Aptitude and experience in teaching and interest in curriculum enhancement, including computer-assisted learning, are essential. Approximately 60 percent of time is available for research or clinical practice. A generous allowance for research start-up is available in a progressive department that is well supported by extramural grants. Visit our web site at <http://www.llu.edu/medicine/micro/>.

Qualifications: Candidates should be Seventh-day Adventist, preferably with MD/PhD or MD degree, and three years postdoctoral research training. A deferred appointment and support of infectious disease training may be considered.

To apply: Applicants should submit curriculum vitae, a brief description of proposed research program and/or clinical goals, the names of three qualified references, and two to three examples of published research to:

Chair, Search Committee
Department of Microbiology and Molecular Genetics
School of Medicine Loma Linda University
Loma Linda, CA 92350
E-mail address: bltaylor@som.llu.edu

Loma Linda University is an equal opportunity, affirmative action employer. Women, minorities, and persons with disabilities are encouraged to apply. The University does reserve constitutional and statutory rights as a religious institution and employer to give preference to Seventh-day Adventists.

Our Firm's

Foundations

By Brent G.T. Geraty

In the wake of events and revelations that led to the resignation of Robert S. Folkenberg as president of the General Conference of Seventh-day Adventists (GC), the General Conference has faced questions from within and outside the Church about the ethical conduct of its top officials. Although the institution remains flawed, like all human organizations, the GC has taken legitimate steps to address these questions and, to its credit, began taking those steps before subsequent events forced it to do so. On September 15, 1998—approximately one month before most leaders at the GC had ever heard of James E. Moore, the California businessman whose lawsuit revealed evidence of improper conduct at the highest levels of the Church—the Administrative Committee of the General Conference (ADCOM) adopted a “Statement of Ethical Foundations for the General Conference and its Employees.” That document, which sets forth the mission, responsibilities, and values of the General Conference and identifies the ethical responsibilities of GC employees, includes the following statement:

We value *ethical and moral conduct* at all times and in all relationships.

We value *honesty, integrity, and courage* as the foundation of all our actions.

We value the *trust* placed in us by colleagues and by the world Church membership.

It could be argued that a positive, and ironic, legacy of Folkenberg's presidency is likely to be the Church's increased attention and commitment to ethical decision making. This article attempts to provide a context for that potential legacy. It does so first by introducing the reader to Walter E. Carson, a staff lawyer in the GC's Office of General Counsel (OGC), who was named as a defendant in Moore's lawsuit. It next describes some of the activities in which Carson was involved on behalf of his friend, associate, and some-time client, Robert Folkenberg. The article then describes the OGC and provides a basis for understanding why Carson's actions, while not illegal, were inconsistent with his obligations to the Church. Finally, the article deals with the GC's discipline of Carson and its attempts to establish an ethical foundation to carry out its mission.

Who is Walter Carson?


Walter Carson is one of the Church's most valuable and visible attorneys. He is valuable because of his long service to the General Conference, his skills as one of the Church's most effective litigators, and his expertise in the

increasingly important and complex legal subject area of intellectual property. His visibility can be attributed primarily to two factors. First, Carson is the point man in the GC's concerted effort to maintain control of its name. Using trademark law, the GC has fought, typically with success, to prevent a number of independent churches and other organizations from using the term "Seventh-day Adventist" or "Adventist." The GC argues that unauthorized use of those names causes confusion in the public mind. Second, Carson has had the unwelcome distinction of joining Folkenberg as a named defendant in high profile cases. Most recently, Folkenberg and Carson were codefendants in the Moore suit.

Carson first joined the OGC in 1976. His approximately twenty-two years at the OGC (Carson left for private practice in Ohio from November 1992 through December 1993) make him the attorney with the most seniority in the office. In many respects, Carson—who earned his undergraduate degree from Columbia Union College in 1965 and his law degree from Catholic University in 1968—is a throwback lawyer. He is not the narrow specialist that characterizes so many legal practitioners today. He is a skilled litigator and orator, having successfully argued before the United States Supreme Court.¹ He is one of the Church's foremost experts on trademark and intellectual property matters. And he is a counselor, providing guidance and advice to his clients in a variety of contexts. Carson is admired by the other attorneys on the OGC staff and he maintains personal friendships with many of his colleagues.

A feature entitled, "Meet the OGC Lawyers," was printed in the 1996 edition of *J.D.*, a journal published by the OGC every two years and distributed to Seventh-day Adventist lawyers and law students. For that feature, Carson was asked if there was "something he does not want you to know." Carson replied, "There's really nothing. Just ask." *Spectrum* did ask, but Carson declined to be interviewed for this article.

Following the publication of the spring 1999 issue of *Spectrum*, the staff of the journal received a package of materials relating to the Folkenberg/Moore case. After verifying the authenticity of the documents, the author used the information in them in the preparation of this report.



OFFICE OF THE PRESIDENT, General Conference of
Seventh-day Adventists
CHURCH WORLD HEADQUARTERS • 12501 OLD COLUMBIA PKE. SILVER SPRING, MARYLAND
 WASHINGTON, D.C. 20910 TEL: (301) 880-6602 FAX: (301) 880-6601 COUNCIL OF ADVENTIST WASHINGTON

August 1, 1994

Archbishop Desmond Tutu
 St. Georges Cathedral
 16 Bishops Court Drive
 Claremont, Cape Town, RSA 7700

TO: Archbishop Desmond Tutu
 DATE: August 1, 1994
 RE: Shareholders of Geometra Engie & Fuel S3
 Nicholas B. LaPolla, Secretary
 January 30, 1994

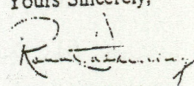
Dear Dr. Tutu:

MEMORANDUM

That the hand of God has been manifest in recent months in the Republic of South Africa is abundantly clear. The soil of Africa records the blood of many who gave their lives in other transitions to democracy. The birth of the new South Africa was not the bloodbath, forecast by many, is a tribute to the influence of dedicated servants of God, such as yourself.

Coincidentally, I was reminded of my desire to write you during a recent visit of a certain James E. Moore (who recently visited your office) in which he told me his plans to offer a heat/light generating device for manufacture in South Africa. The humanitarian potential of such an initiative caught my attention.

Again, please accept my warmest regards and desire for God's blessings in your ministry. Hopefully I will have the privilege of making your acquaintance personally during a future visit to South Africa, or during one of your trips to Washington, D.C.

Yours Sincerely,

 Robert Folkenberg
 President

SHARING INTERNATIONAL
 SONNENSCHN NATH & ROSENTHAL
 8000 SEARS TOWER
 CHICAGO, ILLINOIS 60606-6404
 December 20, 1992
 Msgr. Giulio Levi
 Via Belle Grazie 3
 00193 Roma, Italia
 Thomas G. Opferman
 (312) 876-7481
 June 24, 1992

VIA FEDERAL EXPRESS
 PERSONAL AND CONFIDENTIAL

Walter E. Carson, Esq.
 917 Daleview Drive
 Silver Spring, MD 20901

Re: Elder and Mrs. Robert S. Folkenberg Trust

Dear Wally:

Thank you for your letter of June 19, 1992, in which you inquire about the sequence of events to finalize this matter. At forth below is a list of how I suggest we proceed on this matter.

With Assistance from Carson and Moore, Folkenberg Seeks to Secure Additional Income

Folkenberg was elected president of the General Conference in July 1990. As previously reported in *Spectrum*,² at the 1990 GC session in Indianapolis two "anonymous donors" approached Ron M. Wisbey, then president of the Columbia Union Conference, with an offer to provide funds for the wives of Folkenberg and Alfred C. McClure, the newly elected president of the North American Division (NAD), so that the wives could assist in their husbands' ministries without needing to secure other employment. After Donald F. Gilbert, then GC treasurer, indicated that he did not see how the GC could accept such funds, Wisbey arranged for the "courtesy payroll" to be distributed through the Columbia Union, and each of the two wives eventually received \$20,520. The payments ended in June 1991 after public dissemination of a report from the General Conference Auditing Service suggested that the payments to the presidents' wives did not conform to denominational policy.

In a June 19, 1991, letter to Gilbert, Folkenberg wrote that he had asked the Columbia Union to discontinue the assistance to his wife and stated: "I only know that it is vital that my integrity be unsullied." One month later, in a July 23, 1991, letter to McClure written for distribution to NAD leaders, Folkenberg acknowledged that in hindsight he should not have accepted the anonymous offer of assistance to his wife and stated: "Certainly, I now wish I had sought wider counsel."

With Carson's assistance, however, Folkenberg continued a confidential search for other ways to supplement his General Conference salary. In mid-1992, at Carson's request, the Chicago law firm of Sonnenschein, Nath & Rosenthal (SN&R) set up the Elder and Mrs. Robert S. Folkenberg Trust (the Folkenberg Trust or Trust). Carson and Folkenberg were keenly aware that the existence of the Trust put Folkenberg on thin ice politically. That did not stop them from pursuing the creation and funding of the Trust, it simply made them more secretive. Instrumental in the creation of the Folkenberg Trust was . . . James Moore. On June 15, 1992, Thomas Opferman, an attorney at SN&R, sent to Carson and Moore a draft of the Trust agreement and a Ruling Request. After receiving the Trust documents, Moore informed Opferman that he would send the

documents to his Channel Islands counsel, who was expected to draft necessary documents for the creation of a new foundation that would become the donor of the Folkenberg Trust. All Trust documents were then to be sent to the U.S. Internal Revenue Service with a Ruling Request for determination of the Trust's tax status. According to a letter from Opferman to Carson dated June 24, 1992: "Since the donor of the trust is a newly formed Channel Islands charitable foundation and the Channel Islands are regarded as a tax haven, it is not unlikely that this Ruling Request will receive careful scrutiny and may involve extensive negotiation with the Internal Revenue Service." According to that same letter, if the IRS granted a favorable ruling the Folkenberg Trust would then be funded with \$700 thousand. Carson, as trustee of the Folkenberg Trust, would be responsible for investing the Trust's funds and for making "distributions at least quarterly to Elder Folkenberg."

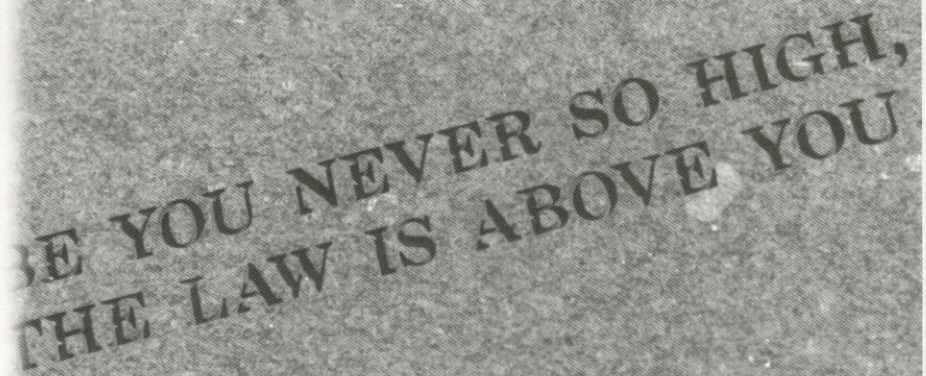
Two years later, Carson was still at work on this project. Whether, a lack of funds or an unfavorable ruling from the IRS left work still to be done is unclear. It is clear, however, that Moore's proposed Channel Islands foundation never fully funded the Trust because in 1994 Carson submitted a Trust funding proposal to the board of Geometra, Inc., another of Moore's business interests. In a memorandum dated September 8, 1994, and addressed to Moore as an executive committee member of Geometra, Carson proposed opening three foreign bank accounts in the name of "Foreign Geometra, Inc."³ According to the memorandum, those accounts were to be "located in one of 57 countries which are signatory to the Patent Cooperation Treaty. The Country chosen will exercise national sovereignty vis-à-vis other countries, thus providing confidentiality on banking matters and financial affairs." Carson's memorandum further proposed that designated directors of Sharing International Tennessee would have authority to access these foreign accounts "to (1) pay outstanding legal and administrative expenses of Sharing International Tennessee; (2) to pay outstanding legal fees of the Chicago, Illinois firm for setting up a trust for the benefit of ____; (3) to fund incidental expenses related to the continued operation of Sharing International Tennessee and such additional expenses incurred in joint ventures or business dealings with or on behalf of Geometra, Inc., USA; and (4) to provide funding of the ____ Trust."* In leaving blank lines in place of Folkenberg's name, Carson clearly demonstrated sensitivity to the fact that the discovery of the Trust would be politically damaging to Folkenberg.

The proposed existence of the Trust and efforts to fund it call into question Folkenberg's public claims that his association with Moore was unaccompanied by "any expectation of any personal profit" and was motivated by "the best motives."⁵

Moore's efforts to help Folkenberg fund the Trust also calls into question the motives of Folkenberg in using the office of GC president to introduce Moore to world leaders. For

example, in an August 1, 1994, letter to Desmond Tutu (see illustration on p. 59), Folkenberg attempted to use the GC president's office to legitimize Moore and the "humanitarian potential" of his initiatives. Folkenberg also set up appointments for Moore and his business associates to meet with foreign dignitaries. According to a memorandum to Shareholders of Geometra Engine and Fuel System, Inc. from Nicholas LaPolla, secretary of Geometra, Inc., LaPolla was sitting in Moore's office on January 30, 1995, when Moore received a telephone call from Folkenberg. LaPolla stated that he overheard Folkenberg tell Moore that he (Folkenberg) had set tentative appointments for Geometra to show its Engine and Fuel System to the presidents of Malawi, Tanzania, and Uganda. According to LaPolla, Folkenberg also represented to Moore that he (Folkenberg) would try to secure appointments for Geometra with the presidents of Pakistan and Egypt when he met with each of them in the following few weeks.

It was precisely this access to foreign leaders that Moore wanted from Folkenberg. In a letter from Moore to Folkenberg dated July 4, 1998 (the month before Moore filed his lawsuit), Moore wrote that "you, because of your many contacts, personal relationships—will within the church be of benefit to me. Your worldwide background, curriculum verte [*sic*], and abilities can help my life long dream, if you bring the Adventist organization under an appropriate umbrella. . . ." While Moore gained access to world leaders from Folkenberg, what did Folkenberg get from Moore? Well, one month after Folkenberg wrote to Tutu, Carson submitted a proposal to Moore for funding the Folkenberg Trust through foreign bank accounts that would provide the desired confidentiality. At the very least, there is an appearance of impropriety.



BE YOU NEVER SO HIGH,
THE LAW IS ABOVE YOU

Law Firm for the General Conference

The Office of General Counsel, located at the Seventh-day Adventist world headquarters in Silver Spring, Maryland, functions as an in-house law firm. In contrast to the mobility of lawyers so characteristic in today's legal market, the OGC's staff has remained remarkably stable. Six attorneys work full-time for the OGC. Robert W. Nixon is the general counsel and oversees office administration. Serving as associate general counsel are Lisa Saveikis Burrow, O. Richard Caldwell, Mitchell A. Tyner, Thomas E. Wetmore, and Carson. Disregarding Carson's thirteen-month absence from the OGC, the two newest members of the OGC are Tyner and Caldwell, both of whom left other departments at the General Conference to join the OGC on January 1, 1993. Burrow, hired in 1990, is the newest attorney at GC headquarters.

Effective January 1, 1993, the OGC was reorganized to more efficiently and effectively serve the Church's interests. The reorganization came on the heels of the retirement of Warren Johns, the Church's general counsel from 1972 to 1992. In February 1992, the GC Administrative Committee appointed a group of three attorneys—Derrill Yaeger, James Balkins, and Lee Boothby—to advise the GC on the appointment of a new general counsel and the possible restructuring of the OGC. Acting on the recommendation of this panel, the GC appointed Nixon general counsel and, on December 8, 1992, the GC Executive Committee voted to approve new guidelines for the operation of the OGC. Among those guidelines were stipulations that the OGC staff "will provide or coordinate all legal services to the General Conference entities operating within the General Conference complex (Risk Management Services excepted, unless requested otherwise by the Risk Management Services Board) and will provide legal services, as requested, to General Conference institutions

and world divisions. Additional legal work will be limited to other constituent church organizations and institutions. Staff lawyers shall not have private legal practices.”⁶

The last sentence from the Executive Committee’s action that—“staff lawyers shall not have private legal practices”—resulted from an acknowledgment that there was a potential, an unacceptable potential, for conflicts of interest due to the GC’s past practice of permitting OGC lawyers to conduct private practice while working for the GC. According to Nixon, no particular “conflicts” precipitated the change, but there was general discomfort with the old system and an awareness that conflicts could arise. Permitting OGC lawyers to carry on private practice had been a concession to the fact that the denominational salary scale—which governed pay for OGC lawyers—deprived the Church’s lawyers of income that attorneys could typically expect. If lawyers were able to carry on outside private practices, they could earn at least a portion of the income that they gave up by working for the Church. While the concession may have worked to the advantage of the OGC’s attorneys, their diverted attention was costing the GC money. During the years immediately prior to 1993, the OGC annually spent from \$500 thousand to \$1 million on outside legal fees. Many of those fees were spent on matters that a fully devoted staff could handle. Since the reorganization and recommitment of OGC lawyers to serve the Church, the whole Church, and nothing but the Church, the OGC’s annual expenditures on outside legal fees have dropped to approximately \$50 thousand.

Acting on the December 1992 action of the Executive Committee, the OGC drafted a set of “Operational Guidelines” that the GC’s Legal Affairs Committee, the committee that oversees OGC operations, adopted in March 1993. Those guidelines, which remain in effect today, include a provision that clarifies the meaning of “client.” The OGC lawyers

represent the legal interests of the Seventh-day Adventist Church and specifically its unincorporated association, the General Conference of Seventh-day Adventists, and its constituents. “Constituents” is defined as follows: officers, members of the General Conference Executive Committee, departments and services, subordinate entities and corporations, and employees and church members when they are serving or functioning within their proper scope of employment, roles, or membership within the church.

The “Operational Guidelines” also explicitly adopted Rule 1.13(e) of the Maryland Rules of Professional Conduct. Rule 1.13(e) provides, in relevant part,

that “[a] lawyer representing an organization may also represent any of its directors, officers, employees, members, shareholders or other constituents, subject to the provisions of Rule 1.7.” Rule 1.7 deals with conflicts of interest and provides, in relevant part, that “[a] lawyer shall not represent a client if the representation of that client may be materially limited by the lawyer’s responsibilities to another client or to a third person, or by the lawyer’s own interests, unless the lawyer reasonably believes the representation will not be adversely affected and the client consents after consultation.”

The OGC, however, requires more from its attorneys than mere compliance with a professional code. In particular, with respect to conflicts of interest, the OGC’s “Operational Guidelines” attempt to remove the discretion that Rules 1.13(e) and 1.7 permit. The guidelines state: “As the December 8, 1992, action of the General Conference Executive Committee action on the operation of the Office of General Counsel indicates, staff lawyers will not engage in the private practice of law, but envisions that staff lawyers will devote all their professional work time to providing legal services for their church client.”

The OGC does not have a formal procedure for dealing with its attorneys’ ethical concerns, including conflicts of interest. In that respect, the OGC is similar to most other law firms with six or fewer attorneys. The OGC does, however, conduct staff meetings at least once each month in which staff lawyers are encouraged to bring to the rest of the group matters for which the assistance and advice of colleagues can be invaluable. Among other things, these matters can deal with litigation strategy, statutory or regulatory interpretation, or ethical concerns. Staff consultation is only useful, of course, if attorneys utilize it. Carson did not speak with his OGC colleagues about his work on behalf of Folkenberg.

Deciding to Discipline Carson

The GC’s review process that led to Folkenberg’s decision to resign his position in February 1999 also raised questions in the minds of many GC leaders about Carson’s involvement. Following Jan Paulsen’s election as GC president in March 1999, he appointed an Ad Hoc Group to look into Carson’s conduct and make a recommendation as to what, if any, action was appropriate. This group consisted of Ralph Thompson, chair of the group and secretary of the General Conference, Matthew Bediako, a vice president of the General Conference, and B. J. Christiansen,

assistant to the president of the North American Division. The group, which reported directly to Paulsen, asked Nixon informally to survey denominational leaders—including Carson's OGC colleagues—to determine if Carson still had their trust. Nixon then engaged in what one OGC attorney has described as "shuttle diplomacy," finding out what individual concerns denominational leaders had and then working to determine if their concerns were satisfied. Most individuals to whom Nixon spoke told him that it was still possible for Carson to serve effectively in the OGC. Their primary concerns were that Carson had genuine remorse for his involvement and that he had learned from his lessons.

After the Ad Hoc Group reported to Paulsen, he made a report to ADCOM, which on May 18, 1999, took the following action:

As a result of Walter E. Carson's role in the dealings with James E. Moore and the Moore/Folkenberg connection while in the employ of the General Conference Office of General Counsel, it was VOTED, To stipulate that Walter E. Carson's continuing employment in the Office of General Counsel will be contingent on the following:

1. A letter of reprimand placed in his file.
2. A six-month probationary period for his employment, at the end of which his standing will be reviewed by the Legal Affairs Committee.
3. An acknowledgment of his mistakes and poor judgment in dealing with James E. Moore.

Many of Carson's colleagues have welcomed the news that Carson will remain employed at the OGC. OGC leader Nixon stated that he is satisfied with the disciplinary measures and pleased that Carson will continue to serve the Church in the OGC. As for ADCOM's conditions, one has been met, one is in the process of being met, and one remains to be met.

ADCOM's third condition was satisfied by a "letter of regret" that Carson

Discerning Breezes

By gail erica catlin

The devil can look like heaven.

He can blow through your heart like a warm spring breeze,
softly lifting the chiffon drapes and dropping them like a kiss.
He can feel like the nest of embrace,
holding your deepest pain,
his voice like water.

And you breathe again,
from the stomach this time, your chest full,
not like the half breaths and gasps you've taken so long
because of the ache it would touch if you breathed deep,
and the wail that would rip out if you really exhaled.

He can invite all that in and cup it in his place and,
because you're not looking far and wide,
you believe you've found the place where you can finally rest.

And you do.

And you're thankful for that . . . until you look back,
mostly after too much time,
and you see how needing that space like a tonic
has altered your course and made you want more and only that.
It is honey and you make a compromise for a drip of it,
and you don't realize it's still your pain,
but this time the pain is a hunger that you've learned to enjoy satiating.
The first drink like a rush of sensation.

And you wish this were God because it's so luscious and sensuous,
but instead, it's only through the grace of God
that one day you notice the potion has taken you out.
You haven't rescued yourself;
you're actually in the opium den, waiting for the rush,
when God says this thing that feels hard.

But, hearing it, you flee into the wet streets,
feeling real air for the first time after months of smoke,
and you know it's true.
That the devil, wanting your soul so very much,
delivered exactly what you longed and ached for.
And you reached for the salve,
forgetting that it is in the pain and reality of it
that your life had been born,
and taking yourself out
only denied you
and all you'd seen.

gail erica catlin is a writer and teacher living with her husband and two children in northern California. She holds a masters degree in both public administration, and cultural anthropology and social transformation. She instructs in Chapman University's organizational leadership masters degree program.

wrote to Paulsen on May 17, 1999. According to a source who has read the letter, Carson listed specific regrets regarding his involvement in the Folkenberg/Moore relationship. According to a number of individuals who count Carson as a friend, Carson's remorse is genuine and deep. Several GC employees to whom *Spectrum* spoke contrasted Carson's attitude with a defiant and innocence-professing Folkenberg. One noted that there was a qualitative difference between Carson's and Folkenberg's involvement with Moore. Carson's position as an employee was also mentioned by another GC official as "excessively deferential to Folkenberg's authority."

ADCOM's second condition is in the process of being satisfied, since Carson's employment status is presently labeled "probationary." As with other members of OGC, Carson does not have a written employment contract with the Church and is an at-will employee under Maryland law. In other words, the GC could terminate Carson's employment at any time and for any reason (or no reason), as long as the reason is not unlawful (e.g., in violation of antidiscrimination statutes). Thus, Carson is always on "probation" and the fact that he must serve a six-month probationary period has no legal significance. This is probably the reason that one OGC

attorney characterized Carson's discipline as a "slap on the wrist," given Carson's demonstrated lapse in judgment. According to Raymond Dabrowski, communication director for the GC, in cases such as this, church leaders wrestle with an apparent tension between justice and mercy. Said Dabrowski: "Erring on the side of mercy is a part of our Christian pedigree." He then added, "At the same time, there is an issue of trust."

As for ADCOM's first condition, as of the writing of this article, no letter of reprimand has been written. Dabrowski, citing concerns for employee privacy, would only comment that "this matter grew out of a committee action."

What, specifically, did Carson do to merit the discipline of his employer? Dabrowski has noted that ADCOM's action did not pinpoint Carson's inappropriate conduct other than to specify his connection to Moore and Folkenberg. In fairness to Carson, it should

be pointed out what he did not do. Based on information available to *Spectrum*, it does not appear that Carson did anything illegal. What Carson did was to violate the OGC's internal policies through his representation of Folkenberg in the former president's individual, as opposed to church-related, capacity. This representation violated the OGC's prohibition on a staff attorney's private practice.

The conflict that developed between Folkenberg and the General Conference was precisely the reason that the OGC made clear in 1993 that its attorneys were

not to carry on private practice outside of their work for the Church and its officers when such officers "are serving or functioning within their proper scope of employment." There is no question that Carson's representation of Folkenberg was in Folkenberg's individual capacity. Indeed, when Folkenberg first came forward to the OGC to let the office know that Moore had threatened litigation against the Church, Folkenberg assured the OGC that it was a private matter that did not involve the Church.

It also appears as though Carson may have violated the Maryland Code of Professional Responsibility. According to that code, Carson could only have properly represented Folkenberg if (a)

Carson reasonably believed that his representation of Folkenberg would not be adversely affected by his responsibilities to the General Conference and (b) Folkenberg consented to the representation after consultation. According to a source knowledgeable about Folkenberg's and Carson's dealings, the two never discussed potential conflicts of interest. Thus, it does not appear that the required consultation took place.

Beyond the requirements of policies and guidelines, it is clear that Carson had first-hand knowledge of Folkenberg's activities and that Carson knew, or should have known, that such activities were not in the best interests of the Church. Given Carson's active involvement on behalf of the Church to prevent fringe groups from using the name "Seventh-day Adventist" it is clear that Carson was, and is, aware of the importance of a "good name" to the mission of the Church. Indeed, in an interview with the *Adventist Review* (June 25, 1998),

"We value the Bible as the primary reference for life's direction and qualities.

We value excellence in all that we do.

We value ethical and moral conduct at all times and in all relationships.

We value creativity and innovation in the completion of our mission.

We value honesty, integrity, and courage as the foundation of all our actions.

We value the trust placed in us by colleagues and by the world Church membership.

We value people as children of God and therefore brothers and sisters of one family."

—from "Statement of Ethical Foundations for the General Conference and its Employees"

Carson stated: "A name, particularly the name of a faith community, identifies it and its value system as distinct from all others. Those who could co-opt that name or trade on its potential for goodwill are acting unethically and illegally. They confuse the public, the media, and at times, even our own members." Carson's statement amounts to an indictment of Folkenberg.

How did Carson justify his continued work on behalf of Folkenberg, whose use of the President's Office arguably did more to besmirch the name of the Seventh-day Adventist Church than the groups Carson prosecuted on behalf of the Church? One possible reason is that he may have felt restrained from making a report because of the duty he owed to Folkenberg by virtue of their attorney-client relationship. But, again, that is precisely the reason why the OGC—supported and encouraged by the GC Executive Committee—made clear in 1992-93 that OGC lawyers were not to carry on private practices but were to devote their full attention to representing the Church's interests. And the Church's interests include ecclesiastical, ethical, and leadership concerns, not just legal concerns.

Although Carson did not reveal his dilemma to

his colleagues or employer, he cannot be criticized for doing nothing to protect the Church from the problems created by Folkenberg's relationship with Moore. In 1996, Carson secured from the bankruptcy estate of Robert Dolan a release of threatened claims against both Folkenberg and the General Conference in exchange for Sharing International's assignment to the estate of its rights in the Kanaka Valley development.⁷ In a letter to the bankruptcy trustee dated September 6, 1996, Carson even expressed personal frustration: "I want nothing further to do with Kanaka Valley and have executed the Settlement Agreement accordingly." It must be a cruel paradox to Carson that his effort to extract Folkenberg and the GC from the Kanaka Valley complications apparently precipitated Moore's lawsuit. In a letter from Moore to Folkenberg dated October 31, 1997—a letter in which Moore pressured Folkenberg to mandate the involvement of the Adventist Disaster Relief Association (ADRA) in one of Moore's business ventures—Moore wrote: "I want some income stream Robert and I want it now. I don't want to be made [to] feel like a heel [*sic*] with my business associates due to non timely payments when in fact it is *not* due to my doing rather to mishandling on the part of Carson through the settlement agreement for your benefit."⁸

DID YOU KNOW:

- that the San Diego Adventist Forum has more than 180 master audio tapes of chapter presentations spanning nearly two decades?
- that these cassettes provide a historical commentary on issues confronting Adventism?
- that copies of these tapes may be ordered for just \$8.50/session/postpaid?

HAVE YOU HEARD:

Ivan Blazen

God and Human Suffering

Madelynn Haldeman

The Advent Message: What If It Were Based on Matthew?

Smuts van Rooyen

Renewing the Adventist Identity

Michael Scofield

Models for Understanding Pluralism in Adventism

Mark your choices from these samples.

Send with check to:
San Diego Adventist Forum
P.O. Box 3148
La Mesa, CA 91944-3148

Mention this ad with your order and save 10%!
For a complete listing of tapes available, send a SASE to the above address.

Building on the Foundations

As mentioned above, the General Conference has adopted a "Statement of Ethical Foundations." One of seven responsibilities of GC employees identified in that document is captioned, "Maintaining an ethical environment in the workplace:"

We accept the obligation of maintaining ethical standards in personal life and in the workplace. We believe it is our personal responsibility to report, through established confidential channels, any behavior that is inappropriate or which undermines the ethical environment in the office complex. We are prepared to be held accountable by our supervisors and peers for professional conduct representing the moral and ethical values of the Seventh-day Adventist Church.

In the eyes of many observers, a number of GC leaders lived up to this responsibility in the process of investigating Folkenberg's involvement with Moore. Nixon, in particular, has been singled out for exercising courage. In an April 24, 1999, speech to the East Bay (Pleasant Hill, California) chapter of the Association of Adventist Forums, Philip Hiroshima, the outside counsel retained by the OGC to assist the General Conference

Corporation in its defense against Moore's suit, lauded "brave leaders" of the GC who risked personal welfare in an effort to assure the credibility of the Church. The GC's examination and assessment of Carson's involvement similarly suggests an effort by the GC to maintain or regain a high ethical tone in its workplace.

Although ADCOM adopted the "Statement of Ethical Foundations" in September 1998, the General Conference did not distribute the document to all GC and NAD employees until June 6, 1999, when it also asked them to familiarize themselves with the document and to "personally adopt" the statement. Employees have not, however, been given much assistance in adopting the foundations. In the absence of any formal channels or procedures available to GC employees,⁹ what should individuals do when confronted with, for example, issues related to conflict of interest? Michael McDonald, director of the Centre for Applied Ethics at the University of British Columbia, suggests that individuals who face a conflict of interest—whether actual, apparent, or potential—should do one of two things. First, they should reveal all the interests to relevant parties. Second, they should absent themselves from decision making or advice giving. McDonald recommends that the best question individuals can ask themselves in such circumstances is what he refers to as the "trust test": Would relevant others trust my judgment if they knew I was in this situation? According to McDonald, "trust is at the ethical heart or core of this issue."

McDonald further suggests that individuals should not rely on their own judgment when dealing with conflicts of interest. Indeed, "conflicts of interest interfere with professional responsibilities in a specific way, namely, by interfering with objective professional judgment." Accordingly, talking to trusted colleagues and friends can be a valuable tool for those individuals committed to ethical conduct.

The adoption and distribution of the "Statement of Ethical Foundations" is an encouraging development for those who would like to see the General Conference commit itself to the highest ethical standards. It remains to be seen how the GC builds on its foundations.

Notes and References

1. Carson made the oral argument to the Supreme Court on behalf of Paula Hobbie, an assistant manager of a retail jewelry store who became a Seventh-day Adventist and was discharged because she refused to work from sundown Friday to sundown Saturday. When Hobbie applied for unemployment compensation benefits, the state of Florida denied her request. The Supreme Court, in an eight-to-one vote, held that denying unemployment compensation benefits to Hobbie violated the

Free Exercise Clause of the First Amendment. See *Hobbie v. Unemployment Appeals Commission*, 480 U.S. 136, 107 S.Ct. 1046, 94 L.Ed. 2d 190 (1987). In addition, Carson has participated in the preparation of amicus curiae briefs (also known as "friend of the court" briefs) in the following Supreme Court cases: *Zobrest v. Catalina Foothills School District*, 509 U.S. 1 (1993); *Church of Lukumi Babalu Aye v. City of Hialeah*, 508 U.S. 520 (1993); *Lee v. Weisman*, 505 U.S. 577 (1992); *Corporation of Presiding Bishop v. Amos*, 483 U.S. 327 (1987); *Ansonia Board of Education v. Philbrook*, 479 U.S. 60 (1986); *Ohio Civil Rights Commission v. Dayton Schools*, 477 U.S. 619 (1986); *Witters v. Washington Department of Services for Blind*, 474 U.S. 481 (1986); *NLRB v. Catholic Bishop of Chicago*, 440 U.S. 490 (1979). Carson's participation in *Amos*, *Philbrook*, *Dayton Schools*, and *Catholic Bishop of Chicago* was on behalf of the General Conference; his participation in *Zobrest*, *Church of Lukumi Babalu Aye*, and *Weisman* was on behalf of the Council on Religious Freedom; and his participation in *Witters* was on behalf of Americans United for Separation of Church and State.

2. "The Presidents and Anonymous Donors," *Spectrum* 21 (Aug. 1991): 24.

3. Carson's memorandum was sent on letterhead using his own name, but using the GC's address and telephone number.

4. The second point, paying SN&R's legal fees, apparently was a point of contention between Carson and Moore. Carson had made the arrangements with SN&R with either a belief or understanding that Moore would pay the bill, but Moore refused to pay.

5. Quotations taken from postings on Robert S. Folkenberg's website: March 1 speech to the GC Executive Committee and "From the President" newsletter February 25. In January 1999, Folkenberg admitted to his fellow GC officers that he received approximately \$30 thousand in gifts from Moore, including an automobile valued at approximately \$10 thousand.

6. Many Seventh-day Adventist institutions, including the General Conference, have insurance coverage through Adventist Risk Management, Inc. (prior to 1995, known as "General Conference Risk Management Services"). As a result, much of the legal work done on behalf of the Church is conducted through Adventist Risk Management rather than through the OGC.

7. "The Kanaka Valley Tragedy," *Spectrum* 27 (spring 1999): 58-66.

8. Although Folkenberg could not "mandate" ADRA's involvement, he did assert considerable pressure on ADRA to enter into the venture with Moore. ADRA nevertheless declined to participate.

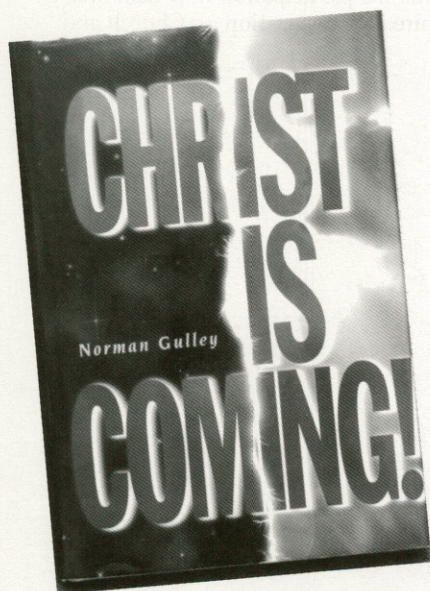
9. At a 1991 GC Executive Committee meeting dealing with the Folkenberg/McClure "courtesy payroll," Tyner, then an associate director of the GC's Public Affairs and Religious Liberty department, recommended establishing an ethics committee to review difficult questions brought by GC employees. No such committee has been established.

Brent G.T. Geraty is an attorney with the law firm of Verrill & Dana, LLP. A specialist in employment law, he is a graduate of Atlantic Union College (B.A.), Andrews University (M.A.), and Yale Law School (J.D.). He also serves as vice president of the Association of Adventist Forums.
bgtg@verdan.com

The Peacemaking Remnant:

Dreaming a Grander Dream

By Charles Scriven



"I will teach you the fear of the Lord...seek peace, and pursue it."

—David¹

"Blessed are the peacemakers, for they will be called the children of God."

—Jesus²

"God works out His purpose through a 'remnant', a minority ready to think and act ahead of the community as a whole, and so keep alive the vision of God's redemptive way."

—G. H. C. Macgregor³

Despite a wealth of corrective scholarship from Seventh-day Adventist and other writers, the dominant Adventist eschatology continues to see the spiritual life as escape and church mission as talk. End-time believers, it is thought, mine the Bible's apocalyptic writings for inside information about Earth's final days, then use it like fugitives to navigate a safe journey to the Advent, a flight through and eventually out of the world.

Vulnerable to harm, feckless against the march of evil, end-time believers focus on assuring a getaway, on watching out for heretics and enemies, and avoiding deception and danger. When these true believers do connect with people outside their own circle the purpose is to communicate warnings and confide esoteric information; in short, to facilitate escape through talk.⁴

Neither spirituality as escape nor mission as talk does justice to authentic biblical eschatology. Nor, I imagine, does either satisfy, let alone galvanize, thoughtful church members in Adventism's older strongholds. Persons who are deeply broken and discouraged may find mere escape seductive; they may also gain satisfaction from having inside information to divulge. But those who remain adventurous—who take delight in the creativity and accomplishment available to creatures made in the image of God—gravitate toward grander dreams. They want to pursue good and subvert evil; to shape a better home, neighborhood, town, or world; to plant a garden, start a business, run a clinic, mend a city; to put a song, somehow, in human hearts.

Adventurous people resemble the great protagonists of scripture, for whom mere escape and mere information would have been sheer poverty of spirit. Neither escape nor mere information would, in their view, have seemed important enough or daring enough to rivet energy and inspire praise—or to count as the authentic calling of God. After all, from Abraham through the prophets, Jesus, and the apostles the spiritual life meant fellowship and collaboration with the Maker of all things, the One who gives us minds and hearts and calls us to adventure, blessing, and joy. With such a God and calling, the grander the dream the better.

Adventism's own story and agenda—our own shared life—bequeath it a truly compelling spirituality and mission. Near the center of the Adventist experience that we know and gladly affirm is eschatology, the understanding of God's end for the world. If we are impoverished by the dominant eschatology, the deeper eschatology of Adventism can renew and enrich our life. In what follows I will suggest that this deeper eschatology calls us into the fellowship of the Remnant for the magnificent purpose of peacemaking. Adventism's story, agenda, and shared life compel us to become or aspire to nothing less than the peacemaking Remnant. This aspiration constitutes the grander dream we need and reflects both our own story as a people and the story of God as told in scripture.

A new example of the dominant, or "official," Adventist eschatology is Norman Gulley's recently published book, *Christ is Coming!* A teacher at Southern Adventist University, Gulley reflects for almost six hundred pages on themes familiar to Adventists due to sermons and seminars on "last-day events." Priced at \$30 in hardcover, the book represents a major project for the Review and Herald Publishing Association. A clue to the publisher's hopes for the book was that last fall the publisher gave copies to North American Division church leaders, including conference, union, and college and university presidents. What is more, the publisher had collected several pages of pre-publication praise, including assurance from the editor of the *Adventist*

Review that the book is "a major contribution to the Adventist Church and to Christian thought in general," and from a professor that it represents "the present heartbeat of centrist Adventist eschatology." The book prints this and similar praise at its beginning, along with a foreword by the immediate past General Conference president, who has proclaimed Gulley's work "crucial" for the church's "understanding and safety."⁵

In his way, Gulley provides seed and sustenance for the church's rejuvenation. He upholds Christ and the ideal of a relationship with him, understands history as a conflict between Christ and Satan, sees the Cross as a "decisive" victory in that conflict, challenges the liberal devaluation of eschatology, and suggests that survival-of-the-fittest naturalism brings in its train "degrading social results." Gulley is rightly suspicious, moreover, of empires and church-state alliances. As for plotting the schedule of last-day events, long a preoccupation in the Adventist community, he forswears date setting altogether and attempts only a "general view of the journey" instead of a detailed account.⁶

In all these respects, Gulley offers hints of Adventism's deeper eschatology. Though each point is important, however, none is more so than his upholding of Christ. Although Gulley never dwells

at length on the image of the Church as Remnant, he does remark that "only resting in [Christ] will carry the Remnant through the final crisis."⁷ In this, he is surely right—the point would hold, I suppose, for any crisis—and he should be thanked for making this statement. Unfortunately, in Gulley's book the focus on Christ is insufficiently thorough, and this fact accounts most of all for deficiencies in its expression of the Church's eschatology.

The Jesus of the Gospels took for granted that the Earth is God's creation, a recipient of divine care and open to human striving. Jesus thought of himself as a descendant of Abraham, Moses, and the prophets—all mediators of earthly truth and blessing. He saw God's kingdom—God's politics, one might say—touching the

“This is why the Church matters—and why evangelism matters. The Church and its champions exist to widen the circle of those who, by faith in the victory of God and a conspiracy of peacemaking, subvert all evil and build up all good.”

fulness, he said that truly faithful watchers should stay at their appointed earthly business, attentive to the space around them as well as to time.⁸ Spirituality did not mean withdrawal and escape, but engagement and stewardship. Jesus admonished his disciples to invest their resources to the end, according to Matthew 25, and at the Great Assize confront a single question: have you taken care of people?⁹

If faithful watchers look to the “true ending of the world” and live in its light,¹⁰ that ending is Christ, the One who in becoming flesh *sanctified the earth and embraced the human prospect*.¹¹ Yet Gulley’s expression of the dominant eschatology mainly misses this point. He understands that the Second Advent delivers us from “extinction” and that human effort alone neither assures nor hastens Christ’s final triumph,¹² but in his zeal to resist the shallow, feel-good optimism that plays down the Second Advent, Gulley effectively suppresses the First Angel’s presumption in Revelation 14 that God is still the maker of “heaven and earth” despite sin and crisis, and that the world remains God’s good creation, still receptive to human creativity and care.¹³ When Gulley makes kingdom-building God’s work alone, and in no sense ours; when he discredits all efforts “to change society”; when he scorns not only the myth of tidy upward progress but also the whole idea of “human improvement”; when he renounces Christian involvement in “the political arena” declaring that the world can only get “worse,”¹⁴ he departs from the biblical point of view. Furthermore, by lapsing into an eschatology of resignation, Gulley contradicts his own declaration early in the book that at the cross Christ made a “decisive difference” for a world that is “no longer Satan’s.”¹⁵

The difference the Cross makes reminds us that Christ is the key. If Christ controlled the discourse of eschatology, meager vision would give way to abundance. Christ and the spirit of the prophets and apostles would call us into fellowship and collaboration with the Maker of Heaven and Earth, and in the speaking and living out of eschatology we would aspire to be the remnant God intends: not escape artists, but peacemakers. As Ellen White has said, we would become “co-workers with Christ” in the work of Redemption.¹⁶

From the start, Adventists have seen themselves as a faithful minority witnessing for God in the midst of last-day crisis and have embraced the biblical motif of the Remnant to idealize this vision.¹⁷ When this motif is put to narcissistic use—as in the claim, “we are the Remnant Church” or “only Adventists are God’s true Remnant”—thoughtful members should cringe.¹⁸ I think everyone can agree, however, that we *are* called to

be the Remnant. That is our heritage, and when it generates high aspiration rather than self-important posturing it is honorable and illuminating. Consider where it can lead. Consider the spirituality and mission the Remnant ideal can bequeath to those who look past mere convention to the deeper eschatology of scripture.

Both the dominant and deeper eschatologies uphold the Christ of the Gospels as, in Gulley’s words, the “clearest, most authentic, revelation of God.”¹⁹ That being so, the Christ of the Gospels must control how we interpret scriptural testimony concerning the remnant. Begin, then, with Jesus’ reference in Luke 12:32 to his disciples as a “little flock.” That reference belongs to the larger Gospel theme of good (or indifferent) shepherds voiced, for example, in Matthew 9:36, where Jesus felt compassion for people “harassed and helpless, like sheep without a shepherd,” and in Luke 15:3-7, where he told the parable of a shepherd who found and rejoiced over a single lost sheep.²⁰ This larger theme reflects similar imagery in the Hebrew prophets. One key passage, Jeremiah 23:1-6, ties this imagery explicitly to the Remnant ideal. Against a setting of evil shepherds and scattered sheep God declares: “Then I myself will gather the remnant of my flock” (verse three), and promises generous care: “they shall not fear any longer, or be dismayed, nor shall any be missing” (verse four). In chapter thirty-one, a section that focuses on Israel’s return from exile, Jeremiah again links the Remnant with the gathered flock and envisions his nation’s restoration tied to the renewal of hearts and forgiveness of sins.²¹

In Ezekiel 34, God again makes a promise to “scattered” sheep, victims of indifferent or evil leaders. According to verses 11-23, God will “seek” out these victims, “rescue” and “feed” them, “bind up” their injured, “strengthen” their weak, and give them a new leader, “my servant David,” who will be “their shepherd.” In the passage that starts at verse twenty-five, God vows to “make with them a covenant of peace” in which freedom and safety prevails, justice overcomes oppression, and plenty supplants poverty. A few chapters later, Ezekiel’s theme shifts to the return from Exile and again evokes imagery of the “shepherd” while referring to the “covenant of peace.” As with Jeremiah, Ezekiel envisions the cleansing and renewing of human hearts.²²

Although Jesus never used the term “Remnant” in the Gospels, he borrowed from the prophets language of the Remnant, pictures of the scattered and suffering gathered with their Maker into a fellowship of peace, a sweeping wholeness of life under the mercy and care of God. When the Gospel writers interpreted Jesus, they also invoked shepherd prophecies and promises of peace

that recalled the Remnant gathering foretold in Jeremiah. According to Matthew, for instance, Jesus' birth in Bethlehem fulfilled Micah's vision of a ruler from that town who would "feed his flock" and be "the one of peace." Likewise, echoing Isaiah, Luke saw Jesus' coming affording light to those in "darkness" and guiding their feet into "the way of peace."²³

One result, then, of reading the Remnant motif in the light of Christ is recovery of the sense that the remnant is the recipient of divine favor. The motif becomes what it always was for Israel: an evocation of grace. In calling us to be the Remnant, God calls us into wholeness of life under divine care, into a compassionate and rejuvenating fellowship. One quality unique to the Gospel accounts is that this fellowship revolves around Jesus himself—even after his ascension, as both Matthew and John declare.²⁴ Another quality is that the prophetic dream of a community reaching foreigners and outcasts begins to be realized.²⁵ Differences between Old and New Testament versions underscore the fact that the fellowship is compassionate and rejuvenating, an expression of God's transforming grace.

Jesus' reference in Luke 12:32 to the disciples as a "little flock" occurred as he "set his face resolutely toward Jerusalem"²⁶ and journeyed to the city at the center of his culture. En route and upon his arrival, Jesus explained and embodied his mission—his vision of God, his all-encompassing compassion, his critique of misleaders, his hope and vigilance in the face of danger, his evocation of the politics of nonviolence, and his generosity even to those who hated and harmed him.²⁷ As Jesus approached Jerusalem on a donkey's foal he recalled Zechariah's dream of the peaceable kingdom and jubilant disciples echoed the song of peace sung to shepherds at Jesus' birth.²⁸


Disciples, indeed, still echo the deeds and words of the kingdom. As the "little flock" accompanies Jesus on the journey to Jerusalem, it undertakes the same dangerous mission and finds the same joy and fulfillment.²⁹ Again and again it hears reminders of its call—to follow its leader, bear the cross, and become great through service.³⁰ This is how disciples, in David's words, "pursue peace"; this is how they plant their feet on "the way of peace," as prophecy foretold; this is how true disciples keep the commandments of God and hold fast to the faith of Jesus.³¹

Judging by Jesus' own example, the way of peace holds sway even in the most hazardous times. Whether he affirmed the presence of the Kingdom, announced apocalyptic urgency, or faced danger

himself,³² Jesus stuck by the journey to Jerusalem and the mission that prompted it. As peace was the point to begin, and his message when he accomplished his mission—"Peace be with you," he told the astonished disciples on resurrection day—so peace was the heart of his witness at its most vivid and harrowing point, his provocative entrance into Jerusalem.³³ If the peril of that moment could not deter Jesus from peacemaking, neither should any peril deter his followers. Above all, as the end approaches, those "who try to make their life secure" depart from the way of faithfulness. The "little flock" keep "dressed for action"; they stay "alert"; they remain "at work" to the end³⁴

All of this follows from uplifting Christ as the "clearest, most authentic, revelation of God,"³⁵ and suggests the heightened relevance—especially for those called to be the Remnant—of simple words from the Sermon on the Mount: "Blessed are the peacemakers, for they will be called the children of God."³⁶ Here, judging from the whole gospel and from the prophets who anticipated the gospel, lies as profound a clue as any to the mission of the Remnant, those who struggle to uphold the integrity of God's people against the drift of the dominant culture.³⁷ Here a call goes forth to all who know the divine favor and everlasting grace, a call to all who fear God, scorn Babylon, and hold fast to the faith of Jesus. This is a call to espouse a grander dream than

Temptation



how to
meet it
&
defeat it

1999 GNU SUMMER CONGRESS
featuring Dr. Desmond Ford & Pastor Roy Gee

AUBURN, CA
July 16-18
Alderson Hall, 11710 Education Street
530.823.9690

every seat free!

Good News Unlimited, 11710 Education Street, Auburn, CA 95602
530.823.9690 voice 530.823.5338 fax gnu@goodnewsunlimited.org email

Temptation: how to meet it & defeat it

resignation, to refuse withdrawal and escape, and to embrace engagement and stewardship. This is a call to follow Jesus, to proclaim and embody the compassion of God, the politics of God, the peace of God, and thus to be mediators of the divine blessing like the great protagonists of scripture.³⁸ This is a call, in short, to be a “prophetic minority,” a minority “ready to think and act ahead of the community as a whole, and so keep alive the vision of God’s redemptive way.”³⁹

All of this belongs to the heartbeat of hope, authentic Christian hope. But in the dominant Adventist eschatology it is missing, and the consequence is not only loss in well-directed energy but also gain in misdirected energy—as epitomized in Adventist complicity with Nazi and Rwandan genocide, or with David Koresh’s fiasco in Waco,⁴⁰ Texas. Still, the deeper vision also comes through in Adventist life. It emerges through the example of people like Ellen White and Fernando Stahl, John Weidner and Desmond Doss, Vladimir Shelkov and Milan Suslic.⁴¹ It comes through in the witness of Adventist leaders from the United States who denounced their nation’s military aggression during the Spanish-American War; in the 1921 Autumn Council letter to Warren Harding that asked in the name of the “Prince of Peace” for “limitation of armaments” and “amelioration of human woe”; in the 1985 Annual Council statement that summoned the faithful to advance “social, cultural, and economic justice” and to urge nations to “beat their swords into plowshares.”⁴² It comes through, too, in Adventist writing—in the eschatologies of John Brunt, Sakae Kubo, Charles Teel, Jr., and Roy Branson, in the ecclesiologies of Steven G. Daily, Gottfried Oosterwal, and Zdravko Plantak.⁴³ All of these resources go unnoticed, or virtually unnoticed, in the dominant eschatology, but all illuminate in a fresh and mobilizing way the fundamental truth of the Adventist pioneers: that a faithful minority must bear witness to the victory of Christ in the midst of last-day crisis.

For the biblical Remnant, spirituality is not escape, it is fellowship; mission is not mere talk, it is peacemaking. Amid surrounding allusions to the Remnant, the prophet Micah declared in his classic summary that the truly faithful “walk humbly” with God while doing “justice” and loving “kindness.”⁴⁴ This is true worship—true veneration, indeed, of the Sabbath—and this

outlook and practice give rise in the end to peace.⁴⁵ This is what it means to hold fast to the faith of Jesus and labor with the risen Christ in the work of redemption. This is why the Church matters—and why evangelism matters. The Church and its champions exist to widen the circle of those who, by faith in the victory of God and a conspiracy of peacemaking, subvert all evil and build up all good.

The peacemaking Remnant enter confidently, then, into fellowship and collaboration with the Maker of Heaven and Earth. They know that in a world doomed to decline, Ellen White could not have founded a medical college, or Fernando Stahl taught Indians to read, or John Weidner saved Jews from the Holocaust; nor could

Anabaptists have imagined religious liberty, or suffragists secured the vote for women, or unarmed dissenters brought the Berlin Wall to the ground.

Of course, the peacemaking Remnant realize that prophetic transformation meets resistance and interruption. They know that, despite the goodness of creation, God’s people sing their songs in a strange land, face disappointment and dreams deferred, suffer bitter anguish.⁴⁶ The Remnant knows that the advance of the Kingdom is neither placid nor

predictable; it is turbulent and startling—a saga of setbacks and upheavals, of constant uneasiness with the present order, constant empathy with human brokenness, constant readiness to meet new challenges. But they press on, looking to the climax—the grand surprise—of the Second Coming, when God’s peacemakers sing the Song of the Lamb and hear thunderous words of victory from the Heavenly Throne.

All this, I submit, is hope in a biblical key. It is a hope grand and daring enough to rivet energy and inspire praise—today. In the light of the dominant Adventist eschatology, it seems clear that this deeper vision of spirituality and mission will, if we embrace it, change and steady our minds and revise and confirm the way we live. It is at once a departure and return. On a journey into fellowship and peacemaking we will, as the poet said, “arrive where we started / and know the place for the first time.”⁴⁷

“For the biblical Remnant, spirituality is not escape, it is fellowship; mission is not mere talk, it is peacemaking.”

Notes and References

1. From Ps. 34:11-14, attributed to David. Scriptural citations are from the New Revised Standard Version.
2. Matt. 5:9.
3. G. H. C. Macgregor, *The New Testament Basis of Pacifism* (New York: The Fellowship of Reconciliation, 1936), 82, 83.
4. These points, commonplace in the church's conventional eschatological writing, come through, e.g., in Raymond F. Cottrell, "The Eschaton: A Seventh-day Adventist Perspective of the Second Coming," *Spectrum* 5 (winter 1973): 7-31. Although Cottrell alludes helpfully to Matt. 25, on which more later, the overall picture he presents is that of a last-day church helpless against the drift of history and, except for its proclamation, disengaged from the surrounding culture. Concerning the tendency for Church eschatologists to condense, or effectively condense, Adventist mission into the expression of warnings, neglected truths, special messages, and the like, see the more or less official essay, "Who Constitutes the 'Remnant Church?'" in *Seventh-day Adventists Answer Questions on Doctrine* (Washington, D.C.: Review and Herald, 1957): 186-96; see, too, the same tendency in Raoul Dederen's attempt to explain Adventism to a non-Adventist, scholarly readership, "An Adventist Response to 'The Seventh-day Adventists and the Ecumenical Movement,'" *The Journal of Ecumenical Studies* 7 (summer 1970): 558-63, reprinted in *Spectrum* 2 (autumn 1970): 19-25. For another example, see, in *Adventist Review*, Dec. 2, 1976, 14, 15, the 1976 Annual Council document, "Evangelism and Finishing God's Work," which declared the church's "singular objective" to be proclamation of its special message. For a recent example, see Robert S. Folkenberg, "The Remnant," *Adventist Review*, Aug. 1998, 27, in which the author declares that the "focal point of the Remnant is that it has a unique message."
5. Norman Gulley, *Christ is Coming! A Christ-Centered Approach to Last-Day Events* (Hagerstown, Md.: Review and Herald, 1998.) These endorsements appear on pp. 3, 5, and 9.
6. For remarks in *Christ is Coming* on Christ's centrality, see, e.g., pp. 52, 140, 358; on history as conflict, see pp. 41, 54; on liberal devaluation of eschatology, see p. 246; on survival of the fittest, see p. 408; on suspicion of empires, see p. 243; on church-state alliances, see pp. 211, 443, 472, 478, 487, 493; on charting, see pp. 507-509. It's fair to say that Gulley does not fully overcome the Adventist preoccupation with detail. One of his sentences, on p. 509, reads: "As Ussher's chronology is four years off, 1998 is nearly 2002."
7. *Ibid.*, 366.
8. Malcolm Bull and Keith Lockhart, *Seeking a Sanctuary: Seventh-day Adventism and the American Dream* (San Francisco: Harper and Row, 1989), 160, suggest that Adventists are suspicious of all that is "extended in space, what is purely material or animal." Jesus affirmed space as well as time.
9. On Jesus and Creation, see, e.g., Mark 10:6, Matt. 5:45, and 25:14-30; for his sense of Hebrew lineage, see, e.g., Matt. 22:29-40; on his eschatology, see, e.g., Mark 1:15, Luke 17:20, 21, and, with a view especially to taking responsibility on Earth, Matt. 24 and 25. Many scholars notice that Jesus' Kingdom metaphor is political in connotation. Geza Vermes, *The Religion of Jesus the Jew* (Minneapolis: Fortress Press, 1993), 21, calls it "essentially political."
10. Robert E. Webber and Rodney Clapp, *People of the Truth: A Christian Challenge to Contemporary Culture* (San Francisco: Harper and Row, 1988; reprint, Harrisburg, Pa.: Morehouse Publishing, 1993), 122, describes the "eschatological community" as having its "eyes on the end," that is, on Jesus Christ, and as living "in the light of this ending, the true ending of the world."
11. For sample backing from scripture, see John 1 and 10.
12. Gulley, *Christ is Coming*, 539, 540.
13. Rev. 14:7. The passage starting with verse 6 and proceeding to verse 12 is the scriptural centerpiece of eschatological self-understanding for Adventists. On what it means to affirm that God is Creator, see, e.g., Gen. 1 and 2; in particular, see 1:26, 27 (humankind as in the "image of God"), 1:31 (God's Creation as "very good"), and 2:15-20 (humankind as God's agent in the creation of culture).
14. See Gulley, *Christ is Coming*, 250, for his remarks on the kingdom, social change, and the political arena; p. 539 for the perspective on "human improvement," and p. 441 for the claim that according to the Bible the world is getting "worse." My position would be that according to the Bible kingdom-building, in which we participate as Christ's ambassadors and body (2 Cor. 5:20, and 12:27), is difficult, yet by no means destined to fail at every point; the Second Coming is the completion of God's work, not just the interruption of the devil's. See my comment on p.71 below.
15. *Ibid.*, 54. Compare this remark by Loma Linda University theologian Gerald Winslow: "Certain of their faith in the resurrection of Jesus Christ, [Christians] know that history is not a closed deterministic system but is open to the transforming power of God," in his essay, "Millennium," in Charles Teel, Jr., ed., *Remnant and Republic* (Loma Linda, Calif.: Loma Linda University Center for Christian Bioethics, 1995), 173.
16. Ellen G. White writes that the "Redeemer" enlists us as "co-workers," and speaks of our "agency" and "co-operation" as "co-workers" in "the cause of God." *Testimonies for the Church*, 9 vols. (Mountain View, Calif.: Pacific Press, 1948), 3:382, 391. Compare her paragraph on the honor of being "co-laborers with Jesus," in which she declares there is "no limit to the good you may do." *Messages to Young People* (Nashville: Southern Publishing Association, 1930), 125.
17. See my "The Real Truth About the Remnant," *Spectrum* 17 (Oct. 1986): 6-13, for background on this motif in Adventism, and also for an effort to expand conventional awareness by examining the whole Bible's use of the motif. For the latter attempt, I rely heavily on Gerhard Hasel, *The Remnant* (Berrien Springs, Mich: Andrews University Press, 1972), which is a fine book-length treatment of the subject. For further, unconventional reflection on Adventist application of the motif, see Jack W. Provonsha, *A Remnant in Crisis* (Hagerstown, Md.: Review and Herald, 1993), as well as a review of that book by James J. Londis, "Remnant and Crisis and a Second Disappointment," *Spectrum* 24 (Apr. 1995): 9-16. Conventional Adventist awareness focuses almost exclusively on the account in the book of Revelation. Here the Remnant, after Rev. 12:17, and 14:12, comprises all who keep the commandments of God and have the faith of Jesus; in particular, they keep (unlike other Christians) the fourth commandment Sabbath, seen, in this view, as the "seal of the living God" (7:2), the sign, especially in the last days, of loyalty to God.
18. A 1987 survey of one hundred Pacific Union Conference pastors revealed that, by a two-to-one margin, they disagreed with the claim that the Seventh-day Adventist Church "constitutes God's Remnant people," according to a report by Charles Teel, Jr., in his essay "Remnant," in Teel, *Remnant and Republic*, 19. For thoughtful reflection on this matter, see Jack Provonsha, "The Church as Prophetic Minority," in Roy Branson, ed., *Pilgrimage of Hope* (Takoma Park, Md.: Association of Adventist Forums, 1986), 98-107.
19. Gulley, *Christ is Coming*, 52.

20. Other Gospel references to the theme include Mark 6:34, and Matt. 18:12-14, which parallels Luke 15:3-7, not to mention the crystallization of this imagery in the shepherd discourse of John 10:1-21.

21. See Jer. 31:7, 10, 23-26, and 31-34.

22. On shepherd imagery and the covenant of peace, see verses 34 and 36. On the cleansing and renewal of hearts, see verses 21-23, and compare 36:24-26.

23. Cf. Matt. 2:6 with Mic. 5:2-5a; cf. Luke 1:79 with Isa. 9:2, 6,7. Ben F. Meyer, S. J., argues that the Remnant motif belongs to Jesus' consciousness, in his "Jesus and the Remnant of Israel," *Journal of Biblical Literature* 84 (1965): 123-30.

24. See Matt. 28:20 and John 16 and 17, especially 17:21-23. Cf. Rom. 8:1-11, where fellowship with the Spirit of God is virtually the same thing as fellowship with (the risen) Christ.

25. For example, Jesus ate with "tax collectors and sinners" (Mark 2:15, and parallels); spoke well of a Samaritan (Luke 10:29-37); learned from a Syro-Phoenician Gentile woman (Mark 7:24-30); imagined, as had Isaiah, the temple as a house of prayer for all nations (Mark 11:17, and parallels; compare Isa. 56:7, and surrounding verses).

26. Luke 9:51, the beginning of Luke's so-called "travel account." The translation is that of Joseph Fitzmyer, in the Anchor Bible.

27. For example stories or sayings on these themes, see the parable of the father and two sons (Luke 15:11-32); the stories of the healing of the crippled woman and of the inclusion of Mary in the circle of disciples (Luke 13:10-17; 10:38-42); the parable of the wicked tenant farmers (Luke 20:9-19); Jesus' saying on the signs of the end and his own refusal to be intimidated, even by Herod's death threats (Luke 21, 13:31-33); his entry into Jerusalem on a colt symbolizing peace through nonviolence (Luke 19:28-40; cf. Zech. 9:9, 10); his prayer for the forgiveness of his crucifiers (Luke 23:34).

28. See Luke 19:29-40; cf. Zech. 9:9, 10, and note a nearby allusion, in verse seven, to the Remnant; several other mentions of the Remnant occur in chapter eight.

29. See Luke 10:1-23.

30. See, before the turn to Jerusalem, Luke 9:18-23; for Jesus' teaching after the turn to Jerusalem, see 14:27, 18:22, 18:35-43, 22:24-27.

31. See again Ps. 34:14, and Luke 1:79; the language of the rest of the sentence mirrors that in Rev. 14:12.

32. See Luke 17:20, 21; cf. the Apocalypse of Luke 21. See his premonition of his passion, expressed first in Luke 9:22, and repeated during the journey to Jerusalem, in Luke 17:25.

33. See the peace motif in Luke 1 and 2; see his words of greeting after the Resurrection in Luke 24:36; see, again, the description of his entrance into Jerusalem in Luke 19:29-40.

34. See Luke 17:33 for Jesus' comment on preoccupation with security. For parables about end-time preparation that follow Jesus' word to the "little flock," see Luke 12:35-48.

35. Gulley, *Christ is Coming*, 52.

36. Matt. 5:9.

37. Paul Hanson, *The People Called: The Growth of Community in the Bible* (San Francisco: Harper and Row, 1986), 474, writes that the struggle of the Hebrew prophets to "preserve the integrity of the covenant community within an increasing secular and pluralistic society" gave rise to the view of the "community of faith as a remnant within the larger nation."

38. See Gen. 12:1-4.

39. Provonsha, "Church as Prophetic Minority," urges the Adventist community to be a "prophetic minority." The rest of this sentence quotes from Macgregor, *New Testament Basis of Pacifism*, 82, 83.

40. See Erwin Sicher, "Seventh-day Adventist Publications and

the Nazi Temptation," *Spectrum* 8 (Mar. 1977): 11-24; Sharise Esh, "Adventist Tragedy, Heroism in Rwanda," *Spectrum* 24 (Oct. 1994): 3-11; and the cluster of articles on Koresh in *Spectrum* 23 (May 1993): 18-52.

41. On Stahl, see Charles Teel, Jr., "The Radical Roots of Peruvian Adventism," *Spectrum* 21 (Dec. 1990): 5-18; on Weidner, see Herbert Ford, *Flee the Captor* (Nashville: Southern Publishing Association, 1966); on Doss, see Booten Herndon, *The Unlikeliest Hero* (Mountain View, Calif.: Pacific Press, 1967); on Shelkov, see articles in the cluster, "Adventism and the USSR," *Spectrum* 19 (Nov. 1988): 25-54; on Suslic, see "Neither Shells Nor Gloom of War Stays Group From Aiding Sarajevo," *Washington Post*, 24 June 1993, A29, 30.

42. For Adventist reaction to the Spanish-American War, see Doug Morgan, "Apocalyptic Anti-Imperialists," *Spectrum* 22 (Jan. 1993): 20-27. The 1921 letter can be obtained from Bert Haloviak of the Department of Archives and Statistics at Seventh-day Adventist World Headquarters, 12501 Old Columbia Pike, Silver Spring, Md. 20904. The 1985 statement was published in the *Adventist Review*, Dec. 5, 1985, 19.

43. See, e.g., John Brunt, *Now and Not Yet* (Washington, D.C.: Review and Herald, 1987); Sakae Kubo, *God Meets Man: A Theology of the Sabbath and the Second Coming* (Nashville: Southern Publishing Association, 1978); Charles W. Teel, Jr., "Growing Up With John's Beasts: A Rite of Passage," *Spectrum* 21 (May 1991): 25-34; Roy Branson, "Social Reform as a Sacrament of the Second Adventist," *Spectrum* 21 (May 1991): 49-59; Gottfried Oosterwal, *Mission: Possible* (Nashville: Southern Publishing Association, 1972); Steven G. Daily, *Seventh-day Adventism for a New Generation* (Riverside Calif.: Better Living Publishers, 1992); Zdravko Plantak, *The Silent Church: Human Right and Adventist Social Ethics* (New York: St. Martin's Press, 1998). Compare the 1970 essay by Reo M. Christenson, "The Church and Public Policy," in *Spectrum* 2 (summer 1970): 23-28, which, in peacemaking fashion, called on the Church to address problems of racial conflict, poverty, environmental pollution, crime, and war.

44. See Mic. 2:12, 4:7, 5:7-8, 7:18-20.

45. On true worship and true Sabbath keeping, note the connection between the Sabbath and political freedom in the Deut. 5 version of the fourth commandment; see further, e.g., Isa. 1:13-17 (note the nearby allusion to the Remnant in 1:9), Isa. 58, Amos 8:5 (note that Amos also, in 5:15, alludes to the Remnant); consider, too, that when Luke describes Jesus as worshiping on the Sabbath according to his "custom" (Luke 4:16-21), Jesus' public utterance involves, in part, words from the aforementioned Isa. 58. Micah describes the "one who is to rule in Israel" as being the "one of peace," in 5:2-5.

46. Jan Daffern, "Singing in a Strange Land," in Branson, *Pilgrimage*, 89-97, reflects movingly on the Adventist experience of disappointment, and notes the openness it can create to "the disappointed outside our community."

47. T. S. Eliot, *Four Quartets* (New York: Harcourt, Brace and World, 1971), 59.

**Charles Scriven is president of Columbia Union College. He has served as co-editor of *Spectrum*, pastor of Sligo SDA Church, and professor at Walla Walla College. He is the author of *The Transformation of Culture: Social Ethics After H. Richard Niebuhr* (Scottsdale, Pa: Herald Press, 1988).
president@cuc.edu**

The Great Disappointment *A Review of Star Wars* *Episode I, The Phantom Menace*

By Marilyn Glaim

The week before *The Phantom Menace* made its first appearance, our Friday evening reading group gathered to discuss *Time* magazine's "Of Myth and Men: A Conversation between Bill Moyers and George Lucas on the meaning of the Force and the True Theology of *Star Wars*" (Apr. 26, 1999, 90-94). *Star Wars*' fans shared strategies for getting into the first showing and brought trailers of the new movie or clips from the original series. As our group discussed theology according to Lucas, several students commented that their parents had refused to let them see these movies when they were younger because the content was not specifically Christian. Others had gone with their parents for a "fun and wholesome" family outing. Everyone—even those interested in the theological implications—agreed that they had gone to see these movies for their entertainment value—not for their philosophical worth. Therein lies the problem with *The Phantom Menace*. The familiar Lucas theology is still there, but the story line and character development are too weak to carry the theological implications.

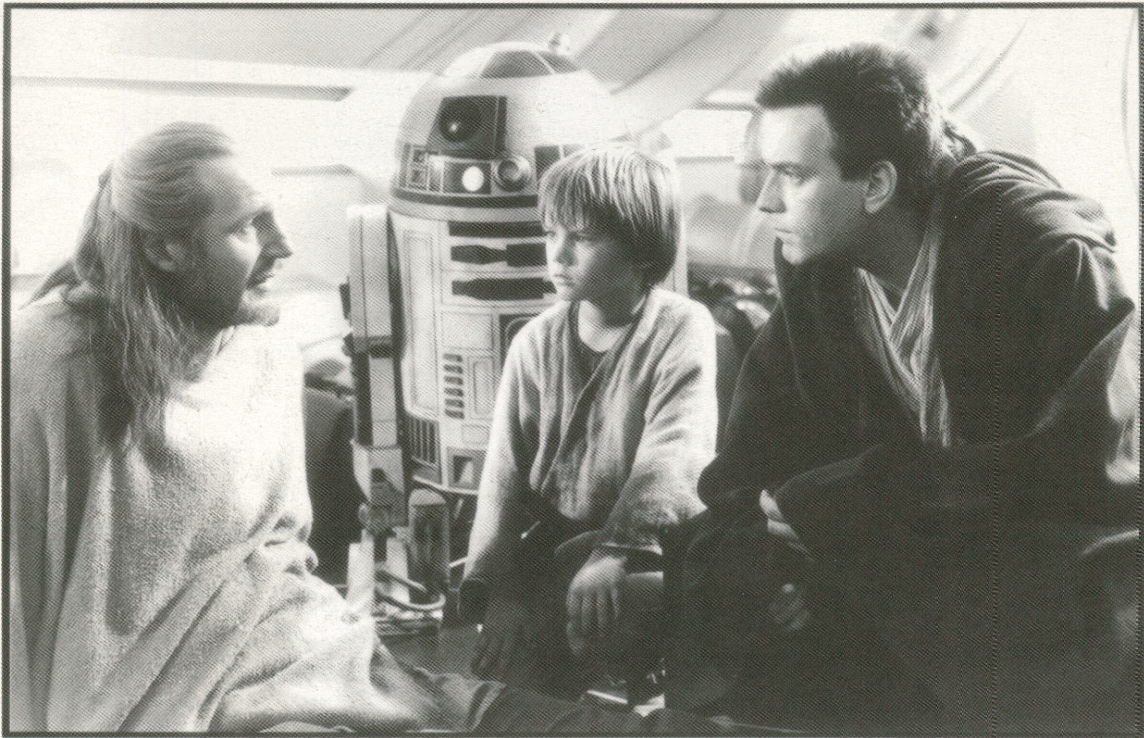
Lucas makes the battle between good and evil the basis of his theology:

"The film is ultimately about the dark side and the light side and those sides are designed around compassion and greed. The issue of greed, of getting things and owing things and having things and not being able to let go of things, is the opposite of compassion—of not thinking of yourself all the time. These are the two sides—the good force and the bad force. They're the simplest parts of a complex cosmic construction" (90).

This excerpt reveals the deeply moral, spiritual view of Lucas as artist and modern-day theologian. Lucas promotes his views with the urgency of an Old Testament prophet warning Earth's greedy inhabitants of "the evil within us" (90), and it is clear that, in his framework, we must not only recognize this evil but understand its connection to the spiritual world beyond.

Central to the spiritual world of *Star Wars* is the Force, to which we can attach through our intuition and through the practice of consciously choosing good over evil. The Force is powerful and everywhere at once. Though Lucas refuses to identify the Force as God, he sees its connection to God. "I put the Force into the movie in order to try to awaken a certain kind of spirituality in young people—more a belief in God than a belief in any particular religious system. I wanted to make it so that young people would begin to ask questions about the mystery" (92). This refusal to name God as the Force has the contrasting effects of making it unacceptable to some conservative Christians while making the spiritual ideas accessible to people of any culture.

Because Lucas envisions a dualistic universe, his characters tend to be all good or all evil; however, good people can choose evil if they do not access the Force. Thus we know that though the good child Anakin Skywalker knows how to "feel the Force" (in this case for the very practical reason of winning a pod race over the evil contenders), we also know that he will at some time in Episodes II or III reject the Force, because he becomes the evil Darth



© Lucasfilm Ltd. & TM. All rights reserved.

Jedi Master Qui-Gon Jinn (Liam Neeson), left, tells young Anakin Skywalker (Jake Lloyd) and Jedi Apprentice Obi-Wan Kenobi (Ewan McGregor) about a near deadly encounter as droid R2-D2 looks on in STAR WARS: EPISODE I THE PHANTOM MENACE. Photo by Keith Hamshere

Vader in Episodes IV through VI, second only in power and evil to the Emperor Palpatine in Episode VI. Yoda, the oldest member of the Jedi Council, hints in Episode I at the reason for his coming fall. He tells the young Anakin that he senses in him “fear, which leads to anger, which leads to hate, which leads to the Dark Side.” Yoda’s intuition will be overridden. Anakin will be trained as a Jedi Knight, the most powerful force for good, and thus will be an even more powerful foe when he chooses evil.

There is also a possibility, albeit a minute one, that an evil character can move to the Light Side. Lucas leaves his audience with that specific hope when Darth Vader’s son, the Jedi Knight Luke Skywalker, in Episode VI makes the conscious decision not to kill his father and thus not to join the Dark Side and the Evil Emperor. This choice allows Darth Vader to die a redeemed man. Though there is no Christ in Lucas’s universe, good characters can help to redeem evil ones who are willing to act on this goodness. Choice is powerful in the *Star Wars* universe.

The problem with *The Phantom Menace* is that, though Lucas maintains theological vision in this first of three prequels to Episodes IV-VI, he loses his focus on the meaning of good entertainment—a strong story line with characters that we believe in and care about. The bad side is predictably evil and one-dimensional.

The characters, including Darth Maul, the horned red and black devil figure, and Senator Palpatine, who will become the Evil Emperor, seem cartoon-like in their flatly evil personalities.

The good characters, Jedi Knights Qui-Gon Jinn and Obi-Wan Kenobi, are wooder, humorless, and predictable. The audience is supposed to feel the pain when Darth Maul kills Qui-Gon Jinn, but some teenagers in the audience actually cheered—perhaps because Darth Maul is at least more interesting *looking* than Qui-Gon and manages to overcome Qui-Gon even though he has to contend with two Jedi Knights. The outcome of the battles is foreordained, and we absolutely know that when little Anakin takes refuge in one of the enemies’ starships during a battle he will nearly single-handedly thwart their plans to destroy the good people of Naboo.

Thus, in spite of the technological wonder of the weapons, the starships, the mechanical creatures, as well as the breathtaking speed of all things that move, the movie draws to an agonizingly slow and predictable conclusion in which good at least temporarily triumphs over evil, and the Force is with us all.

Marilyn Glaim is a professor of English at Pacific Union College. She received her Ph.D. in American Studies from Washington State University.
mglaim@puc.edu

LETTERS TO THE EDITOR



We welcome letters to the editor.

Mail correspondence to:

SPECTRUM

P.O. Box 619047

Roseville, CA 95661-9047

or e-mail to:

BonnieDwyer@compuserve.com

Folkenberg Story Shows Our Naïveté As a Church

I certainly want to express my appreciation for the new look of *Spectrum*. The upgraded format is more than a pleasing renewal, and the increase in content is welcome.

The story about Folkenberg is amazing for its sideshow complexity and for our naïveté as a Church. It is of interest that no one, I think, in all the ruminating, has connected recent events with the onset of the Folkenberg/McClure administrations, colored as they were by taking under-the-table money for personal use—a clear abuse of power and office. That clandestine action bespoke an attitude that concurs with later events and some of the self-serving comments from Folkenberg on his departure. Both men should have been fired or at least severely reprimanded earlier. Neither should have been reelected in 1995 at the General Conference session in Utrecht. We are naïve—and apathetic.

I note that no one has commented on the fact that whatever Paulsen turns out to be and do in his new position, he still comes in from the bull pen—a member of the “ol’ boys club,” as were all the nominees. His first words and notices are positive. We live on in hope. What is astonishing is that in 1999, in a church comprised of two-thirds women, no one could think of a single sister at least to put in nomination. No matter that none could ever be elected. Not one apparently even deserved mention, let alone a single vote.

Paulsen’s first words focusing on the gospel are good news to SDAs! I hope he can find some new converts to that message in Silver Spring at General Conference headquarters.

—Frank R. Lemon

Banning, California

f-jlemon@juno.com

Paulsen Should Emulate John the Baptist—Not Caiaphas

I appreciate the bright new image of *Spectrum* (spring 1999), as well as its articles, especially Lawrence Geraty’s sampling of Siegfried Horn’s diaries, in-depth reports on the Folkenberg episode, and Doug Morgan’s optimistic preview of Jan Paulsen and his new General Conference presidency.

Morgan portrays Paulsen as a “calm, scholarly, consensus builder,” noted for his balance. . . . Paulsen’s emphasis on balance and the primitive core gospel is commendable, but, just as in the Early Church, the devil is still in the details. . . .

I feel that the future of Paulsen’s presidency, and Adventism’s role in the next millennium, hinges on how Adventists apply the principles of self-abnegation and servanthood that Jesus proclaimed by word and deed. I see the central issue coming down to this: Will we apply the principle of self-abnegation like Caiaphas, or John the Baptist? Will we be willing, as did John, to say Christ “must increase but I must decrease?” Will we be willing to accept the plain and simple core beliefs of the everlasting gospel that Christ and the apostles proclaimed, in accordance with John the Baptist and most Bible-believing Christians, or will we continue to insist on adding such idiosyncratic identity factors as beliefs that the Judgment began in 1844 and that Christ’s heavenly ministry consists of two phases—two fine-spun interpretations that no other Christians have ever seen? . . .

The reason that Jesus commended John the Baptist as the greatest of prophets was because of his willingness to surrender his own views and factors of self-identity so that Christ and his gospel might triumph. Paulsen certainly has a delicate balancing act ahead. Let us hope and pray that he emulates John the Baptist and leads the church in the same path that John led his followers, rather than imitating Caiaphas and expecting Jesus and the gospel to do all the self-abnegating so that human cliques and agendas might triumph.

—Arlin Baldwin

Coarsegold, California

arlinb@sierratel.com

Adventist Journeys Beyond the Church

I'm reading the *Spectrum* issue on spiritual journeys—the first *Spectrum* I've read in years—and though well written and rich in thought, it was incomplete.

My guess is that a hefty chunk of *Spectrum* readers are former Adventists disassociated from the Church but still interested in what Adventist thinkers come up with. We don't go to church, we participate in the gentile world rather actively, but we cannot get Adventism out of our system, nor do we want to. My point is, many Adventist spiritual journeys do not end with belief in Adventist doctrines or participation in the Adventist Church. But, for many, the journey begins there. . . .

One beautiful Sabbath afternoon while in college I read Chaim Potok's book, *The Promise*, while sitting by the Clinton Reservoir near Atlantic Union College. I came to the part where Reuben and his liberal father are struggling with the heated theological attacks of an orthodox rabbi who barely survived the Holocaust. At least, Reuben's father is able to say, they were arguing about the Torah, and not over the petty McCarthyist politics of the time. At that moment, all the petty politics in the Adventist church, the shallowness of the doctrine and its followers, and the self-importance that I had rooted in such a tradition overwhelmed me. I burst into tears, threw the book down and kicked it a few times. . . .

This is a part of my spiritual journey, and I wouldn't trade it. Maybe it doesn't provide inspiration for practicing Adventists trying to walk the straight, if not narrow, path, but there are many of us weaving our own way through, implicated but no longer identified. A friend of mine, thankfully not swayed, says I'm on a journey as well, just a longer one. I can't tell you how good that made me feel.

I'm starting my Ph.D. in literature in the fall. It will probably concentrate on the Puritans, as did my M.A. It is my way of studying the source of American patriarchy, the ideal I see at the heart of Adventism, and therefore of my own experience. I think often of Kellogg's expulsion, of Ron Numbers' exodus, and the attempted exodus of my father. It may be that the strength of the Adventist Church is the intelligence it spurns into the real world, and I am thankful, with only a hint of irony, to the exacting God that causes such minds and missions to spring up in the same culture and to try getting along. The difference between various strains of Adventism is what makes our beloved Church so interesting, and I don't want to be left out.

A *Spectrum* issue about those of us who have fallen would be personally uplifting, and would provide

further means for the uncontained to maintain contact with the fold.

Justin Coe

Riverside, California

callmecoe@aol.com

Muddling the Mixture of Science and Religion

Scientists reading your article ("The Scientist as Believer," *Spectrum*, spring 1999) may find it hard to get past the illustration on the facing page. As anyone who paid attention during high school chemistry should know, it would take a miracle to produce the molecule prominently featured along with a mishmash of other scientific-looking images and the Bible. If the slightly thinner lines were dashed instead of solid, the picture would approximate the hydrogen-bonded structure of water. As it stands, the illustration is an apt symbol of what often happens when religion is mixed with science. The science becomes muddled and the scientist, if not embarrassed, should be.

—Steven Russell

Dallas, Texas

russell@ryburn.swmed.edu

Changes in *Spectrum* Good. . .

I've read and reread your spring issue of *Spectrum* and am impressed that the changes are good. Both themes (presidential business, journeys) were handled well, evenhanded, inspiring. The Geraty piece is full of surprises. Rice rewards careful thought. Layout is refreshing.

But proofing falls a bit short, what with punctuation, spelling, sentence problems here and there. A little detail, but important because it affects the reader's judgment of your accuracy and literacy. One illustration only: you give my e-mail address incorrectly, with the result that if there were any responses intended for me, they would fail.

—Ted Benedict

The Sea Ranch, California

103730,1025@Compuserve.com

Latest Issue Proves *Spectrum* Is Still Incisive

I thought that, with the change in editorship, *Spectrum* would lose some of its incisiveness. The latest issue proved me wrong. The commencement speech of Julie Z. Lee brought tears of joy to my eyes. I also enjoyed many of the articles, especially the one on Siegfried Horn. I remember the gleam in Dr. Horn's eyes when, after giving a talk at my alma mater, Philippine Union College, I asked him why he had not excavated any skeletons of giants that supposedly roamed Earth before the Flood.

—Danny Barizo

Hagerstown, Maryland

How To...

- **Subscribe/Become a member of the Association of Adventist Forums:**

It's easy. Simply fill out the Membership Form on the right. Mail, fax, or even call in your order. See contact information at the bottom of the page.

- **Become a Contributing Member:**

You automatically become a Contributing Member when you give an annual gift of \$31 to \$499. With your contribution, you will receive a one-year subscription to SPECTRUM. (When you fill out the Membership Form on the right, be sure to mark the appropriate box in section 2.)

- **Become an Advisory Council Member:**

You automatically become a Advisory Council Member when you give an annual gift of \$500 or more. With your contribution, you will receive a personal one-year subscription to SPECTRUM, as well as three gift subscriptions. (When you fill out the Membership Form on the right, be sure to mark the appropriate box in section 2.)

- **Send gift memberships:**

Let us know who to send your gift membership(s) to below. Fill out the Personal Mailing Information and Billing Information on the right, as well, for our records. The recipient(s) of your gift will receive a gift postcard with the first SPECTRUM.

Send a gift membership of _____ year(s) to:

Name

Address

City State Zip

Send a gift membership of _____ year(s) to:

Name

Address

City State Zip

Send a gift membership of _____ year(s) to:

Name

Address

City State Zip

SPECTRUM

P.O. Box 619047, Roseville, CA 95661-9047
(916) 774-1080 • FAX: (916) 791-4938

Membership Form

1. Personal Mailing Information

Name _____

Address _____

City _____ State _____ Zip _____

Phone Number () - _____

I want to become a new member of the Association of Adventist Forums

I am renewing my membership to the Association of Adventist Forums
(My account no. from the label is: _____)

My address has changed. Please update your records to the above address.
(Date in effect: _____ / _____ / _____)

2. Membership Dues

	U.S.	Foreign
<input type="checkbox"/> One year/4 Issues	\$30	\$50
<input type="checkbox"/> Two years/8 Issues	\$50	\$75
<input type="checkbox"/> Three years/12 Issues	\$75	\$125
<input type="checkbox"/> Student (4 issues)	\$20	\$20

*For airmail, please add \$30/year.

I want to be a Contributing Member.
I am contributing \$ _____.
(See guidelines at left.)

I want to be an Advisory Council Member.
I am contributing \$ _____.
(See guidelines at left.)

3. Billing Information

Total payment of \$ _____ enclosed in U.S. dollars.
(Checks should be made payable to the Association of Adventist Forums.)

Please charge my credit card for a total of \$ _____.
_____ Visa
_____ MasterCard

Account No _____
Expiration Date _____
Signature _____

Adventist Scholars and Scripture: A Recent Survey

Do you affirm the propriety of using inerrancy as a theological term with reference to the complete truthfulness of scripture?

Do you deny that it is proper to evaluate scripture according to standards of truth and error that are alien to its usage or purpose and do you further deny that inerrancy is negated by biblical phenomena such as a lack of modern technical precision, irregularities of grammar or spelling, observational descriptions of nature, the reporting of falsehoods, the use of hyperbole and round numbers, the topical arrangement of material, variant selections of material in parallel accounts, or the use of free citations?

These questions, like others that accompany them in a recent survey of religion teachers, chaplains, and administrators on Adventist college and university campuses throughout North America, prompt mixed reactions from me.

I admire the quest for theological integrity these inquiries represent. As a person who once conducted a survey of Adventist leaders, I am grateful for the time, money, and energy that Gordon Miller, a Seventh-day Adventist physician in Salem, Oregon, is investing in this research. I appreciate his courteousness and the steps he has taken to protect the confidentiality of each respondent. The booklet that Miller included with his questionnaire, *Explaining Inerrancy*, by R. C. Sproul, helped me to understand its key terms. His survey required me to review my own understanding of scripture in light of one contemporary alternative.

Great!

The longer I live, however, the less satisfied I am with questionnaires that require me to answer in one of only three ways: (1) yes, (2) no, or (3) undecided.

I prefer to be given a list of assertions about which I can register the intensity of my agreement or disagreement. If space is provided in which I can explain my responses, I am even happier. In the best of all possible surveys, I am invited to write a brief statement of five typewritten pages that explains in my own way and in my own words what I now believe.

I experience some discomfort with the content as well the form of Miller's survey. Its questions attempt to discover whether each respondent agrees with the "Chicago Statement on Biblical Inerrancy." According to the foreword of *Explaining Inerrancy*, by Roger R. Nicole, this statement was approved by 240 of the 268 Christian leaders who gathered near Chicago on October 26-28, 1978, for a meeting convened by the International Council on Biblical Inerrancy. The thirty-eight questions in Miller's survey invite me and others to express agreement or disagreement with each of the "Nineteen Articles of Affirmation and Denial" in this manifesto.

Miller does not distort the results of his research by indicating whether he regards the "Chicago Statement" as the standard by which all other points of views should be measured. Fair enough. Nevertheless, I am not satisfied with any of the answers I can imagine to questions about his own position. If, for example, he does not regard the "Chicago Statement" as the supreme norm, why does his questionnaire draw from it so extensively? On the other hand, if he does regard it as the measure by which to assess all other perspectives, why does he do so? For instance, why does he prefer the "Chicago Statement" to material available in Ellen White's introduction to *The Great Controversy* and in her chapter entitled "The Inspiration of the Prophetic Writers," in book one of *Selected Messages*? Because she wrote them with the help of her literary sources and assistants, aren't these statements more representative of Adventist thought? Why not ask Adventist leaders if they agree with what scripture says about itself? Wouldn't that be the best way to conduct a survey about its authority?

Here are seven recommendations:

- (1) Study what scripture says about itself.
- (2) Read what Ellen White and other Adventist leaders have usually said about it.
- (3) Examine *Explaining Inerrancy* (Ligonier Ministries, P.O. Box 547500, Orlando, FL 32854 U.S.A., or 1-800-435-4343).
- (4) Discuss these issues with thoughtful friends and relatives.
- (5) Pray for theological insight and wisdom.
- (6) Determine for yourself whether the "Chicago Statement on Biblical Inerrancy" is the best standard.
- (7) Have fun!

David R. Larson
President of The Association of Adventist Forums

"Divine Creation"

The Second Annual Sabbath Seminar

Presented by
Adventist Today
in Cooperation with
Loma Linda University Church
and the
Association of Adventist Forums

Keynote Speaker:

Langdon Gilkey
University of Virginia

Other Presenters:

Ron Carter	William Loveless
Diana Fisher	Jim McLarty
Fritz Guy	Rene Schoepflin
James Hayward	James Walters
David Larson	John Webster

Free Admission
September 24, 25, 1999
Loma Linda, California

<http://www.atoday.com>

ASSOCIATION OF ADVENTIST FORUMS

Officers

President
David R. Larson
Loma Linda, California

Vice President
Brent Geraty
Portland, Maine

Executive Secretary
Alita Byrd
Takoma Park, Maryland

Treasurer
Nancy Bailey
Redlands, California

Editor
Bonnie Dwyer
Granite Bay, California

Directors

Of Campus Relations
Kendra Haloviak
Silver Spring, Maryland

Of Development
Ronald M. Smith
Portland, Oregon

Of International Relations
Walter Douglas
Berrien Springs, Michigan

To receive an e-mail
newsletter, send a
request to Alita Byrd:
albyrd@erols.com

Regional Representatives

Atlantic
Gary Gilbert
Boston, Massachusetts

Canadian (East)
Todd Coupland
Toronto, Canada

Canadian (West)
Bruce Bulter
Lacombe, Canada

Lake
Donald Gillespie
Berrien Springs, Michigan

Southern Pacific
Jim Kaatz
Lakeside, California

Chapter Presidents

New York City
Ron Lawson

Takoma Park, Maryland
Bryan Zervos

Southwestern USA Chapter
Robert R. Mendenhall

East Bay (Pleasant Hill), California
Brantley Johnson

Loma Linda, California
Bernard Brandstater

San Diego, California
Jim Kaatz

Dayton, Ohio
James Londis

Chapters wishing to be acknowledged in this list, please contact
the Association of Adventist Forums:
(916) 774-1080

SPECTRUM ADVISORY COUNCIL

Current Advisory Council members: donations of \$500.00 or more from January 1, 1998 – June 30, 1999.

Terry and Jan Anderson*
Len and Nancy Bailey
Geneva Beatty
Ted and Ruth Benedict*
Kevin and Jeanie Benfield
Charles and Bonnie Bensonhaver*
Gary and Lee Blount*
Michael and Shelley Boyson
Bernard Brandstater*
Floyd and Mary Brauer*
Rebekah Cheng
Gerald and Barbara Chipeur
Glenn and Judith Coe
Patricia and Ronald Cople
Marilyn and Michael Crane
Beth and Elwin Dunn*
James and Mary Dunn*
Paul H. Eun
Gary and Sandra Gilbert*
Linda M. Gilbert
Lyndon and Linda Harder
Dwight and Judy Hiscox
Eve Lou and Richard Hughes*
Wilfred and Margaret Huse*
Judy and John Jacobson*
Gail Kendall
Elton Kerr*
Ed and Bev Krick
Doreen and Irvin Kuhn**
David and Bronwen Larson**
Carmen A. and Yung R. Lau
David and Diane Lim
Charles and Rae Lindsay*
Eino and Mary Magi
Eric and Cynthia Magi
Jim and Becky Matiko

Donald McAdams*
Mary and Ken Moe*
Robert and Jacqueline Moncrieff*
Claudia and Kenneth Peterson*
Maxine and Thomas Pittman
Les and Joni Pitton
Ernest and Cecilia Plata*
Zane and Maxine Price*
R. Mariana and E. Gary Raines
Reuben A. Ramkissoon
Robert Rausch**
R. Craig and Tracy L. Reynolds
Gordon and Judy Rick**
Janene and Larry Rick
E. Arthur and Debi J. Robertson*
James and Thais Sadoyama*
Elmar and Darilee Sakala
Michael Scofield*
Gordon and Lovina Short*
Grover and Bonnie Starr*
Walter and Lula Ann Stilson*
Gerhard Svrcek-Seiler**
Carlene and Leonard Taylor*
John and Nancy Vogt*
Rodney and Barbara Willard*
William A. and Betty H. Woods*

LIFETIME RECOGNITION

Bruce and Betty Branson
Molleurus and Dos Couperus
Thomas and Bonnie Dwyer
Alvin and Verla Kwiram
Robin Vandermolen

Lifetime Recognition

** Diamond

* Gold

Lifetime contributions of \$20,000 or more.

Contributions to date of \$10,000 to \$19,999.

Contributions to date of \$5,000 to \$9,999.

The SPECTRUM Advisory Council is a group of committed SPECTRUM supporters who contribute at least \$500.00 per year, as well as business and professional advice to ensure the continuation of the journal's open discussion of significant issues. For more information, contact:

Nancy Bailey, Treasurer
Association of Adventist Forums
P.O. Box 619047
Roseville, CA 95661-9047
TEL: (916) 774-1080
FAX: (916) 791-4938



Kosovar Refugees in Albania

“God is not unjust; he will not forget your work
and the love you have shown him as you have
helped his people and continue to help them.”

—Hebrews 6:10

SPECTRUM
THE JOURNAL OF THE ASSOCIATION OF ADVENTIST FORUMS
Post Office Box 619C47
Roseville, CA 95661-9047 USA
Address correction requested
Return postage guaranteed

U.S. \$10.00

NONPROFIT ORG.
U.S. POSTAGE
PAID
SACRAMENTO, CA
PERMIT NO. 326