SPECTRUM

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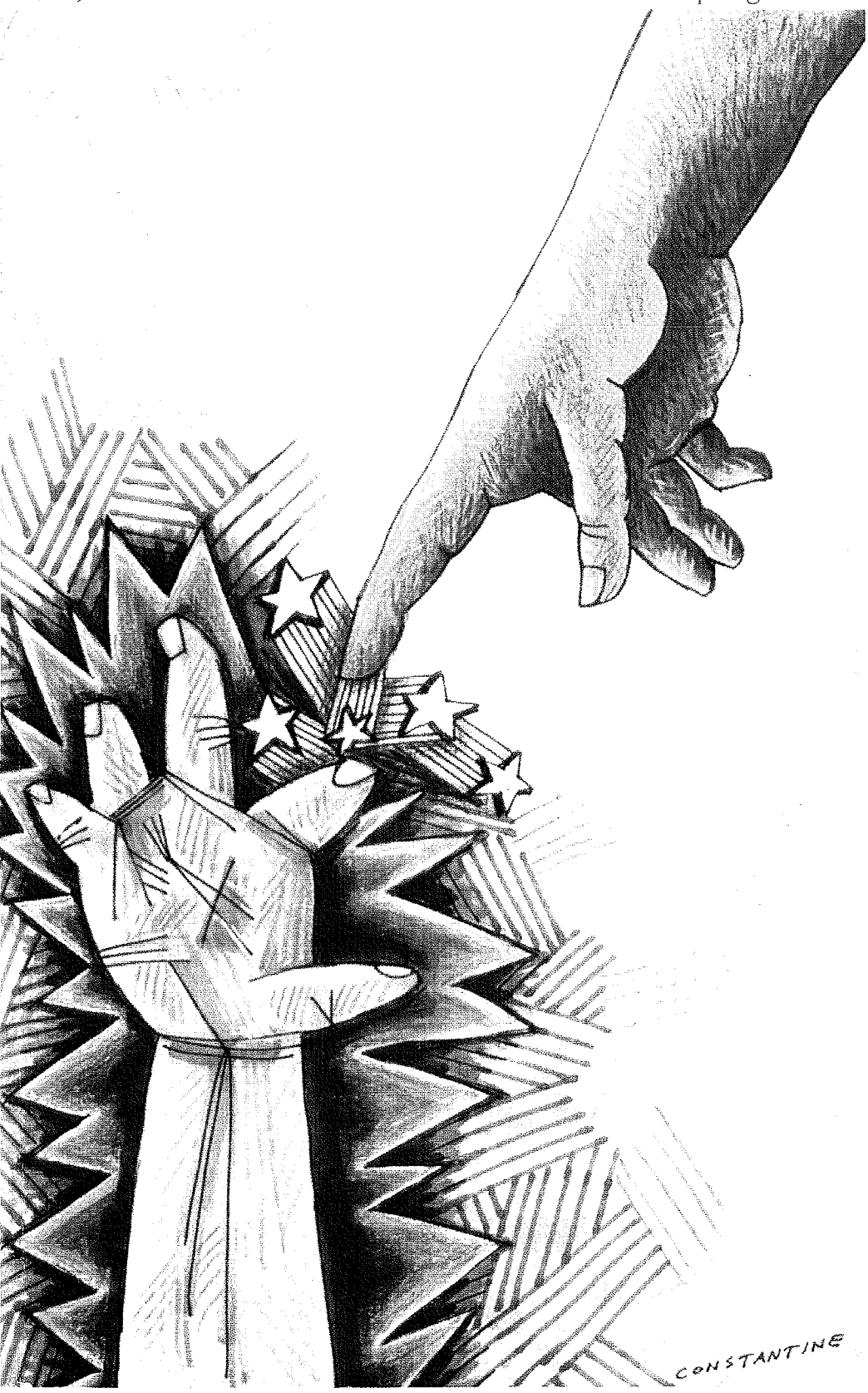

The Art of Forgiveness

A Call for Corporate Confession

Rebellion in the Regional Conferences

Kosovo's Children Paint Their Experiences

Creative Designs for Higher Education

SPECTRUM

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Assistant Editor, Design and Layout **Sharon Fujimoto-Johnson**
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"Spark of Life"

About the Cover

The realistically rendered hand of God giving life to "our world" in the form of a chaotic, distorted reality is somewhat similar to how things have happened, cosmically. Sometimes we humans are bewildered by what we create, especially if the result is not understood (or is misunderstood) by others, or if it does harm instead of benefit.

About the Artist

Greg Constantine earned his master of fine arts from Michigan State University in 1968 and his bachelor of arts from Andrews University in 1960. He has taught drawing, painting, and art history at Andrews for thirty-seven years. Just as notable is his career as an exhibiting painter. He has had forty one-person shows (Eighteen in New York City) and fifty-nine group shows. Three books of his drawings have been published by Alfred A. Knopf—in 1983, 1985, and 1986. He has also conducted tours of Europe for students and presently has four of his works hanging in three U.S. ambassador's residences in Europe.

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

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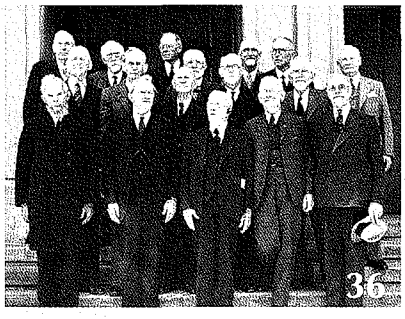

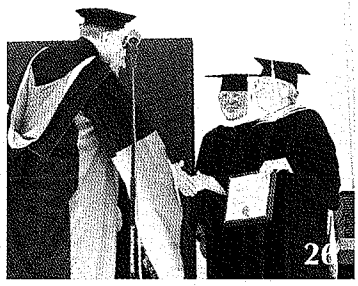

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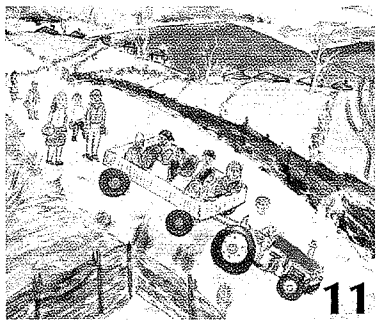

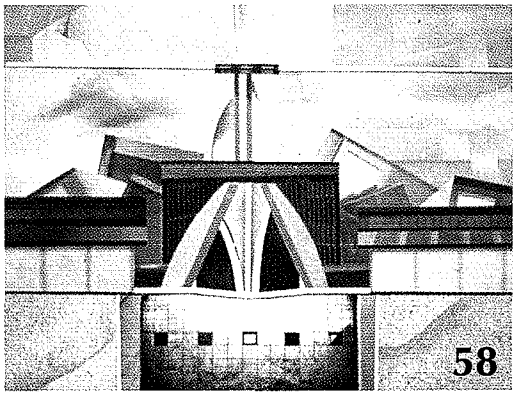

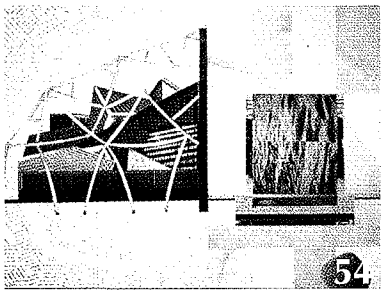

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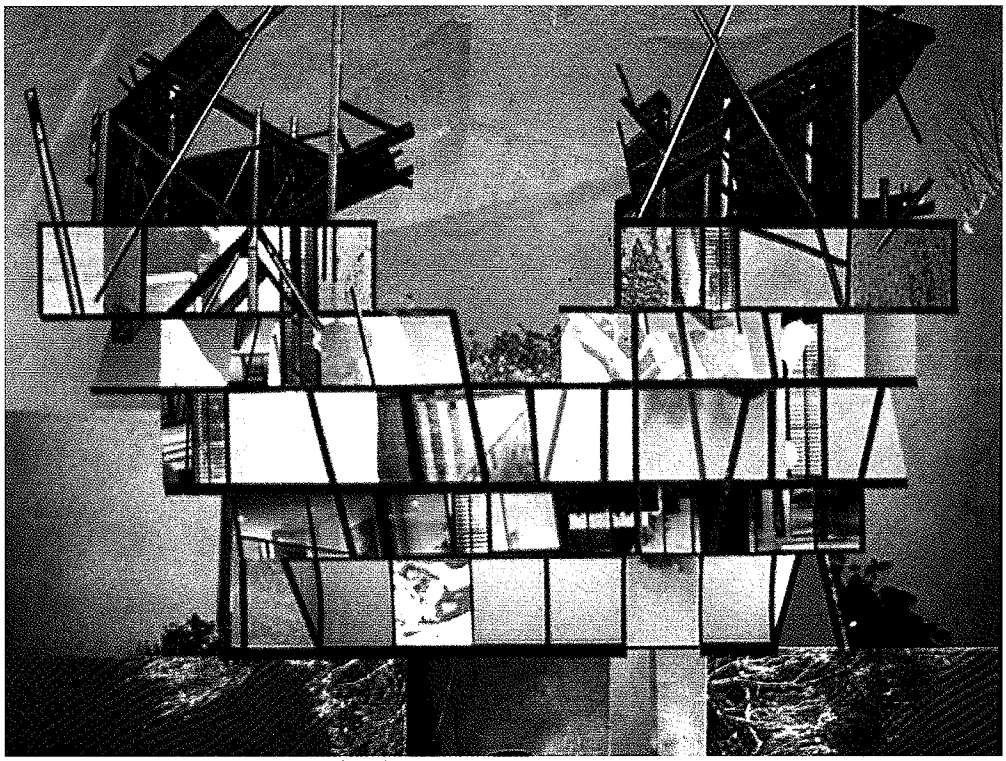


"Library" by Thomas Morphis | Collage, 1998

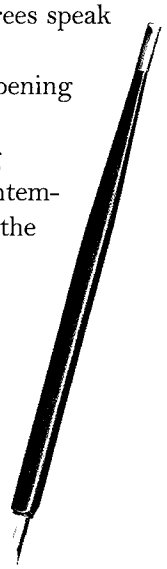
Color

The dramatic quality of a **black-and-white** world is not to be denied. Where would we be without Ansel Adams, Alfred Hitchcock, penguins, and zebras? Really, there is no better color for a suit, tux, or dress than black—unless it is white. "Let thy garments be always white," says the preacher in Ecclesiastes 9:8.

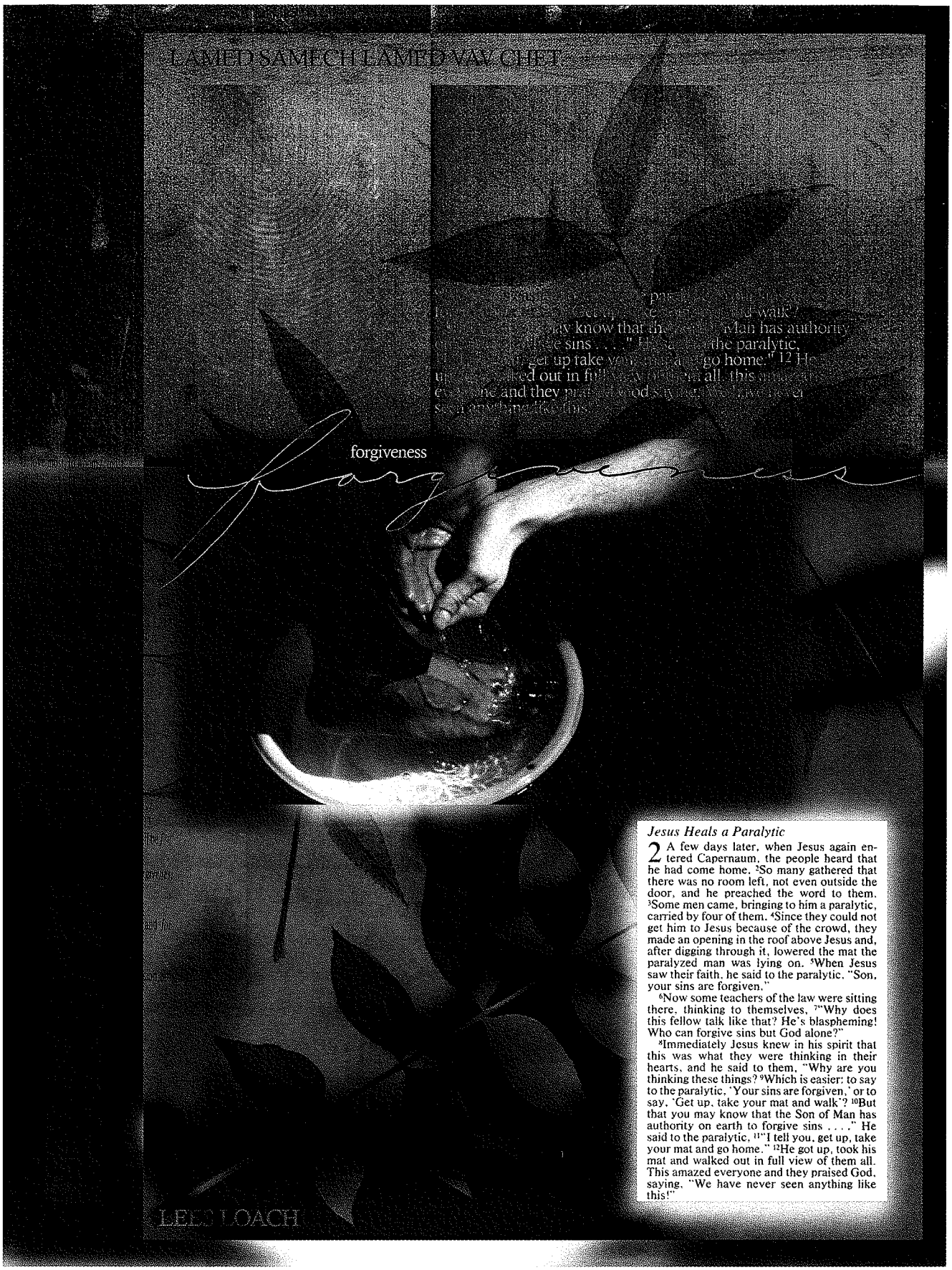
But the life exuded by color is equally insistent. Spring's forsythia, tulips, and flowering plum trees speak of sunshine and warmth, and promise an end to the cold gray world of winter. In the 1999 movie *Pleasantville*, color was used to represent a totally new understanding of the world that came from opening the heart to change.

Thomas Morphis, professor of art at Pacific Union College, says architectural color could bring Adventist college campuses to life and make a strong aesthetic and philosophical statement about contemporary experience and timeless spiritual truths. In an exhibit of collages, sponsored by a grant from the Pew Charitable Trust, he demonstrated how color could be used more creatively on campuses. It is a pleasure to be able to share some of Morphis's work in color—as well as the art of children in Kosovo—thanks to a donation from a member of *Spectrum's* advisory council who believes that the magazine should be able to live up to its name.

Colorful symbolism could be used on every page of this issue because of our topics of grace, race, and education, but printing restrictions have made us choose four specific page spreads. We are gratified to be able to use color to punctuate the words of our contributors and wish you a colorful spring blessed with the spectrum of understanding that comes from looking at the world in new ways.



Bonnie Dwyer
Editor



Jesus Heals a Paralytic

2 A few days later, when Jesus again entered Capernaum, the people heard that he had come home. 2So many gathered that there was no room left, not even outside the door, and he preached the word to them. 3Some men came, bringing to him a paralytic, carried by four of them. 4Since they could not get him to Jesus because of the crowd, they made an opening in the roof above Jesus and, after digging through it, lowered the mat the paralyzed man was lying on. 5When Jesus saw their faith, he said to the paralytic, "Son, your sins are forgiven."

6Now some teachers of the law were sitting there, thinking to themselves, 7"Why does this fellow talk like that? He's blaspheming! Who can forgive sins but God alone?"

8Immediately Jesus knew in his spirit that this was what they were thinking in their hearts, and he said to them, "Why are you thinking these things? 9Which is easier: to say to the paralytic, 'Your sins are forgiven,' or to say, 'Get up, take your mat and walk'? 10But that you may know that the Son of Man has authority on earth to forgive sins . . . ." He said to the paralytic, 11"I tell you, get up, take your mat and go home." 12He got up, took his mat and walked out in full view of them all. This amazed everyone and they praised God, saying, "We have never seen anything like this!"

It was just before the Passover Feast. Jesus knew that the time had come for him to leave this world and go to the Father. Having loved his own who were in the world, he now showed them the full extent of his love.

The evening meal was being served, and the devil had already prompted Judas Iscariot, son of Simon, to betray Jesus. Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God; so he got up from the meal, took off his outer clothing and wrapped a towel around his waist. After that he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him.

He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?"

Jesus replied, "You do not realize now what I am doing, but perhaps later you will understand."

"No," said Peter, "you shall never wash my feet."

Jesus answered, "Unless I wash you, you have no part with me."

"Then, Lord," Simon Peter replied, "not just my feet, but my hands and my head as well."

(John 13:1-4, NIV)

The Washing

By Kent A. Hansen

Dr. Smith was a controversial physician in my town. There was a time, years ago, when he refused to take measures to allow his terminally ill patients to breathe on artificial respiration or resuscitate them in cardiac arrest. He didn't follow the policies of the local hospital when he did this. He knew the policies and he disagreed with them. The policies required tests, procedures, and medical opinions that took time and money. Dr. Smith thought that this prolonged the agony of his patients and their families, so he made his own decisions and carried them out without regard for the policies.

The hospital's medical staff objected. There was an investigation and charges against Dr. Smith. If the charges were found to be true, he would be dismissed from the medical staff.

He was a smart, experienced physician. The physicians challenging him were intelligent and well intentioned. As is true of most organizational conflicts, the issue was over authority. The divisions were deep and the conflict severe.

The medical staff held hearings and voted to dismiss Dr. Smith. He appealed to the hospital board and lost. Newspapers promoted the story because the life-and-death issues were sensational. The controversy was discussed throughout the community.

Dr. Smith sued the hospital to keep his privileges to admit and treat his patients there. The hospital hired

me to defend its interests.

At trial, I began my opening statement by clarifying the issues in harsh terms: "Your honor, Dr. Smith wants to quibble about the hearing procedures. I am here to talk about him killing people."

The court ruled against Dr. Smith. He was dismissed from the medical staff and the staff of another nearby hospital. His practice was limited to the patients he saw in his office and a local nursing home. The dispute was an angry, humiliating episode, disturbing to all concerned.

Years passed. I experienced spiritual renewal in Christ and joined the same congregation that Dr. Smith attended. Each week, I saw him in the back pew with his wife.

I became the local head elder. From time to time, the pastor and I discussed reconciliation with Dr. Smith. The pastor had served on the hospital board at the time of the dismissal. The physicians who led the medical staff investigation also attended the church. None of us talked to Dr. Smith because we feared rejection.

Then came a communion Sabbath. This meant foot washing, what the Adventist Church calls, "the ordinance of humility." Foot washing is the great divide of the Adventist communion service. Many members get up and leave at this point of the service, unwilling to join in what they think is an awkward and meaningless ritual. And so it was with me. I hadn't participated in foot washing in years.

On this particular Sabbath, my wife was occupied with our little son, so I thought, "Well, I'll go wash feet. After all, I'm head elder." I walked down the hall to the room where the men were gathered to wash each others' feet. I saw Dr. Smith standing in the doorway as I approached. Through the entire lawsuit and the years that followed, he and I had never spoken one direct word to each other. Now there was no way to pass without speaking to him.

I said, "Good morning, Doc."

"Do you have anyone to serve you?" he asked me.

"No."

He motioned me to sit down. He got a basin of water. I sat down and removed my shoes and socks. He knelt down before me, washed my feet, and dried them. When he was through, I obtained fresh water and knelt down and washed his feet.

It was a moment in which I experienced true reverence. Emotions swept through me of awe and humility, brokenness and tenderness, and thankfulness for a God who could break down the walls and create love between me and this man.

After I dried his feet, I sat down beside Dr. Smith. I told him, "This is amazing considering everything that has happened between us."

"Well," he said, "I've watched you and I've seen how Christ has changed your life."

I replied, "It's blessed me that you're here worshiping week after week after all that you've gone through."

He patted my arm. "I made mistakes and there have been misunderstandings, but the same Jesus who changed you has sustained me these past five years."

Then I said, "I'm sorry for all the pain this has caused you and your family."

We hugged. We remained friends and prayed for each other to the day he died. At his funeral, I stood and said "This man taught me about the power of forgiveness."

What is possible with God? A physician and a lawyer, the professional equivalent of "cats and dogs;" the prosecutor and the prosecuted; a man whose livelihood was attacked and the attacker; washed each other's feet and embraced. If I am ever asked if I've seen a miracle I will tell about this. Such a thing is possible, but only in Christ. If ever I am asked whether I have seen a miracle I will tell this story.

> When he had finished washing their feet, he put on his clothes and returned to his place. "Do you understand what I have done for you?" he asked them. "You call me 'Teacher' and 'Lord' and rightly so, for that is what I am. Now that I, your Lord and Teacher have washed your feet, you should also wash one another's feet. I have set you an example that you should do as I have done for you. I tell you the truth, no servant is greater than his master nor is a messenger greater than the one who sent him. Now that you know these things, you will be blessed if you do them." (John 13:12-17, NIV)

Kent A. Hansen is a business lawyer and managing attorney of Clayson, Mann, Yaeger, and Hansen in Corona, California. His avocations are reading and writing on topics of prayer and spiritual renewal. khansen@claysonlaw.com.

This story previously appeared in the 1996 edition of *J.D.*, the Seventh-day Adventist lawyer's journal, pp. 8-11, and *Perspective Digest*, a publication of the Adventist Theological Society (vol. 1, no. 3), pp. 16-19.

Looking for Forgiveness in Kosovo

By Jennifer Cline

Seeking perspectives about forgiveness in Kosovo is a bit like trying to mix oil and water. The topics just do not come together, no matter whom you approach—young children, philosophers, civic leaders, housewives, or casual laborers. Because the experiences of war are so recent, those who have lost loved ones or their homes this past year believe they cannot forgive those who have harmed them. But there is something more fundamental, as one of my Serbian friends recently reminded me. "Jennifer," she said, "this is the Balkans." She didn't have to say anything else. People here do not forgive. They live separately and record centuries of history in different walled communities. Even the smallest situations are manipulated to favor one faction's particular historical perspective.

Noel Malcolm, in his book *Kosovo: A Short History* (New York: New York University Press, 1998), tells how both sides have used propaganda throughout the last ten years to promote political agendas. On the Serbian side, Albanians are considered terrorists and viewed as having inferior intelligence. Albanians express similar attitudes about Serbs. As Albanian mothers often explain to me: "All Serbs tell their children when they are babies that if they are not quiet the Albanians will sneak in and try to eat them."

The subject of forgiveness comes up in conversations, but sometimes in the most unusual ways. An employee fired for not doing his job showed up the next day as if nothing had happened. When asked if he understood his dismissal, his reply was almost arrogant. "Yes, I understood that I was guilty, but I think you can forgive me. People have forgiven each other for things as great as murder, surely you can forgive me now and I can go on working here."

ADRA Youth Recreation Project

It is important for the future of Kosovo that the topic of forgiveness be kept alive. In July and August 1999, the Adventist Disaster Relief Agency (ADRA) ran a Youth Recreation Project to help children from four schools deal emotionally with their traumatic experiences and move closer to a state of forgiveness. The project provided educational and art equipment for primary school students and offered them an outlet to express themselves about stress associated with the Kosovo Conflict.

With funding from the Samuel Goldwyn Foundation, ADRA in Urosevac/Ferizaj (the Serbian and Albanian names of the same village) started a new Recreation Youth Project in January 2000 that builds upon the foundation of the summer activities. Local child psychologist Nami Tahiri will lead recreational activities in twelve schools of the area and give special attention to students who have witnessed traumatic events. Several of the art projects from the summer program are reproduced in this article.

I recently tried to interview the artists to ask them about their experiences during the war and to hear their thoughts about forgiveness. I was surprised to learn on the day of the interviews that the children present were not from the school that had participated in the recreation project, but from another school. A local Kosovo Liberation Army (KLA) leader, "Captain Mali," had chosen the children. (All who serve in the military go by nickname. Mali, which means "mountain," is famous for guerrilla activities in the hills outside Urosevac/Ferizaj.)

Mali brought the children into my office and explained that he could not go to the school where the pictures had been created because he had threatened the school's director while trying to take a vacated Serbian apartment illegally. Mali demonstrated how he had held the director by the throat and told me in a laughing voice that the feeling of mistrust between them had not been mended. Mali was still not welcome at the school. I decided not to ask Mali any more questions, but to interview the children he had brought, fifth graders Driton and Flutura.

Flutura's Story

Jenn: How do you know Mali?

Flutura: He is a teacher of history.

Jenn: Did he teach you last year?

Flutura: Yes.

Jenn: Do you remember anything he told you?

Flutura: He told us the past of our nation, about Scanderbeg,[1] he told us everything that happened in the past.

Jenn: Tell me about your families. Do you have brothers and sisters?

Flutura: I have a sister and a brother. My brother is eight years old and my sister three, so I'm the eldest.

Jenn: What about mum and dad? Do they work?

Flutura: Actually not! My father used to be a teacher, but Serbian authorities expelled him from the school. Afterward, he went to Greece to earn a living.

Jenn: Is your dad back from Greece?

Flutura: No, he's still abroad. He went from Greece to Germany. Maybe he'll come soon.

Jenn: How long since you have seen him?

Flutura: I haven't seen him for two years. I saw him in Germany during the war.

Jenn: Can you imagine the moment he comes back?

Flutura: I cannot imagine that moment, because we will be a complete family. He would have worked here, but Serbs didn't allow him. Now freedom is here so he can return to his pupils. Many Albanians now have jobs.

Jenn: Before the war, what did you want to do but couldn't?

Flutura: I wanted my dad to stay here with us and I wanted us children to go to school freely, but we never could.

Jenn: When the bombs started did you go anywhere special?

Flutura: After bombing began I stayed at home the first eleven days.

Jenn: Tell me about NATO bombing.

Flutura: When the bombing began, I was with my uncle in Kacanik, where the Serbs have massacred many people, including two of my uncles. (Flutura stopped talking because she was crying.) Afterward, we went back home because we had left our grandma, who is sick and very fat. I was very afraid of the bombs. My house was near the Serbian military barracks, so we could hear the noise very well when the bombs fell. Many families who fled their homes slept in ours.

Jenn: How many families slept at your home?

Flutura: Five.

Jenn: How many rooms were there?

Flutura: Three rooms. The following day after they came, the families set out for Macedonia but failed because the train was already full, so they had to return. After some days we went to the village of Pleshina to visit my aunt because she was pregnant and we'd been worried about her. As a matter of fact, it was quieter there and more secure then at home. While going there we went through the village of Dubrava. We stopped when we saw Serbian paramilitary soldiers on the road with their vehicles.

In the meantime, we saw some red stuff near a big house. We supposed it was some kind of explosion, and some minutes later heard strong explosions and saw that a large part of the house was ruined. We saw the bodies of three dead people accidentally killed by explosions. It was the most terrible day of my life. My mum tried to close my brother's eyes but he could see everything. We stayed five days in Pleshina to take care of my pregnant aunt. We saw the dead bodies again when we returned home.

The following day we joined our uncles and went to the railway station to catch the train for Macedonia. When the train arrived—at 3 p.m. instead of 7 a.m.—it was full of passengers, so there was no chance to get on. When we returned home we realized that Serbian police had demolished our neighbors' houses during the day, but strangely left ours intact.

The next day we made another effort to get on the train for Macedonia, but we failed again and, because it was full, only six people were allowed to get on. There were three busses at the train station, but we did not have courage to get on because they were driven by Serbs. One of our acquaintances persuaded us to get on anyway, and we obeyed because we didn't have a choice. So we finally set out for Macedonia.

When we reached the small town of Hani i Elezit, Serbian police ordered us to walk in columns of two across the railroad, which had mines nearby. The walk lasted two and one-half hours until we arrived in Bllaca, on the Macedonian border. During this time we saw old dead people who had been thrown into some kind of stream. It was terrible to see. In Bllaca we were circled by mixed wires[2] so we couldn't move. We could stand up only by police order. There were about three hundred people there.

After three hours, the police came and ordered us to pass through mixed wires, but they caught mum's jacket. She couldn't walk, so we went back to help. She had to leave her jacket and all of her luggage, but we finally went all together into Macedonia. We were lucky because we had passports, but some of our neighbors did not. When we entered Macedonia, the authorities separated people with passports, on one side, from those who had none.

In Macedonia, we stayed one month in a camp. Then we saw our names on a list of people who needed to go to Belgium, but we refused to go. After some days our names were on the list for Turkey, but we refused to go there as well. The third time our names were on the list for the Czech Republic, where we finally decided to go because we had no other solutions.

Our dad paid someone four thousand DM to pick us up in the Czech Republic and send us to Germany, where we stayed for about three months.

We returned to Kosova in September and two weeks later started going to the school.

Driton's Story

We were in the village of Bitia when the Serbian military and Arkan's paramilitary troops came and killed two uncles, a brother of my dad and a brother of my mum.[3]

Arkan's paramilitary troops threatened my fifteen-year-old brother with a knife and I closed my eyes. After that, they sent us to Ferizaj, where they gave us some food but took away my brother and sent him to an unknown place.

Fortunately, we met him when we reached Albania. He told us that the Serbian police sent him there. My five-year-old sister remained here in Ferizaj because she couldn't get onto the train. She was hindered by the crowd, which was also fleeing to Macedonia. After a while, a stranger from the Drenica region took her to the Albanian border. When we heard about that, we went there and got her.

After our family was reunited, our father came to Albania and took us with him to Switzerland. We have heard that the Serbian paramilitary troops took another of my uncles from a column of people and sent him to prison, where he still is—or so we think. I have to tell you that my grandma was killed, too. I loved her so much.

Forgiveness

Jenn: Now, I'm going to ask you a question about forgiveness.

Driton: Yes, we know what it is.

Jenn: Please describe it to me!

Driton: I know that forgiveness exists in the world but people have done terrible things.

Jenn: I'm not asking you about what they've done. I'm asking you what you understand about forgiveness.

Driton: It is good to forgive when things get changed.

Jenn: What is your opinion about forgiveness.

Flutura: I think that forgiveness is very good.

Jenn: Has anybody ever done anything wrong to you and you forgave them?

Flutura: There were some cases that I've forgiven.

Jenn: Is it a hard thing to do?

Flutura: No, it isn't.

Jenn: Are some things easier to forgive than others?

Flutura: Yes.

Jenn: What do you think is easier to forgive?

Driton: It is easier to forgive a friend, but it is harder to forgive someone who has done something very bad to you!

Jenn: Now, as we end, do you have any questions you would like to ask me?

Flutura: Yes. Thank all of you who have come here to help us and who have saved our lives.

Jenn: Have you any hope in your heart?

Flutura: Right now I have a lot of hope.

Driton: I'm very happy because now we live in freedom. I'm very happy even though I have lost my uncles and grandma.

Jenn: Does anything else make you happy, for example playing with toys?

Driton: No, only ball. I like soccer.

Jenn: What do you want to do when you grow up?

Driton: I would like to be a teacher!

Jenn: A teacher! Of what subject?

Driton: Albanian linguistic and math.

Jenn: Albanian linguistic is harder than math. Would you teach me Albanian?

Driton: Yes.

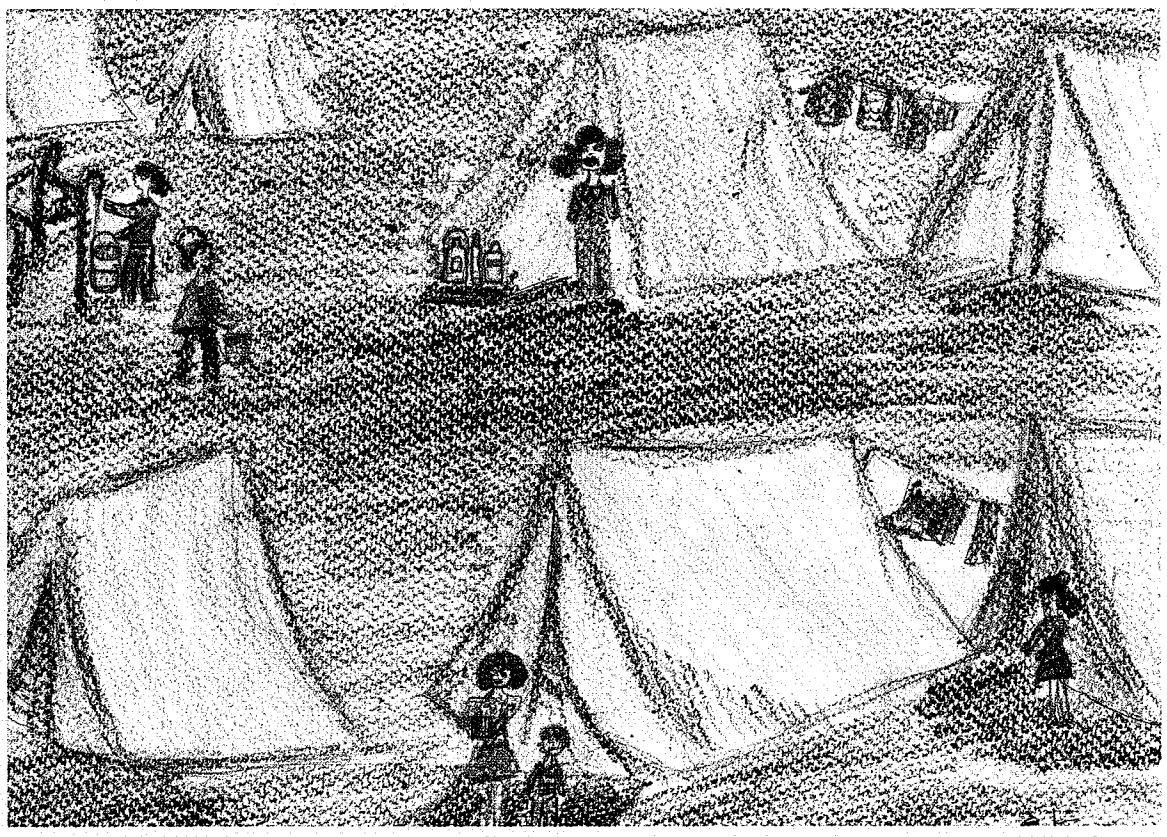
Notes and References

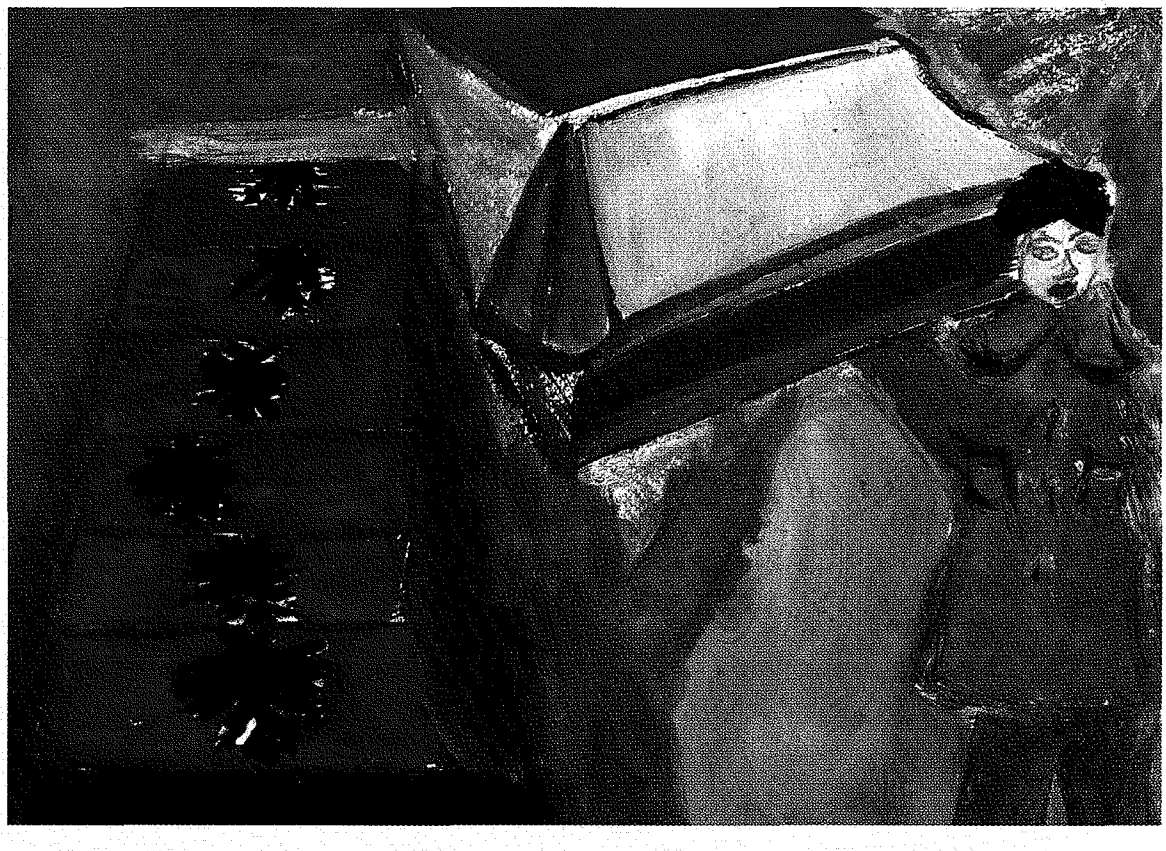
1. Scanderbeg (1404–68), also known as George Castriota (Kastriotes) or Iskander Bey, was an Albanian national hero admired for leading resistance against Ottoman Turkish rule.

2. That is, barbed wire.

3. Serbian warlord Zeljko Raznatovic Arkan, who was recently assassinated in Belgrade, gained notoriety with his "Tiger" commandos for guerilla activities during the Bosnian War. The International Criminal Tribunal for the Former Yugoslavia (ICTY) does not have evidence that Arkan and his troops worked in this region of Kosovo. Serbian police were most likely responsible for the deaths that Flutura discusses.

Jennifer Cline is the Adventist Disaster Relief Agency's regional coordinator for the Kosovo Community Services Project. Jennifercline@hotmail.com





A Conversation About Forgiveness

Implications for Our Personal and Corporate Lives

James Londis, moderator

Bev Sedlacek, Richard Rice, Linda Gilbert, and Kent Hansen

Editor's Note

Great conversations deserve to be shared, so it gives us pleasure to introduce the participants in our roundtable discussion on forgiveness that took place via teleconference during National Forgiveness Week in January 2000.

Our panel included: moderator James Londis, director of ethics and corporate integrity at Kettering Medical Center Network, Kettering, Ohio; Linda Gilbert, psychologist and CEO, Alannah Foster Family Agency, Corona, California; Kent Hansen, attorney, Corona, California; Richard Rice, professor of religion, Loma Linda University; Bev Sedlacek, counselor, Into His Rest Ministry, Weimar, California.

"The Forgiveness Factor" was the cover story in *Christianity Today* that month. Richard Rice was prepping to give a forgiveness lecture funded by the Templeton Foundation. Bev Sedlacek was scheduled to give seminars on forgiveness in California and England. There was talk of Scripture, books, and other media, as well as experience. *Embodying Forgiveness: A Theological Analysis* by L. Gregory Jones captured the attention of the two theologians on the panel—Londis and Rice.

The discussion predated the pope's Day of Forgiveness sermon in March, so there was no mention of that event.

As in all good conversations, there were surprises and diversions as comments sparked new ideas in the participants' minds, and Londis led the group through concepts involved with personal and social forgiveness.

Londis: To get us started, let me make the following observations. As I see it, forgiveness may be personal or social, an act or a way of being toward the world. Forgiveness as a personal act suggests at least three things: (a) I forgive someone else, (b) I ask another person to forgive me, or (c) I forgive "myself," a relatively new idea that is one of the concerns of modern therapy. In Christian thought, we might add "confession" and "repentance" to our conversation and ask: How does the religious understanding of personal forgiveness differ from secular forgiveness, especially the kind encountered in therapy?

One thing that struck me while reading L. Gregory Jones's book *Embodying Forgiveness* is his claim that the typical therapeutic approach to forgiveness lacks a strong concept of sin. It focuses more on a person's feeling better about himself than on reconciling broken relationships and creating community where there hasn't been community before.

Sedlacek: I agree.

Londis: The other piece of this, which I believe is related to both personal and social forgiveness, is eschatology, the conviction that history will ultimately come out as God intends. There will be judgment, there will be accountability, and there will be ultimate victory over evil, violence, and death. In the absence of such eschatological faith, personal forgiveness may not mean much. In other words, the Christian's "guarantee" of ultimate victory over evil is what makes me willing to accept the suffering inherent in either receiving or giving forgiveness. That's one of the insights I picked up from the first half of the book, which is all that I have read. Rick you're going to have to help us, because I understand that you've read it all.

Rice: Well, Jones provides the most thorough, careful analysis of the whole range of forgiveness, theologically, that I've seen. It is a solid piece of work. However, one of the important things that I find missing from it, maybe more a tone than a specific note, is the sense of release, gratitude, and joy that being forgiven brings.

He does talk about the Church needing to explore what it means to be the forgiven community. He quotes Stanley Hauerwas as saying that this is the greater task of the Church—not to be the forgiving community but the forgiven one. I don't think that is realized very effectively in the Church. The most fundamental aspect of forgiveness from a Christian standpoint is the realization that a sense of being forgiven is basic to the spirit of forgiveness that you extend to others. I don't find that in Jones. He makes some points very effectively, but his discussion doesn't convey the sense of freedom that forgiveness provides.

Sedlacek: To understand the act of forgiveness, I think you have to see it from God's point of view. It makes the most sense, humanly speaking, in the context of the Great Controversy, using Adventist language.

Rice: That's an important point. The logic of forgiveness is not apparent. You've got to look at a specific situation, or a story or work of art, to see the logic of forgiveness. But if you try to tell two hostile parties that the solution to their problem is forgiveness, you're going to have a hard time justifying it within the framework of their present understanding. You have to recast the whole relationship.

Londis: It also seems to me that forgiveness, by its very nature, is demanding of us a repudiation of power—of dominance.

Rice: Right.

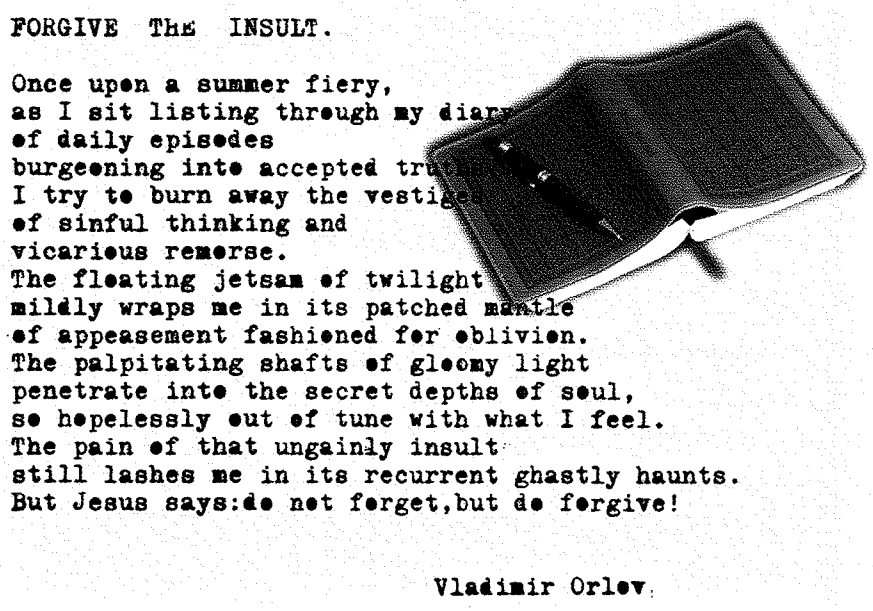
Londis: The one who initiates forgiveness appears to assume the posture of vulnerability, because the other can say, "I don't want your forgiveness." Whether I try to forgive someone else or ask for forgiveness, I am basically assuming a position of vulnerability and repudiating the power position.

Gilbert: I think that's true, because anger is a very powerful emotion. Sometimes when I'm working with my clients one of the things that I do to help them "give up their anger," so to speak, is to try to help them look at the consequences to their own personal life. Even though anger is powerful, the person who is angry suffers a great deal while remaining angry.

Londis: It also seems to me that the "logic of forgiveness," to use Rick's phrase, is that I am seeking to

make every enemy a potential brother or sister, whereas the logic of power and retaliation is to basically make of every brother or sister a potential enemy. That's the genius of the Sermon on the Mount. It is trying to break down the logic by which the world generally operates, socially and personally.

Hansen: I like what Richard Foster says about this in his book, *Prayer: Finding the Heart's True Home.* He says that forgiveness doesn't necessarily mean we forget what happened. "Forgiveness means that this real and horrible offense shall not separate us. Forgiveness means that we will no longer use the offense to drive a wedge between us, hurting and injuring one another" (188).



FORGIVE THE INSULT.

Once upon a summer fiery,
as I sit listing through my diary
of daily episodes
burgeoning into accepted truths
I try to burn away the vestiges
of sinful thinking and
vicarious remorse.
The floating jetsam of twilight
mildly wraps me in its patched mantle
of appeasement fashioned for oblivion.
The palpitating shafts of gloomy light
penetrate into the secret depths of soul,
so hopelessly out of tune with what I feel.
The pain of that ungainly insult
still lashes me in its recurrent ghastly haunts.
But Jesus says:do not forget,but do forgive!

Vladimir Orlov

Photo by Thomas Osborn

Rice: It's significant that in the Sermon on the Mount, the model of forgiveness that Jesus appeals to—love your enemies—is God's perspective on people. You don't have what might be called an "ethic of reciprocity," according to which you treat others the way they treat you. Jesus specifically rejects that and says that if you want to be children of your Father in Heaven, you must treat them as God does. Then Jesus talks about the benefit that everybody enjoys because God is gracious.

An important theme also comes out of Mark 2, where Jesus forgives the paralytic. Jesus' critics say, "God alone can forgive." If forgiveness is really something that God does, then to the extent that we forgive others, we are participating in God's act and extending the forgiveness that God offers. Now you psychologists will have to help me, but it seems to me that this is a relief for an individual to not have to develop within himself/herself all the resources of charity and forbearance that enable that person to be forgiving. Instead, the person becomes the vehicle by which God's own forgiveness is offered to other people.

Gilbert: When a person forgives a wrong, it goes beyond something that is human nature and what normal humans would do.

Rice: Like Bev said, there's a transcendent quality to it.

Hansen: You can't read Jesus' great statements on forgiveness in Matthew 5:18 and Mark 11 without seeing transcendence. He links it to the flow of the Kingdom and efficacy of prayer. If there is unforgiveness, it chains us to the past and hinders God working in the present moment for us and through us. It makes the past our future.

In Mark 11, Jesus curses a fig tree for not bearing out of season, which would be an unnatural act. When Peter notices that the tree died, Jesus uses that to illustrate the power of prayer to alter circumstances, but he conditions this power upon forgiveness to permit the freedom for change. As Christ forgave me to reconcile me to God and open the new creation, so I must forgive my sister and brother to enable the Kingdom of God to grow. This is genuine transcendence through the elimination of spiritual and emotional barriers to life and growth.

Sedlacek: I personally believe that I don't have a forgiving gene in my body. It is a transaction that happens from the transcendent plane to the human. Forgiveness is part of God's love nature. Forgiveness is a gift that he gives me as part of his love. My part in it is my willingness to receive this gift.

One of the exciting insights that I have come to see is that because I am made in God's image, God planted in my bosom a sense of mercy and justice. The emphasis of these two is on God's mercy extended to me as a sinner. However, as a victim, I need justice.

I work a lot with abused women and their cry is, "I

need justice." So when you're talking about forgiveness, yes, I know I'm a sinner, especially as it relates to my sinful responses toward people who hurt me, so I need God's mercy. However, I also need justice for what was done to me. Justice requires bloodshed, and that is what my heart cries for in response to injustices. Nothing less than death will satisfy my need for justice.

The good news of the gospel is that as I look at the cross, my need for justice is satisfied. Christ says to me, "I have paid the price for sin and justice is satisfied in me. Let me give it to you." The justice looks like this: Christ took on the sins of the world and so, as the party who is offended, he says to me, "You are right I did hurt you and you do need justice. I am willing to pay the price. I am sorry that I hurt you. You are right, I am worthy of death as your perpetrator. Please take my life to satisfy your need for justice." As I nail him to the cross to satisfy my need for justice, he prays, "Father forgive her for she knows not what she is doing." Mercy is then extended to me. The transaction is complete.

This has been an exciting revelation of the completeness of the plan of salvation. It brings to light the truth that I am guilty of killing Christ because of my need for justice. Therefore, in seeking to understand this whole issue of forgiveness, it cannot be limited just to one's own personal point of view, but should be seen from God's point of view. He has everything that I need: justice and mercy.

Londis: Let me ask a question of you, Bev. Are you suggesting that a woman who is suffering from domestic violence gets her sense of justice against her perpetrator satisfied if she looks at what happened to Jesus on the Cross, and that she therefore finds it easier to forgive her abuser?

Sedlacek: Yes, and I hope you're not asking more than that. In other words, are you saying that she can therefore stay and put up with it?

Londis: No, no.

Sedlacek: Okay, okay.

Londis: When someone who suffers domestic violence is asked to forgive a perpetrator, what is it that she is being asked to do? What in concrete terms is that supposed to do for her?

Sedlacek: How I would answer that is, first of all she would have to embrace the reality of what happened to her and her feelings about it. I discovered this in my own personal journey: I was sexually abused as a child and was quite angry with my perpetrator. I needed to have the mercy of Christ extended to me because of my sinful response of wanting to hurt him as I was hurt. I also needed to forgive him. However, I also needed to have justice satisfied. For years, the lack of resolution I felt was in not having my sense of justice satisfied.

Londis: Now do you mean by justice, a sense of punishment on the perpetrator?

Sedlacek: I mean a sense that the offense rendered against me did not go unnoticed. Forgiveness is more than letting go of the offense. How is justice taken care of? What is the resolving note, a sense of fairness?

Londis: Well, is it possible that justice in a situation like that simply means that the perpetrator must confront and be confronted with the reality of what he has done?

YOU'VE GOT TO LOOK AT A SPECIFIC SITUATION, OR A STORY OR WORK OF ART, TO SEE THE LOGIC OF FORGIVENESS. –RICK RICE

Sedlacek: No. Justice is not found in confronting the perpetrator. While there may be a need and even opportunity, it is not necessary to get justice. Christ has the justice that I need. I point my clients to him to have the resolution complete.

Gilbert: I think that when a person is in an abusive situation and she remains angry, the belief behind the anger is, "You have no right to treat me this way. You have to change. You have to be different." It is a very dogmatic and powerful emotion. It is not until one can say, "Look you're an abusive person, you'll probably always be an abusive person. It's now time for me to care enough about myself to get out of this." Not in an angry way, but just, "I'm not going to tolerate this anymore."

Is that forgiveness? I don't know. In that situation, there are lots of things that have to be forgiven. Maybe part of forgiveness is that I forgive myself and accept the fact that I was weak enough to tolerate that kind of treatment for so long, and now I'm not going to do that anymore.

Rice: I was just wondering what we do with the anger business. There is a whole range of situations to which we apply the word forgiveness, and the application and experience may be quite different to each of them. For a woman who has been abused or someone who has been abused as a child, or for a victim of a

violent crime, forgiveness will be different from that of someone who suffers less severely.

Another application of forgiveness is one we find in the thirteenth chapter of 1 Corinthians, where Paul, according to one translation, says, "Love keeps no score of wrongs." He is encouraging an attitude where people are not quick to take offense. They are not calculating all the slights that they have suffered, the things that people have done to them. They don't worry about all of that. I'd say that is a different kind of forgiveness from people who have to wrestle with traumatic events in their lives. These people can't just say, "I'm not worried about that," because it has had an effect on them. Unless they come to terms with it, they're not going to move beyond and become whole persons.

Londis: One of the things that Jones criticizes in the beginning of his book is this concept of "cheap grace," and he uses Dietrich Bonhoeffer as a model. Jones feels that Bonhoeffer embodies forgiveness in a way that few have in the twentieth century. I suspect that Martin Luther King Jr. and Gandhi would also qualify as "embodiments." Bonhoeffer was unwilling to abandon the German Church even when it had failed to resist fascism. He took the risk of forgiving the Church while being critical of it and the Nazi regime. Jones believes that, by staying there and seeking to effect some kind of reconciliation, by trying to break Germany out of its delusions with Hitler and get it back on course as a truly Christian community, Bonhoeffer embodied true Christian forgiveness.

But if the point of forgiveness is reconciliation, that can't happen unless there is a change of behavior on the part of the perpetrator and a true, deep sorrow for what has happened.

Gilbert: Sometimes that change in behavior has to happen in another relationship. Or it may not happen at all. I think that we are optimistic to imply that every person has the willingness or the ability to change.

Londis: Let's take a father who has sexually abused his daughter. When she is an adult, a confrontation occurs and a family explosion results. It seems to me that the father and daughter can only be reconciled if he truly understands what's happened, expresses tremendous remorse for it, and changes his behavior. There may never be a recovery from the scars, but the potential is there for the father and the daughter to enjoy a breakthrough in their relationship and begin something new and different. On the other hand, with pedophiles, who supposedly can never be cured, one can only hope that even if they can't change the way they feel, they will stop their behavior.

Rice: I think you touched on something that forgiveness inherently involves or requires, drawing on what you said about God—the capacity to view the perpetrator of what you have suffered in some other context than in just what they have done. I don't think forgiveness is possible without that capacity to transcend or look beyond, or move beyond the victim-perpetrator relationship.

Londis: How about Bev and Linda, do you agree with that?

Gilbert: Personally, I encourage people to forgive almost out of a selfish motive: because their lives will be better if they quit dwelling on this horrible thing that happened when they were young. If you are talking about a woman who forgives her father when she is now an adult, hopefully, part of the reason that she forgives is because she will feel better about herself and be able to get on with her life better after she forgives.

I think that choosing to forgive someone and that other person feeling remorse for the act she did are two completely separate events that may never be connected to each other. In other words, I can forgive someone for hurting me and that person may never feel sorrow for what she did. But I am still going to be better off if I forgive.

Londis: That's the point of this *Christianity Today* article on the research that's being done on the healing effects of forgiveness for the forgiver.

Rice: That's been the focus of a lot of the studies that I've read. There is no question that there is a value to that and a logic to it. I heard a rape survivor on television say, "I'm going to forgive the guy who did this to me, because I don't want him to continue to have control over my life." She was not surrendering power, but asserting power. She was saying, "I am not a victim of circumstances. In spite of what you've done, I still have my life and what you did to me is not going to be allowed to dominate it."

Hansen: I agree with Linda. Matthew 18 points out that forgiveness is for the forgiver. The servant there is forgiven the equivalent of the national debt by his master. Yet he turns around and refuses to forgive his own debtor a petty amount and jails him to boot. The master learns about the merciless servant and turns him over to the tormentors until he forgives. When we do not forgive, we remain imprisoned and tortured by the past. Forgiveness is the key to freedom and growth. When we don't forgive, we padlock a chain from the past to our heart and with every movement we irritate the wound. We are in torment.

Sedlacek: I'd like to challenge the idea that forgiveness needs to happen just from a selfish view. Again,

I'm thinking in terms of God's point of view. The question is: What's best for the other person? Feeling good about myself and being set free are by-products. They need not be the motivation. Once again, forgiveness is a transaction that happens at the heart level with God and me. I may need to really wrestle with God to get his view.

Oswald Chambers talks about intercessory prayer. He says that few people understand it. It's getting God's mind about the person. I see forgiveness the same way. It's getting God's mind about that person and understanding that the seed in that person is also the seed in me. So because I understand it that way, then I want God's view of what's best for that person. When I choose that, it's automatically going to be best for me.

Londis: A sense of the power of sin in human existence helps, too. Somebody once said to me, "Hurt people hurt people." Although I don't like the idea of removing personal responsibility by claiming that we're all victims of our childhoods and therefore don't have the freedom to be what we choose to be, if you recognize that an awful lot of abusive people come from backgrounds that shape them to become what they are, and if you recognize that the even best of us can become the worst of us under certain circumstances—that sin is always a lurking reality in our hearts—then the harshness and the judgmentalism with which we approach people who hurt us can start to recede.

We do what John Wesley did when he saw a drunk in the street, and say, "There but for the grace of God, go I." That too, allows one to be free of the anger and the hatred, and this passion for retaliation and revenge that sometimes just overtakes us—and becomes the problem—we need to get rid of that, so we can get on with our lives.

Any other thoughts on this personal level of forgiveness, before we move on?

Rice: Just to touch on that. Jones's critique of therapeutic forgiveness is pretty strong. His concern is that if we view forgiveness primarily in those personal terms, there are larger Christian concerns that are going to be missed, such as the importance of reconciliation. Recently, I think, this issue was mentioned in the *Christianity Today* article: Is forgiveness something that must be fulfilled in reconciliation? Or is it a discrete act, and reconciliation something totally different?

Lewis B. Smede argues that they are separate, so it is appropriate to focus on forgiveness and what happens to the person who does the forgiving. But I think that Jones is insisting that you really haven't gotten a handle on what forgiveness is all about until you talk about community and how wrongdoers and their victims can learn to be together in the body of Christ. Forgiveness raises the whole issue of what the Church is as a community of people who have been forgiven and are forgiving. If you don't address that, you really haven't gone the whole distance in developing a Christian perspective.

Sedlacek: I agree with that.

Gilbert: I think it partly depends on what you are forgiving. If you are forgiving someone for having a different theological orientation than you and for disagreeing verbally in church, that's one kind of hurt to forgive. Certainly, then, you can talk about the importance of reconciliation and being part of the same group. But if you are talking, for example, about someone who is a serial killer and kills without rhyme or reason, I think that kind of act, to forgive to the extent to say, "Okay, this person is going to be part of our society," is dangerous, because . . .

TO UNDERSTAND THE ACT OF FORGIVENESS, YOU HAVE TO SEE IT FROM GOD'S POINT OF VIEW.
–BEV SEDLACEK

Rice: There is no question about that. That raises the issue of what kind of community we are talking about, what kind of potential fellowship? Some of the most dramatic instances of forgiveness seem to involve parents who have lost children like this woman who John Webster talks about in South Africa, an Adventist woman whose daughter was killed. She established personal contact with the people who had done it. (See pages 23-25, below.)

I'm not sure that the model of forgiveness should be based on the victim of a violent crime. It wouldn't start with that, but with some other situation—learning how to be forbearing with other people, learning how to value them in spite of their faults, realizing that you need the same kind of generosity flowing in your direction. That is where we ought to start our theologi-

cal reflection about forgiveness, even though we go to these dramatic instances like the Nazi soldier who asked Simon Wiesenthal, the famous Jewish spokesperson, for forgiveness, and Pope John Paul II forgiving his would-be assassin. Jim, you know this question in ethical reflection: Do you go to the extreme to develop your principle, or do you try to find something that is more appropriate to where we live our daily lives?

Londis: Well, you hope that whatever you develop can handle the extreme.

Rice: That's true. I guess the question is: Is that where do you start? You want something that will cover these extremes and you want to be true to what emerges in those extremes, otherwise the fact that somebody managed to forgive somebody who did something terrible to them may not be particularly applicable to me. I would just have to say, "Well, that's just a wonderful gift of divine grace that somehow they have, and I don't think I'll ever get it, no matter what." It's a practice, a craft.

Londis: No single person has the resources to live the life of forgiveness that Christ lived. You need the Church. You need the body of believers surrounding you and encouraging you and praying for you and helping you put into practice the disciplines of Bible study, prayer, and reflection. That's one important distinction Jones makes between forgiveness in the context of the Church and forgiveness in therapy.

Rice: That's why Jones points out that forgiveness is a way of life.

Londis: Right, it's a habit, a virtue.

Rice: We must think of it as a specific act in order to deal with certain situations. But it really involves a whole way of life, a way of looking at oneself and others that takes a lifetime to pursue.

Londis: A victim may forgive a perpetrator, but the society may not. Even when a criminal has served the full sentence for a crime, when "justice" has been meted out to the full extent of the law, "forgiveness" may not occur. On the other hand, some legal authorities have the right to pardon anyone of any crime at their discretion, or "stay" the death penalty. Is this a kind of forgiveness, a legal forgiveness?

One thing that comes to mind is South Africa's attempt to implement a national policy of reconciliation and forgiveness. South Africa's effort assumes that if both black and white citizens will publicly confess before its Truth and Reconciliation Commission what horrible crimes they committed against each other during apartheid, no one will be indicted for the crimes to which they confess. They will be "forgiven." The belief is that there is no way to get past the South African legacy of violence and revenge until the society goes through this process of forgiveness. (See pages 23-25, 30, below.)

This has never been tried before on a national level, on a social level as large as this. It's risky. Nelson Mandella supports it. It's basically the way he has lived his life ever since he was released from prison. And it's modeled, if you listen to Archbishop Desmond Tutu, on the Christian idea of forgiveness. But even the archbishop says he doesn't know if it is possible to implement. It's not the Church that is doing it, or in the context of the Christian community, it's in the context of this nation many of whom aren't Christians. So the social issue of forgiveness raises different questions perhaps.

Rice: I've probably talked too much, but a couple of things come to mind. In his book *Moral Man and Immoral Society*, Reinhold Niebuhr distinguishes between the moral resources of the individual and the moral resources of the group. He says that justice is the highest virtue or moral value to which a group may aspire. Love—and he describes forgiveness as the final form of love—may be available to individuals, but it's really not available to groups. Groups don't have the same capacity for self-transcendence. On the other hand, Miroslav Volf points out, if justice is your only goal, all you will do is perpetuate injustice. But, if you aim beyond justice, if you aim for love and forgiveness, that's the way to achieve justice. This is the insight lying behind what is happening in South Africa.

Let's put it this way: I don't know if it is going to work. But we know the alternative can't work, because all it will do is perpetuate the cycle of violence. So there must be some way of trying to institutionalize, as odd as it sounds, a quality that everybody recognizes has a transcendent dimension to it.

Gilbert: I'd like to argue for a minute that justice doesn't exist in this world. If justice existed, we could get large numbers of people to agree wholeheartedly what was just in any given situation. That doesn't really happen. Most of the time, one group or another is saying "That wasn't just or that wasn't fair." And so even justice is kind of arbitrarily meted out. For the people in South Africa who were harmed, if this is the way the government chooses to handle the injustices that were done there, the people who were harmed on a personal level need to say, "I'm going to accept the decisions and go on from here, whether I personally agree it was just."

Rice: Yes, and evidently that is happening. Of course, the cases that make it to the news are the most

outstanding ones. A well-known case that involves people here in southern California is that of Amy Beal, who was twenty-six, working for social justice with the African National Congress in South Africa. She was murdered by black activists, who saw this white girl and murdered her. I found out not long ago that the driver of the car that she was in when this happened was an Adventist student at Helderberg College.

At any rate, her parents have been working in the same area where she was, raising money and developing educational, cultural, and economic programs for the people there to continue her work. The four men who were convicted of murdering her have been released from prison, and the parents say, "We accept this." There have been outstanding cases where people seem to have forgiven and done some very positive things in response to what they have suffered.

I CAN FORGIVE SOMEONE FOR HURTING ME AND THAT PERSON MAY NEVER FEEL SORROW FOR WHAT THEY DID. BUT I AM STILL GOING TO BE BETTER OFF IF I FORGIVE. –LINDA GILBERT

Sedlacek: I guess I see that forgiveness has to begin with individuals before it is plausible to transfer to a group. Being black in a predominantly white college in the early 1970s, I had a very difficult time. I grouped all white people together and when I got into relationships with individual students there, I couldn't do this blanket thing: "You're a white person and therefore I don't like you. Look at what you've done to my people." For me, it still has to happen on the individual level.

The other thing that I was thinking—when we talked earlier about reconciliation—is that reconciliation can take place in my heart, even though I don't necessarily go back into relationship with that person. For example, take the social perception that all white students who were my peers in college didn't understand black people; therefore, I could not like them. When I began to see and appreciate them individually, I could relate to them. There were some who were racists in their views and treatment of blacks. I could still relate to them individually and accept them even though they had difficulty accepting me. Still, in my heart, I can choose to accept and love them even though we may not have a meaningful interpersonal relationship. Reconciliation must first take place in the heart.

Londis: I saw something on television several years ago. Blacks and whites got together for a liturgy of forgiveness and reconciliation in a church service. One white faced one black and said something to the affect that, "I understand that what has happened to you historically caused your people great pain and continues to this day. I also understand that white people imposed this on you against your will. I want to express my remorse at what has happened and ask you to forgive me and my people for what we have done."

Apparently remarkable things happened. People were just "blown away" by that experience. Like you said, Bev, it's taking the larger social group and somehow finding a way to break it down into individual entities so that transaction can happen at a very personal level.

Rice: That last exchange was really helpful. One of the things that we don't have in the Church regularly are ways of expressing forgiveness and calling people to account for their behavior as a part of that. In other words, we don't have rituals of judgment, repentance, forgiveness, and reconciliation. Baptism could be that, the Lord's Supper could be that, feet washing, and so on. I remember your account Kent, of a situation that happened to you at a communion service (see pages 5-6, above), but I don't think we develop practices of forgiveness, as Jones would call them, in a conscious intentional way, and what you said, Jim, indicates how potentially rich and rewarding that is. You'd think that the Church, a community devoted to forgiveness, would want to study the importance of having rituals like that.

Sedlacek: That's what I think happened at the recent race summit sponsored by the General Conference. From the report of several people who were there it was a very moving experience because it was applied personally. It wasn't just a generic or group application, it was people coming together in a meaningful, personal experience, some to talk about what happened to them and others to apologize for what happened, even for the fact that the Church has not apologized for all these years. (See page 31, below). I know that for a lot of African Americans who were there it was a personal taking on by some of the white leaders of what hap-

pened and a personal apology, not just social one. I think that is very, very significant.

Hansen: I think that confession—what Bev was talking about at the race summit—is the key. I used to think, "well . . . the group confession is after the fact, it's generalized, it doesn't mean much." I don't believe that anymore. I don't think its possible to move forward in a social action, in a corporate body kind of way, until that confession is made.

There is a kind of worn out argument that, "hey, that wasn't me. I have nothing to answer on this." But I am the beneficiary of somebody who said, "this is me and I can do this and I am going to do this to these people," and so on down the line. So to keep saying, "it's not me, I don't have anything to apologize for," just stagnates this thing and holds it to perpetuity. It's impossible to move. If you are on the other side of that, you are always thinking, "you know they never even get it, they don't see it, they don't say they are sorry, and these other things that are going on are just symptomatic of the fact that there is no acknowledgment that I'm even a person in some ways."

It doesn't always get that stark, but that is really what it is going on. So I think confession is really the key. What they have done in South Africa emphasizes that. You can't move without that.

I know that there are people who say that confession is meaningless, but that's not true.

Rice: Can I just toss in a thought? As a lifelong Protestant, I've never really cultivated an appreciation for the confessional. More recently, I've come to see that there may be a value in it, for two reasons. One is that it does what Kent said needs to be done. You must in the presence of another person confront the wrong things about your life: the things you've done, and the things you've left undone. The other side, as a Benedictine Father once explained: "Even though God forgives, it's helpful for us to hear the words 'you are forgiven' from another human being." Perhaps therapists perform this kind of function in their own way outside the Church.

Sedlacek: I personally believe it is a function of the Church. We are God's voice. When abused women hear (and I'm often cast in that role): "it's not your fault! it's not your fault!" or, "your sins are forgiven," I'd like not to leave it just to counselors. That is something we can do as a body of believers as well.

Londis: Well, there is a great deal of power in two things that happen to the Church member who is disfellowshipped or senses the reproach of the Church. First is to hear from a Church authority, "You are forgiven!" Second is to hear from the body of believers that we want you back into our fellowship. Theologically, when the gospel says, "Whosoever sins you forgive, they shall be forgiven," it is telling the Church to boldly accept that authority and proclaim God's forgiveness in Christ's name.

Sedlacek: Right

Londis: We must also live as a community of faith that models forgiveness within our fellowship.

Rice: I couldn't agree with you more. That is a major concern of Jones, and one of the things that most excited me about his discussion, because forgiveness in the New Testament is about building the community. And it really addresses the question of the inclusiveness of the community. That was the big question in the Early Church—who gets to belong here?

As you have pointed out Jim, that cuts in a lot of different directions. Can Gentiles as well as Jews be part of this community? The answer was yes. Then the question is: Can sinners or wrongdoers and their victims be part of the same community? Again, the answer of the New Testament is yes. Forgiveness is a way of establishing that even that boundary is transcended by what Christ has brought into the world. Even wrongdoers can be part of the body that includes the people they have wronged. Jesus' own example generates that expectation. Theologically, forgiveness answers the question of who belongs to the Church.

Hansen: That's right. In II Corinthians, Paul talked about the man who was disfellowshipped in I Corinthians. And Paul said, "You know we need to forgive as a community. If you forgive him, I forgive him. I don't want you to think you need to be waiting for what I do. I'm with you in this. Let's not prolong this exclusion, lest we give Satan the advantage." In context, I think Paul's saying, "There's a line crossed here that becomes destructive, I believe, not only to that individual, but also to us."

Londis: Yes, Richard Hays from Duke makes the point that in the New Testament, when a church member was disciplined or excluded from the body of believers, immediately the whole evangelistic arsenal of the Church got unleashed on that person. He or she was then one of the "lost sheep" for whom we leave the ninety-nine. The Church, if anything, redoubled its efforts to win that person back. It is clear that the exclusion was meant to be temporary and, hopefully, short-lived. So even though the person had been disciplined, the person never really felt quite separated. And that's the point I think you were making, Kent.

Hansen: Yes, exactly. And in Matthew 18, when Jesus says to let one be as a tax collector, I have always

put that in the context of how Jesus felt about tax collectors generally, which was with empathy and wanting to win them back. I've always just seen it as circular. If this doesn't work out then we go back to ground zero and start over again. I have never seen that as a write-off. I've just seen it as, okay, we start back here.

Rice: I think both are important, because there is a process here each element of which needs to be respected. One part of the healing is for a community to express its sorrow and pain and disgust, maybe, of the actions of certain people. I know of a church where there was a messy divorce, and many people were unhappy because they felt that there was not sufficient disapproval or distancing of the church from that behavior. Maybe if there had been a little more of that at the right time, the people could have been reincorporated within the group without the kind of fallout that it generated. People looked at what happened and said, "It doesn't look like the church stands for anything. People have been hurt, and their pain isn't acknowledged by the church." So in order to bring people who have done really painful things into the community, some acknowledgement of that pain has to take place.

Hansen: Rick, we may even be thinking of the same situation, and it never seemed to heal. I would say observing it and even being part of that body at the time that forgiveness was not treated as an ethical, accountable process, it was treated as, "we don't really want to deal with this, so we'll label this as forgiveness and move on." Well, calling it "forgiveness" doesn't make it forgiveness.

Rice: Exactly, that's right.

Hansen: That's a vastly different thing.

Rice: If we just say, "God forgives and let's not get into it," that isn't forgiveness. If lives have been damaged, that has to be dealt with. The Church needs to make some kind of statement. I agree, we don't move toward reconciliation like we should. I'm reminded of people I know who have left the Adventist ministry and find that they're cut off, they're out. There is no move that the Church makes to do anything for them, to reincorporate them within the body, to restore them to ministry. They've lost everything. It's ironic that a community devoted to forgiveness and reconciliation hasn't worked out more ways of providing that for people.

Londis: I suppose one interesting issue for the Church to address is how we accomplish this with people we feel have betrayed us theologically. In Adventism, correct doctrine for a long time was more important than anything else. If people wander behaviorally, but agree theologically with us, there's hope for them. If they wander theologically but not behaviorally, there is no hope for them. What does it mean for us to have fellowship and to be reconciled with those people?

Gilbert: Well, the inability to forgive goes back to that kind of dogmatic stance, "I'm right, and I'm more right than you are for some reason." If it's a disagreement over theological issues, it's "I'm right, because I believe correctly. And you're wrong, because you believe incorrectly." I think forgiveness has an element of humility in it to say, "You know, I'm human, I don't know absolutely everything. You're human, you don't know everything. So maybe we need to find a way to get along even though we see the world—see God even—in two different ways."

Rice: This raises a difficult issue of whether we ought to regard theological diversity as a sin. It really seems significant to me that we broaden and enrich the notion of what it means to belong to community and recognize that people wrestle with what it means to be a Christian on a variety of different levels. Some wrestle with questions about how to behave in a certain way, and others wrestle with how to think a certain way. When you raise the question, "How do you forgive people who wander theologically?" I think it raises the whole question of what kind of community the Church is. Maybe this is one of the crucial points that this whole issue raises.

Londis: Theologically, I'm of the opinion at this point that whatever is being said doctrinally has to

YOU NEED THE BODY OF BELIEVERS SURROUNDING YOU AND ENCOURAGING YOU AND PRAYING FOR YOU AND HELPING YOU PUT INTO PRACTICE THE DISCIPLINES OF BIBLE STUDY AND PRAYER AND REFLECTION. –JAMES LONDIS

really threaten the very existence of the Church to warrant the strong reaction of exclusion or disfellowshipping.

Rice: I agree.

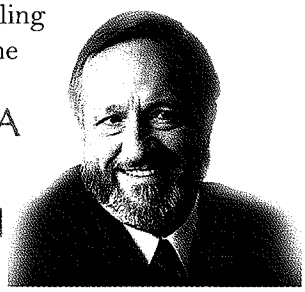
Londis: Anything short of that, the Church needs to be tolerant and let the theological process work itself out over time as people think about it, pray about it, study it, and work it through. Otherwise, we get ourselves into all kinds of difficulties.

Hansen: Well, this last discussion is fascinating. I've thought a lot about the issue of theological diversity because, while the Adventist Church is not a creedal body, we often have conflicts that fall into the model of historic schisms and we simply call it something else. For me, it boils down to two things: First, forgiveness—is it appropriate to even talk about it in this context? Is somebody really wronged by theological diversity?

Londis: Good point.

Londis: One more thing on theological diversity occurred to me. It comes from one of the most interesting books that I have read in the last five or ten years. It is called *Culture Wars.* The thesis of the book is that what used to segregate people was much more ideological. Adventists, Catholics, Baptists, and Greek Orthodox used to have more differences than similarities. But what's happened in the last several decades, the author argues, is that the fundamentalist in Catholicism has more in common with the fundamentalist in Adventism, and the liberal in Catholicism has more in common with the liberal in Adventism, than a liberal in Adventism has in common with a fundamentalist in Adventism. You get my point. And that has absolutely been an earthquake.

The author talks about this as a cultural war, and not just a kind of theological doctrinal war. When I talk to liberal Catholics who are willing to challenge the authority of the pope—they don't think he speaks ex cathedra or infallibly—who don't believe everything that the Catholic Church says about birth control, who believe Scripture deserves a great deal more importance than its gotten in the history of the Church, I say to myself, "these people are speaking my language, even though they are Catholic."



I DON'T THINK ITS POSSIBLE TO MOVE FORWARD IN A SOCIAL ACTION, IN A CORPORATE BODY KIND OF WAY UNTIL . . . CONFESSION IS MADE. –KENT HANSEN

Hansen: And the second thing is, does someone have to agree with me on the specific issue, on the specific incident? Do we need complete agreement to have forgiveness? If so, then I think we always have a power dynamic going on that probably is not biblical forgiveness.

And its kind of interesting that, in the evangelical world, the thing that is uniting evangelicals and Catholics is the pro-life movement. They really do speak the same language. That, I think, is a new phenomenon in religion, and I'm not sure we have figured out how to address it or deal with it.

Rice: In response to that, I remember hearing Hans Kung recount a conversation that he had with Karl Barth. It turned out that they had some strong theological similarities on various issues. And Kung said to Barth, "You know, we're not that far apart. There's not that much between us." And Barth said, "No, there's not a lot between us, but behind us."

Londis: Well, what does forgiveness mean with no interaction?

Rice: That's true, and if forgiveness is a way of life it implies an openness to the other that refuses to insist that the other is forever beyond the reach of your own fellowship.

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Photos: Courtesy of Ginn Fourie

A Mother's Forgiveness

By John Webster

Forgiveness is never easy. To see it up close is a moving experience. I was reminded of this fact again last month, while visiting in the home of Ginn Fourie, a faculty member in the department of physiotherapy at the Health Science faculty of the University of Cape Town, at the southern tip of Africa. Let me tell you her story in some detail. It is a story of a mother's incredible forgiveness in the face of the loss of her only daughter.

It was the best of times. It was the worst of times. It was 1993. Nelson Mandela was free. South Africa had chosen negotiations over bloodbath. The die had been cast. The first free and fair election was just around the corner. However, the end had not yet come for some in the Pan African Congress (PAC), a smaller liberation party heavily invested in armed struggle. Those in positions of privilege had not yet suffered as they deserved. Peace was coming too soon. Young operatives had not yet had a chance to earn their revolutionary credentials. The war could not stop—just yet.

Things had gotten ugly. A group of PAC guerrillas had stormed into St. James, a popular Evangelical Anglican church, killing dozens of worshipers in a hail of AK47 bullets. Shortly thereafter, the same group hit another church. Fear was back in the air.

But December 31 was a time to celebrate. It was the night before New Years Eve. Lyndi Fourie, a vivacious Adventist university student and her friends had taken a flatmate to the railway station to catch the train. On the way home, they decided to stop in at the Heidelberg Tavern, a favorite spot for multicultural gatherings of University of Cape Town students. Unexpectedly, the doors burst open as a PAC operative stormed inside firing round after round into the tavern. In a few moments it was over. Shot at close range, Lyndi's body lay crumpled on the floor. She died instantly, while her friend Quentin was paralyzed from his waist down and another flatmate lost a kidney and part of his stomach.

I will never forget waiting with other friends and church members at the Fourie home for Ginn and her husband to return from the morgue—knowing that they had to go and identify their daughter's body. Most of the church pastoral team was away during the holidays at the end of the year and I had been asked to help break the news to the family. How does one describe such grief? What a waste. So close to the end of hostilities. So near and yet so far. What does one say? Lyndi was the very epitome of the new South Africa—bright, optimistic, nonracist, open. Now she was cold and lifeless. Nothing could more poignantly embody the tragedy of sin—of the evils of apartheid, war, and mindless violence.

I was asked to offer the prayer at the funeral. I was somewhat taken aback when Ginn approached me beforehand and asked if she could read a prayer that she had prepared, at an appropriate point during my prayer, while the closest family and friends formed a huge circle around the simple pine wood casket. I was astonished and moved to

tears as I listened to a mother's prayer I will never forget. Though violated and broken and outraged at the evil and pain of the killing, she prayed a prayer of incredible power in a steady and clear voice. It was a prayer of forgiveness for the perpetrators, a prayer asking for love—the love Jesus showed on the cross. "Father forgive them for they know not what they do."

Last December, while visiting South Africa, I asked for a copy of that prayer. With Ginn's permission, let me share what she prayed:

> Gracious Father
> You gave your only Son
> to bring healing for every soul on earth
>
> Thank you for our only daughter
> May healing come through her death
> to each person she touched–especially those who murdered her
>
> Mary, Mother of God, our children died at the hands of evil men
> Lyndi had no choice, no time
> But your son said it for her:
> 'Father forgive them for they do not know what they do"
>
> We gave her bed and board and some love
> You gave her forgiveness and a love that was:
> honest,
> pure,
> selfless,
> color- and gender-free.
>
> Dear God she taught me well of you
> able to listen,
> able to hear.
> That was her life that you gave her
> Her death was swift and painless, thank goodness
>
> My heart is broken
> The hole is bottomless
> it will not end
> But you know all about it.
>
> Thank you for the arms,
> the lips,
> the heartbeats
> of family and friends to carry us.
> I trust you with my precious Lyndi
> This planet is a dangerous place to live
> I know that you will come soon to fetch us
> I wish it were today
> But I will wait for your time.
> Amen.

Of course, people sometimes have superhuman strength during a crisis. Later on, resolve crumbles and bitterness sets in. Not so with Ginn Fourie. Almost a year later, after the operatives had been arrested and charged with murder, Ginn found herself in criminal court facing young men who denied it all. She writes:

> I sat in the Supreme Court in Cape Town, looking at them in the dock: Humphrey Gqomfa, Vuyisile Madasi, and Zola Mabala. I was confronted by my own feelings of anger and sadness, and how I could possibly respond appropriately. Somehow I could engender no hate, in spite of the grim reminders presented by video and close-up colored photographs of Lyndi and three others lying dead on the floor. The prisoner's faces were stoic and they demonstrated clear resistance to the process of the law. I felt an unexplainable sense of empathy and sadness for them, quite a predicament for them to be in. Now, there was no support for them from the organization that had inspired their "Freedom Fight," each was represented by a separate advocate.

As she wrestled with her feelings, Ginn resolved to communicate directly with the prisoners. She sent a message to the them through the court interpreter: If they were guilty, whether they felt guilty or not, she forgave them. During a pause in proceedings, they beckoned to her to come to the docket. Two of them shook hands with her and said "Thank you, but we do not know why we are here!" She responded that they should tell that to the judge, because until then, they had been unwilling to enter the witness stand. When the judge returned, their stoicism immediately returned and they moved away.

Eventually, they were convicted of murder and sent to prison for an average of twenty-five years each. According to the judge, they were mere puppets who had enacted a violent crime against humanity, a crime strategized by others higher up and much more intelligent. As a final act of defiance, they refused to be present in the courtroom for their sentences and had to be forcibly brought in.

The prisoners eventually became known to the Fouries as the Heidelberg Three. In October 1997, they applied for amnesty to the Truth and Reconciliation Commission (TRC), a statutory body in South Africa under the chairmanship of Archbishop Desmond Tutu. Hearings were held. Victims and perpetrators talked face-to-face. The Heidelberg Three were finally prepared to admit to the killings, but claimed that they only acted on orders from their "high command." Ginn Fourie, just out of hospital after cancer treatment, somehow found

the strength to publicly support their request for amnesty—without in any way minimizing the devastation their acts had caused or the evil and futility of the resort to violence—and again assured them of her forgiveness. The published record of the public hearing follows:

Ginn: Molweni Amadoda (Good day gentlemen, in Xhosa).

Applicants: Molo Mama (Good day mother).

Ginn: I am very sorry that I can't express my thoughts and feelings in Xhosa. I think you remember me. At the criminal trial, I asked the translator to tell you that I had forgiven you. Do you remember that?

Applicants: Yes, we remember.

Ginn: I shook your hands. Mr. Gqomfa was unwilling and he looked the other way, but I certainly shook Mr. Mabala and Mr. Madasi's hands. Nothing has changed, I still feel exactly the same way and I do forgive you because my High Command demonstrated to me how to do that by forgiving his killers."

Ginn proceeded to share with them who Lyndi was, how painful her loss was, and what she hoped for them and the country. Her concluding words were:

> I wish that the violence could end, and perhaps with time and counseling this can be so. I trust that counseling will be made available to you as it has been made to us as survivors. Lindiwe (Lyndi's name in Xhosa) would have wanted to hear the stories of your lives. I am interested as a woman who has experienced the pain and frustration of oppression to hear about your experiences.... I know that it must be terribly frightening to reveal who the 'High Command' is because your lives may be in jeopardy if you do get amnesty. But I thank you for being able to look me in the eye and for hearing my story.

In January 1998, on the closing day of the amnesty hearing, the Heidelberg Three sent a message through a PAC parliamentarian that they wished to speak with Ginn. Gqomfa, acting as spokesperson for the group, said that they had wanted to speak with her and thank her for her forgiveness, and added "that they would take that message of peace and hope to their communities and to their graves, whether they got amnesty or not." Gqomfa mentioned having his own child and remarked that if someone killed that child he didn't think he could find it possible to forgive them.

The prisoners went on to share their own stories of tragic violence and loss as they had grown up. Two of them had lost family members to security forces and white oppression. Ginn was particularly touched by Gqomfa's response to her suggestion that they too should be provided with counseling: "We would welcome counseling, and rather with the survivors so that true reconciliation can take place." Ginn believed that the insightfulness of such a statement was staggering and commented that, on her own, she would not have thought of having counseling together. "I was profoundly moved by their acceptance of my gift of forgiveness and in retrospect, I recognize another step in the healing process," writes Ginn.

There they sat in a little room, the prisoner's chains on the floor beside them, and for the first time they opened up to Ginn, moved by her powerful witness to the gospel of grace and forgiveness. Touched by her desire to understand their experience of living under apartheid, they agreed to further contacts. Eventually, they committed together to try to do something concrete and positive for victims and perpetrators of violence. With Ginn's continual urging and pushing, this need has now been accepted by each political party, separately, in South Africa. Unfortunately, attempts at practical implementation have been stalled as a result of the inability to bring this urgent need for counseling to parliamentary level.

Finally, the warders insisted that the meeting adjourn. Hardened as they were, they were staggered to watch perpetrators and victim hug each other, which indicated the depth of community formed during their short time together. The applicants then shackled themselves, symbolizing to Ginn the enormous responsibility that accompanies freedom of choice and the sad outcome of making poor choices. Tears came to her eyes. Humphrey Gqomfa turned to the interpreter and said, "Please take Mrs. Fourie home." Once more, she was amazed by the sensitivity and leadership potential of this man. . . the same one who had perpetrated "gross human rights violations" against her own daughter.

Ginn was invited a little over a year ago to present a paper at an international conference on mental health in South Africa after the TRC, sponsored by the Medical Research Counsel of South Africa. Her story, which told about her experience and pilgrimage on the road to healing, was the only one to receive a standing ovation. Properly so, because forgiveness is never easy. As Ginn says, "it is a gift of grace from God, which has the potential to flow from the forgiven to their communities, until their graves."

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Photo by James Reeder

Corporate Confession

It Isn't Easy to Say "We're Sorry" as a Church, but It Is Important

By Charles Teel Jr.

There have been times in recent years when the Adventist Church has apologized—or at least tried to. In October 1999, North American Division President Alfred McClure apologized to African Americans at the Race Summit (see p. 31).

In 1997, the Southern African Union of Seventh-day Adventists voted a statement of confession to the South African Truth and Reconciliation Commission (see p. 30).

In a unique form of an apology to two individuals, on June 14, 1998, the president of Pacific Union College shook the hands of Ted Benedict and Alice Host—faculty members in 1950s, who were terminated by the board of trustees in the early 1960s—congratulating them for having been awarded honorary professor emeritus titles. But only for those who had eyes to see and ears to hear did this act offer a hint of being a corporate confession, because there was no mention of wrongdoing.

Confessions of failure are difficult for religious organizations. And not just for us. When Pope John Paul II apologized for Catholic sins in March, the story made front page news around the world, with some reporters noting that this was the first time in almost 2,000 years of Christianity that a Roman Catholic pope had asked forgiveness. His apology was met in some quarters with extreme reservation.

Personal sin and personal confession we understand. But the notion of sin enmeshed in social institutions—particularly ecclesiastical institutions—can be difficult to acknowledge and even more difficult to change. We assume sin and salvation to be personal rather than social terms. We look for confession and restitution from

individuals rather than from corporations. We describe our task as being to change hearts of individuals rather than to presume to change laws of nations.

Scriptural Call for Corporate Responsibility

The Hebrew and Christian Scriptures are chock full of commands that call humankind to corporate/communal accountability no less than individual/personal responsibility.

The Creation story—with its interchangeable use of the Hebrew word *adam* referring equally to "Mr. Adam" (personal/individual) no less than to "humankind" (social/communal)—communicates obligations of a social and corporate nature no less than a personal and individual response. The covenant code signals norms for a plethora of social institutions—and demands that society build into its corporate structures a "safety net" that provides for the marginalized. The wisdom literature includes psalms and proverbs plaintively noting that the greatest punishment for an individual is to be cut off from the community, the polis, the social whole. The Gospels bespeak of *kononia*—community—as basic to living out the Christian vision. The Epistles urge responsibility of individual believers to the whole. And the Apocalypse celebrates righteous and faithful remnant communities that stand against evil Babylonian social institutions—including those political and economic structures in which slave ships carry human cargo and deal in "the souls of men."[1]

Point: the gospel is always personal, but never private. The individual and the institutional are—as ethicist James Luther Adams was fond of declaring while tugging both sides of his vest—"of one piece."

Raised as a preacher's kid in Loma Linda during the 1950s, I learned a fair bit about church and confession, but some years passed before I learned that the call of the rugged Hebrew prophets to enact the Covenant—to do justly, love mercy, walk humbly, and provide for the poor, widow, orphan, and resident alien, as Yahweh provided for you when you were poor, widowed, orphaned, and resident aliens in Egypt—was a call echoed by prophets from Amos to Martin Luther King Jr. I would discover, further, that the social institution of slavery was condemned by Ellen White and her colleagues not merely as "bad public policy" or "inept social planning," but also as "a sin of the darkest dye."[2] If the inhabitants of Loma Linda during the 1950s had forgotten that sin is corporate no less than personal, the founders of Loma Linda certainly had not.

Issue of Race Leads to Social Ethical Questions

More than any other issue in the North American experience, the issue of race has forced our society to recognize that a personal ethics code is only a righteous starting place—a beginning step that must find transfer to a social ethics code that affects public policy. It is no small rebuke to a religious movement to discover that God's world heard and heeded the Divine voice speaking in the present tense on the issue of social segregation and institutional racism long before "God's Remnant Church." Eleanor Roosevelt and Harry Truman worked to integrate the armed forces some years before the General Conference of Seventh-day Adventists integrated its dining facilities. (We must be reminded, further, that with regard to gender justice and equality in remuneration, the Divine voice was heard by the courts and justice commissions of God's world before such was heard by God's Church—a confession that the Church I love has yet to articulate.)

The hesitancy of Church leaders to talk about social sin or to engage in the task of corporate confession is illustrated in a 1970 constituency meeting of the Southern New England conference in South Lancaster, Massachusetts. At issue was a document initiated by academics and endorsed by conference administrators. It was entitled "Southern New England Conference Declaration on Race Relations."[3] A motion to accept this document, which included a statement on corporate confessions, was read to the assembled body, affirmed by the conference president, and placed before the floor for discussion. Two negative responses were immediately registered by ex officio delegates, the first by the General Conference representative and the second by the union conference president.

The initial reaction consisted of a grave admonition: "You people in southern New England can't speak for the Church, speech on these matters such is initiated from headquarters of the world Church." The second response was posed in an equally grave manner: "This business of corporate confession could get picked up by the press—an eventuality that would bring harmful publicity to the Church." Happily, the regular voting members overruled these two ex officio representatives by a near-unanimous vote after arguments were advanced against both objections. That the 1970 General Conference session in Atlantic City a few months later framed a "Document on Human Relations"[4] for the

world Church modeled on this Southern New England Conference document suggests that the efforts of the Southern New England constituency bore fruit and that corporate sin was something the Church as a whole might appropriately contemplate.

A contemporary example of corporate confession by the institutional Church is the "Statement of Confession" presented to South Africa's Truth and Reconciliation Commission (see page 30, below). This document masterfully employs nineteenth-century Adventist "pillars" and "landmarks" language and applies the same to "the heresy" of apartheid. As with the Southern New England declaration, this document leaves no doubt that personal ethics apart from recognition of social evil and corporate confession falls short of the call to God's Kingdom.

Just Say It

Two Pacific Union College faculty members who were dismissed in the 1960s and then honored in 1998 as honorary emeritus professors explain what it means to be forgiven.

Alice Holst: I do not blame Pacific Union College, as an institution, for my unfair dismissal after fifteen years as a department chair. Nor did I blame the college board members, because they were told false information. The person or persons who were responsible for the untrue reports about me were either misguided or they deliberately hurt me. In either case, it was necessary for me to forgive them because otherwise I could not put my life back together again and would suffer more severely for many years. I tried to show my support for PUC during the years after my dismissal in a number of ways.

The honor awarded in June 1998 was greatly appreciated and meaningful for several reasons:

(a) I became again a member of the PUC family—a great privilege because it is a college I love.

(b) For many of my former students, all of my family and close friends, and a number of my acquaintances, the honor helped to restore confidence in the integrity of PUC.

(c) Since Ted and I were never told why we were dismissed, there were many false rumors flying around regarding what wrongs I had committed—actually fifteen of which I became aware. The public awarding of an honorary professorship could, hopefully, dampen some of those, because they were still being repeated thirty-five years later.

Ted Benedict: I do feel honored by the award, especially when I have heard that the decision to grant it involved the initiative of Dr. Malcolm Maxwell, discussion by the faculty of the college, and a decision by the current board of trustees. The decision was, apparently, not whimsical, nor was it made to encourage philanthropy. I was honored, and I accept the gift with appropriate humility. I'm not going to give it back. It is a privilege to rejoin the teaching faculty of my beloved Pacific Union College.

However, the event has a broader significance than my personal reaction. . . . We were told on June 14, 1998, what the honor represented. It was given in recognition of our professional accomplishments. Those accomplishments have been significant, but this justification doesn't go far enough; there is more to be said if the demands of ethical institutional responsibility are to be met.

So what still needs to be said? Simply, that in 1963 a serious mistake was made by the people leading the college. The people who made that mistake are no longer here. But the people now leading the college recognize that mistake, apologize for it, and ask for forgiveness. Complete restitution is impossible, but we want to do what little we can, which is to restore you to your lost place in our faculty by granting you honorary emeritus professorships, and we, in turn, would be honored if you would accept. Some human being, representing the corporation, needs to restore health and integrity by flat out saying it.

In human affairs, relationships cannot be nurtured or restored until certain key statements are articulated. If, for example, a romantic relationship is to develop at all, someone has to say "I love you," and then all kinds of exciting things can happen. And occasionally, someone has to say unambiguously, "I'm sorry," and then life can go on to better things. . . .

My response, thus far, has seemed to deal with the 1963 event that involved Alice Holst and Ted Benedict. But the issue is universal and generic, not personal. It appears in such practical questions as these: What responsibilities do persons who are elected or appointed as leaders, or who are members of committees, departments, or boards, have for corporate sin, guilt, apology, forgiveness, and restitution? Are those responsibilities reduced or eliminated if the sins were committed before their own tenure? Is there a statue of limitations in corporate morality? Are the attributes of spiritual maturity different from the different members of the body of Christ? On the pragmatic level, what would be the consequences for church growth, evangelism, and member retention if we could bring ourselves to face these matters honestly?

That the Southern New England Conference waited until 1970 to speak out against corporate evil (the Montgomery Bus Boycott had sparked the national consciousness and birthed the civil rights movement fully fifteen years earlier) hardly qualifies this declaration as prophetic. Likewise, the framers of the South Africa confession explicitly fault themselves and their Church for a Johnny-come-lately stance, a response acknowledged to fall far short of deserving a prophetic mantle. To embrace a righteous movement only after it has been granted respectability and achieved de jure status does not qualify as a prophetic act.

What is the Function of Corporate Confession?

In light of the fact that corporate confession is often less than a prophetic act, what functions are served by such confessions? Should these endeavors be written off because they result in too little, too late? Do such confessions offer a social ethics escape into anonymity rather than a personal ethics confrontation with the self? Does corporate confession too easily offer an opportunity to confess others' wrongs for them? In this vein, William Wordsworth's *The Prelude* seems to be calling would-be confessors to avoid placing themselves in a context

> Where passions have the privilege to work
> And never hear the sound of their names. [5]

I believe that there is a place for acts of corporate confession and that they must be engaged in with reluctance. Corporate confessions, I think, when entered into cautiously, can serve several key functions:

First, they state in emphatic terms that the Church understands sin and salvation are mediated not only through individual hearts, but also through institutional structures. Such confessions counter the tendency toward arrogance and triumphalism, which often characterize institutional religion and, as with prophets of all centuries, serve to remind the Church it is a frail vessel that falls short of the grace God would bestow upon it. Further, these confessions not only have the capacity to save/salve/salvage institutions, they also—even if belatedly asserted—have the capacity to save/salve/salvage individuals who have both wronged and who have been wronged.

Which brings us back to Pacific Union College and Ted Benedict and Alice Holst receiving honoree emeritus titles. This symbolic act constituted a precious moment in the lives of two individuals sorely wronged. However appropriate the act, it fell short of being a corporate confession—no words referenced the manner in which a board dominated by ecclesiastical types ran roughshod over two academics who, in spite of such maltreatment, have given lifetimes of service to their church. And while the wronged have long since forgiven the Church in their hearts, the Church has yet to articulate its wrongs and to ask for forgiveness.

Such confession enables systems and institutions to acknowledge corporate sin and to take initial steps toward saving/salving/salvaging both the victim and the perpetrators of injustice.

Corporate bodies may help people—in mediating truth, justice, and righteousness—and institutional entities may function as members of God's called remnant. Corporate bodies may hurt people: When structures become agents of injustice, oppression, or power mongering, they function as Babylonian beasts on the prowl trading in the souls of men and women.

The Apocalypse tells of a remnant people that calls others out of Babylon—a people who keep the commandments of God, exhibit the spirit of prophecy, bear witness to Jesus. Such a people—it stands to reason—will be no less ready to make corporate confessions on institutional sin than to formulate corporate confessions of shared belief. For such a remnant people, creating righteous structures will be no less important than articulating right beliefs. As such a body increasingly discovers the infinity of God—and the smallness of humankind in wielding power and excluding persons on the basis of categories that range from race to gender to theological understanding—the confession of such unrighteous practice is good for the collective soul.

To confess corporate sin and to create just corporate structures is not too much to ask of a people who purport to be about the task of creating a community in which they invite enlightened Babylonians to share.

Notes and References

1. Ellen G. White, *Testimonies for the Church*, vol. 1, 4th ed. (Mountain View, Calif.: Pacific Press, 1948), 254.

2. Ibid., 359.

3. "A Christian Declaration on Race Relations," *Spectrum* (spring 1970) vol. 2, no. 2, 53-55.

4. For a copy, see the General Conference Archives.

5. *The Prelude or, Growth of a Poet's Mind*, book 11, lines 230-31, in Wordsworth, *The Complete Poetical Works* (London: Macmillan, 1888).

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Document to the Truth and Reconciliation Commission of South Africa

Statement of Confession, 1997 (Excerpted)

As Seventh-day Adventists we confess our faith in the Coming God . . . who as such calls for "the endurance of the saints, those who keep the commandments of God and hold fast to the faith of Jesus."

In the face of the heresy of apartheid, we confess that we have failed by our sins of omission and commission to properly evidence the endurance of the saints, keep the commandments of God, or hold fast to the faith of Jesus, thereby misrepresenting the eternal gospel of Jesus Christ (Rev. 14:6, 7). This has been hurtful to our society, to the identity and mission of our corporate Church, and to the lives of its individual members. Therefore, in deep repentance we seek forgiveness from God and our fellow citizens, and commit ourselves to reformation, justice, and reconciliation. . . .

The Enduring Patience of the Saints

This calls for the patient endurance of suffering for the cause of Christ. We confess that we were altogether too caught up with maintaining our traditional apolitical stance with regard to the separation of church and state to effectively combat the viciousness of apartheid. Under the pressure of the times we allowed the structures of the Church to gradually become patterned along the lines of apartheid, by providing separate church regional organizations for different racial groups, within the Church. We failed to realize that the state demanded of its citizens things to which it had no claim and that, as Christians, we should have resisted this usurpation of God's authority to the uttermost. . . . [W]e tragically misread the "signs of the times." This must not happen again.

Keeping the Commandments of God

Seventh-day Adventists believe that we are saved by grace through faith in Christ alone. But such grace is not cheap, and it leads to a life of loving obedience to God. We confess that despite our zeal for the commandments of God we failed to adequately contextualize just what the righteousness of God meant in practice in South Africa.

We now recognize that to restrict our attention merely to the so-called "spiritual realm" belies the physical, social, and very practical intent of the commandments. We resolve to be more biblical in relation to the balance between the spiritual and the social in the future.

In light of all this we cast ourselves on the mercy of God and appeal to the grace of Jesus Christ for forgiveness, reconciliation, and restoration.

Holding Fast the Faith of Jesus

In Revelation 12:17, the saints are identified as "those who keep the commandments of God and hold the testimony of Jesus." According to Revelation 19:10, "the testimony of Jesus is the spirit of prophecy." For a Church that has made much of the "Spirit of Prophecy" as an important spiritual gift within the body of Christ, we have to confess that we have been singularly at fault in failing to address the tragic distortion of human rights, and the systemic misrepresentation of Christianity in our country—prophetically. The prophetic task of the Church demands that we not hesitate to "speak out for those who cannot speak, for the rights of all the destitute," to speak out, judge righteously, and defend the rights of the poor and needy" (Prov. 31:8, 9). We commit ourselves, therefore, once again and all the more earnestly, to the proclamation of the "eternal gospel" of the universality of God's love: the denouncement of the "Babylonian captivity" of the Church in which it sells its soul to the state; and the articulation of a more effective and clear warning against the worship of the "beast"—that civil-religious concoction of blasphemy, coercion, human arrogance, and injustice that seems to find root all too easily in our midst (Rev. 14:6-11).

(Specific commitments follow to operationalize this stance individually and institutionally.)

An Expression of Sorrow and Apology

By Alfred C. McClure

Reprinted with permission from the *Adventist Review* (Dec. 1999, North American Division edition, p. 12)

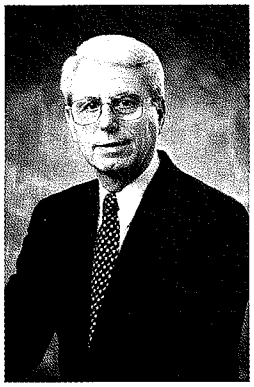

Photo courtesy of NAD

Speaking from his heart as the Race Relations Summit was drawing to a close Friday afternoon, October 29, North American Division president A. C. McClure addressed the gathering. Following is a condensation of his remarks. - [*Adventist Review*] editors

I want to talk with you for a moment or two as *your* president. Then, I want to share some words with you as a pastor. And finally, I want to speak as a friend, as a person.

First, as your president: We're not perfect, but the [NAD] leadership team has tried with some success to become a truly diverse staff. We have excellent leadership in various cultural groups. But I want to also say that we need it equally at every level of our structure.

I have something else to say to you as your president, and I want to speak specifically to my African-American brothers and sisters with whom I and all my Anglo colleagues have assumed a special relationship because of that abominable scourge of slavery. I want to say to you, I apologize. I'm sorry. [Prolonged applause.]

I'm sorry for the way you've been treated by our church, almost from the time of its birth. For example, here in Washington, as was recounted yesterday, where we had the unique opportunity to exercise leadership in race relations, to take a lead in desegregation, we ran away from it.* I don't know all the circumstances. But I want to say on behalf of our church, I'm sorry. I don't know if any other president has said that publicly—it doesn't matter. But I do want to say it today.

Now, I've done my best to launch this conversation, and I pledge to do all that I can to see that we do not lose the momentum of this event. I want to see the ship sail so far out to sea it cannot reverse course. [Applause.]

As a pastor my heart is with the [local] congregation—that is the true body and soul of the church. When it's all said and done, all that is of great importance happens in the local congregation. Thus, as a pastor I want to say that I'm going to seek in every way possible to press forward the agenda. And through my prayers, preaching, and whatever other influences I may have, I, along with you, want truly to promote harmony and understanding in every congregation in North America.

Now, in order to do that, I'm going to commission all of our staff here in the NAD office to make race relations a top priority. I'm going to ask them to develop a curriculum of understanding and make it available to all congregations in the NAD. [Applause.]

Finally, I want to offer a few words just as a person—stripped of title, role, position. Just as your brother, your friend, Al McClure. I've been moved emotionally, as well as intellectually stimulated, by the conversation of these few days. And I've been impressed that once again we're changing our church's racial environment.

But I'm persuaded that change cannot be a mandate, because it takes people to will the change. It cannot happen by mission statement, for only people can transform print into life. And it cannot happen by a strategy, for the most beautiful and comprehensive document voted by the most enthusiastic committee has to be implemented by people.

Change needs me in my personal life to show love, honesty, understanding, empathy, and acceptance in every interpersonal contact I have every day. The change will happen through me as a person, and through you, and you, and you.

Mine, I know, is a very small light. But by God's grace, this little light of mine, I'm going to let it shine as we collectively strive for unity and harmony in anticipation of the Lord's return.

*McClure was referring to an incident in 1943 when an Adventist woman died after being turned away from an Adventist hospital in Takoma Park, Maryland, because of the color of her skin.

THE REGIONAL CONFERENCE PUZZLE

Can these conferences created to help African-American churches serve the multicultural North American Division of the 2000s?

1944
- Spring Council approves formation of regional conferences

1945
- Northeastern Conference organized
- Lake Region Conference organized

1946
- South Atlantic Conference organized
- South Central Conference organized

1947
- Southwest Region Conference organized

1950
- Southwest Region Conference reorganized

1952
- Central States Conference organized

1962
- First blacks elected to the positions of associate secretary and general vice president of General Conference

1967
- Allegheny East Conference organized
- Alleghany West Conference organized

1969
- Interracial Commission rejects proposal to create black unions

1979
- First black elected president of the North American Division

1981
- Southeastern Conference organized

1991
- Pacific Union decides not to form regional conferences

1999
- NAD holds Summit on Race Relations
- NAD approves the restructuring of Northeastern Conference into Northeastern Conference and North Atlantic Conference
- NAD votes new guidelines for transferring congregations between conferences and accepting a group into another conference
- Regional conference constituencies begin discussion of withdrawal from NAD pension plan

2000
- Western Lay-Persons for Regional Conferences announces plans for a picket demonstration at July 2000 General Conference Session in Toronto
- NAD forms Taskforce on Equity
- At a meeting with President Bill Clinton, Dr. Rosa Banks reports on efforts of Seventh-day Adventist Church to advance racial justice

Regional Conferences Withdraw from the NAD Pension Plan

Julie Z. Lee

For ten years, the regional conferences of the North American Division (NAD) have maintained that there is inequity in the Church's pension plan, and at the end of 1999 they did something about it. Several of the regional conferences choose to put their retirement fund contributions for January 2000 into an escrow account, to be held until the issue is resolved.

In response, the NAD created a Task Force on Equity and named as chair Mardian J. Blair, recently retired president and CEO of Adventist Health System. Small groups within the task force have been at work gathering and analyzing data. On April 25, the entire task force will meet in Nashville to consider a compromise proposal to bring the NAD and the regional conferences together.

Task Force on Equity

Mardian J. Blair, Chair
Retired President, Adventist Health System
Sylvester D. Bietz
Retired Treasurer, Pacific Union Conference
Alvin M. Kibble
President, Alleghany East Conference
Kenneth R. Coonley
President, Carolina Conference
Frank L. Jones
Retired Associate Treasurer, North American Division
Harold E. Lee
President, Columbia Union Conference
Norman K. Miles Sr.
President, Lake Region Conference
Ralph Reed
Lay representative, Mid-America Union
Max C. Torkelsen II
President, Upper Columbia Conference
Max A. Trevino
President, Southwestern Union Conference
Dale R. Beaulieu
Treasurer, Columbia Union Conference
Phyllis Ware
Treasurer, Central States Conference
Leon D. Thomassian
Treasurer, Atlantic Union

The conflict at hand revolves around two retirement programs. The first is the old system (now frozen), a Defined Benefit Plan, which required all conferences to contribute the same percentage of tithe to the pension regardless of the number of eligible retirees in the conference. Thus, conferences were funding a program over which they had no control and minimal influence. In addition, the old plan proved inadequate; it had accumulated more than one billion dollars in unfunded liability, leaving the NAD with insufficient funds to sustain its retirees.

In January 2000, the NAD implemented a new Defined Contribution Plan, which calls for each employer to contribute a percentage of the employee's salary toward a mutual fund managed by the employee. The new plan places more responsibility and control in the hands of the employers and their employees; however, it carries the debts of the frozen plan. Conferences must not only adopt the new plan but also continue to contribute a percentage of their tithe to the old

plan, which is under funded and still carries obligations to those who started working under it.

The state of the retirement plan is crucial to all who work for the Church, but regional conferences argue that the problem is intensified for its workers, who must struggle not only with a financially inept program but also with heightened problems of disparity in the distribution of funds. Out of 15,000 retirees in the NAD, only about 500 are from regional conferences. In 1998, regional conferences contributed $10 million to the retirement fund, but less than $2 million was returned in benefits to the regional employees. Also, the ratio of overall workers to tithe is less in regional conferences than in most state conferences. These concerns have been brought to the attention of the General Conference and NAD leadership in the past with no resolution.

Thus, regional conference leaders decided to take drastic action. Last fall, they began researching possibilities for a pension plan independent of the NAD. Their investigation reaped promising options. Actuarial studies showed that an independent pension plan would grant regional conference retirees approximately 80 percent of their present salary in comparison to the 30 percent assured by the NAD's new retirement system. Earlier in the year, these findings were presented to regional conference constituents and leaders, and almost all voted to withdraw from the NAD pension plan.

In a report presented to the task force on February 22, 2000, regional conference leaders listed possible pension plan options for the NAD to consider. Two of them are modeled after successful alternatives in Canada and the South Central Conference in North America. Ten years ago, a task force discovered an inequity in contributions in Canada and created a plan that was more fair for each conference. The United States did not duplicate such a revision in its own plan. In 1985, the South Central Conference established a subsidiary fund for its employees to supplement NAD retirement benefits. Each pay period, the workers contributed a set amount of money to the special fund, and the conference made additional contributions. Several years later, the plan is fully funded and retirees under its provisions receive an average of $500 in addition to the regular NAD benefits and Social Security. Unfortunately, the NAD prohibited other conferences from developing a similar plan.

The list of options includes an endorsement for a defined benefit plan similar to that of Canada, and another asks for an alternative retirement plan for regional conferences, much like that of the South Central

North American Division Regional Conferences

Northeastern Conference
Regional constituency in Connecticut, Maine, Massachusetts, New Hampshire, New York, Rhode Island, and Vermont

Lake Region Conference
Regional constituency of Illinois, Indiana, Michigan, Minnesota, and Wisconsin

South Atlantic Conference
Regional constituency of North Carolina, South Carolina, and Georgia, except that portion of Georgia south of and including the following counties: Appling, Baker, Ben Hill, Jeff Davis, McIntosh, Miller, Mitchell, Seminole, Telfair, Turner, Wayne, and Worth

South Central
Regional constituency of Alabama, that portion of Florida lying west of the Apalachicola River, Kentucky, Mississippi, and Tennessee

Southwest Region Conference
Regional constituency of Arkansas, Louisiana, New Mexico (except San Juan County), Oklahoma, and Texas

Central States Conference
Regional constituency of Colorado, Iowa, Kansas, Minnesota, Missouri, Nebraska, North Dakota, South Dakota, Wyoming, and San Juan County in New Mexico

Allegheny East Conference
Regional constituency in Delaware and New Jersey; Maryland, except Allegany and Garrett Counties; that portion of Pennsylavania east of Potter, Clinton, Centre Mifflin, Huntingdon, and Fulton Counties; that portion of Virginia east of Clarke, Warren, Rappahannock, Madison, Greene, Albemarle, Fluvanna, Cumberland, Prince Edward, Lunenburg, and Mecklenburg Counties, except the city of Gordonsville in Orange County, and including the town of Berryville in Clarke County; Berkeley and Jefferson Counties in West Virginia; and the District of Columbia

Alleghany West Conference
Regional constituency in Ohio and West Virginia; Allegany and Garrett Counties in Maryland; that portion of Pennsylvania west of and including Potter, Clinton, Centre, Mifflin, Huntingdon, and Fulton Counties; and that portion of Virginia west of and including Clarke (except the town of Berryville), Warren, Rappahannock, Madison, Greene, Albemarle, Fluvanna, Cumberland, Prince Edward, Lunenburg, and Mecklenburg Counties, and the city of Gordonsville in Orange County

Southeastern Conference
Regional constituency of Florida except that portion west of the Apalachicola River, and that portion of Georgia south of and including the following counties: Appling, Baker, Ben Hill, Jeff Davis, McIntosh, Miller, Mitchel, Seminole, Telfair, Turner, Wayne, and Worth

North Atlantic Conference*
The Northeastern Conference restructured into two conferences: the Northeastern Conference consisting of the state of New York, and a new North Atlantic Conference, consisting of Connecticut, New Hampshire, Maine, Massachusetts, Rhode Island, and Vermont

Source: ***SDA Yearbook*****, 1997**
****Adventist Review*****, Dec. 1999**

Conference. The list also suggests a revamping of the current system for a more equitable and improved benefits plan for the entire NAD.

Just what kind of impact the regional conferences' withdrawal will have on the NAD's overall retirement plan is not yet certain. Del Johnson, administrator of the Seventh-day Adventist Church Retirement Plan for the North American Division, reports that no formal evaluations have been run. Johnson is not on the task force, but he has served as a resource on the retirement plan during the meetings. "Obviously, if any contributors cease making contributions, there are implications," says Johnson. "At this point there are so many directions it [the task force's final proposal] could go that it's impossible to give a scenario of what the results could be."

Johnson has studied informal models under different circumstances. If a complete withdrawal by regional conferences takes place and the NAD continues to carry the liabilities of those conferences, the funding levels under certain assumptions would dip to about 4 percent of full acturial funding in about fifteen years before beginning to recover. As administrator, Johnson feels this would be a dangerously low level. If everything continues (the regional conferences remain in the NAD pension plan), the levels would drop to about 8 percent funding before recovery. Currently, the plan is at about 13.6 percent of actual funding.

In addition to the possible instability of the frozen benefit plan, the Church must also face the ramifications the final decision will have on race relations in the NAD. Although much of this battle is embedded in financial concerns, some regional conference members point to underlying politics, specifically, lack of equal career opportunities for African Americans in the Church. One retired regional conference leader, who asked not to be named, believes that there are few career opportunities open to blacks in the NAD. Furthermore, there is little room for advancement. This offers an explanation as to why the number of black retirees in the NAD is so small.

The accusation is severe, considering that the Church has made strides toward abatement of racial tension. In October 1999, the NAD hosted the first Race Summit at the General Conference. More than 300 religious leaders attended the three and one-half day summit to address the future of race relations in the Church. In a formal acknowledgement of the NAD's racially scarred history, President Alfred C. McClure publicly apologized to his "African American brothers and sisters . . . for the way you've been treated by our Church" (see page 31, above).

The summit concluded with recommendations to work toward increased cultural sensitivity in church and school, leading ultimately to unity and racial harmony. Ironically, weeks after the Race Summit, the war for separation has risen once more with diminishing room for compromise. Despite the task force's attempt at negotiation, some regional conference leaders have asserted that the final decision of the task force and NAD will have no bearing on their decision to withdraw from the pension plan.

When asked whether he felt a separate pension plan for regional conferences would affect race relations in the Church, Johnson seemed tentative, but positive. "I believe that on all sides of the issue, there are reasonable people that will come up with reasonable options," said Johnson. "I believe we will come up with a good solution that will not have a negative effect."

Fifty-five years ago, a group of workers gathered at a hotel in Chicago to discuss escalating racial tensions in the Adventist Church before the Spring Council of the General Conference. The premeetings were held to deliberate on the advisability of forming regional conferences. General Conference president James L. McElhany spoke of his desire to maintain unity and help blacks assume leadership positions. Listening carefully to the concerns of both sides of the issue, Elder McElhany spoke: "If I thought anybody was proposing a conference organization that would drive a wedge between the races I would oppose it. I do feel anxious for us to develop every resource. . . . We must keep together and maintain the spirit of counsel and helpfulness."

Days later, the Spring Council took a unanimous vote to establish regional conferences in the NAD. Since then, African-American membership has increased tremendously. Constituting only 9 percent of the membership in the United States in 1944, it leaped to 20 percent in 1977, 23 percent in 1985, and more than 25 percent in 1995. No doubt, the radical decision of the Spring Council reaped great rewards.

Whether or not the decision to be made on April 25 will do the same is yet to be answered. Will it drive a wedge between the races? Will it maintain the spirit of counsel and helpfulness? These remain questions of faith.

Julie Lee is the media relations coordinator for Pacific Union College. A Korean American, she has written about race relations for the *Adventist Review* and PUC's alumni journal, *Viewpoint*.
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Adventism's Rainbow Coalition

Reprinted with permission from *Make Us One: Celebrating Spiritual Unity in the Midst of Cultural Diversity: Removing Barriers, Building Bridges,* edited by Delbert Baker, published by Pacific Press, Boise, Idaho, 1995

By Roy Branson

An understanding of the roots of the diverse groups in Adventism, particularly its largest ethnic community—black Adventists—will help us to appreciate better each other's struggles and concerns.

Probably no church in the world embraces more ethnic communities than the Seventh-day Adventist. One hundred fifty-six years after the Great Disappointment, almost 90 percent of Seventh-day Adventists live outside the United States. Adventists worship in more countries than do members of any other church except the Roman Catholic. Even among the 10 percent of Adventists who live in the United States, the majority are nonwhite.

Embracing fellow believers who look, talk, and act differently from ourselves has been one of Adventism's more dramatic pilgrimages. The road to ethnic diversity has been rough sometimes—and it may get rougher. We can learn much from how our founders wrestled in the United States to combine appreciation of cultural differences with a sense of unity and common purpose.

Adventism was begun and initially led in the nineteenth century by WASPS—white Anglo-Saxon Protestants—living in New England and upper New York. For a few years after the Great Disappointment, the founders believed that God would take to heaven only those who had accepted him before 1844. In effect, their "Shut-Door" teaching primarily permitted WASPS into heaven. Even after they changed their minds and opened this door, Adventists took years to welcome whites who were not Anglo-Saxons.

As with the United States as a whole, the most complicated ethnic relationship among Seventh-day Adventists has been between whites and blacks. In America, the relationship has formed a recurring pattern: As relationships between blacks and whites change in general society, some event creates a crisis in black-white relations; black members make certain demands; the white majority refuses; and, instead, whites institute changes that blacks had demanded during a previous crisis.

The dynamics of race relations and encounters between whites and blacks in the Adventist Church have had far-reaching effects and considerable historic impact on the entire denomination. This article gives considerable attention to the development of the black work because it reveals prevalent attitudes on the subject of black-white relations in Adventism. . . .

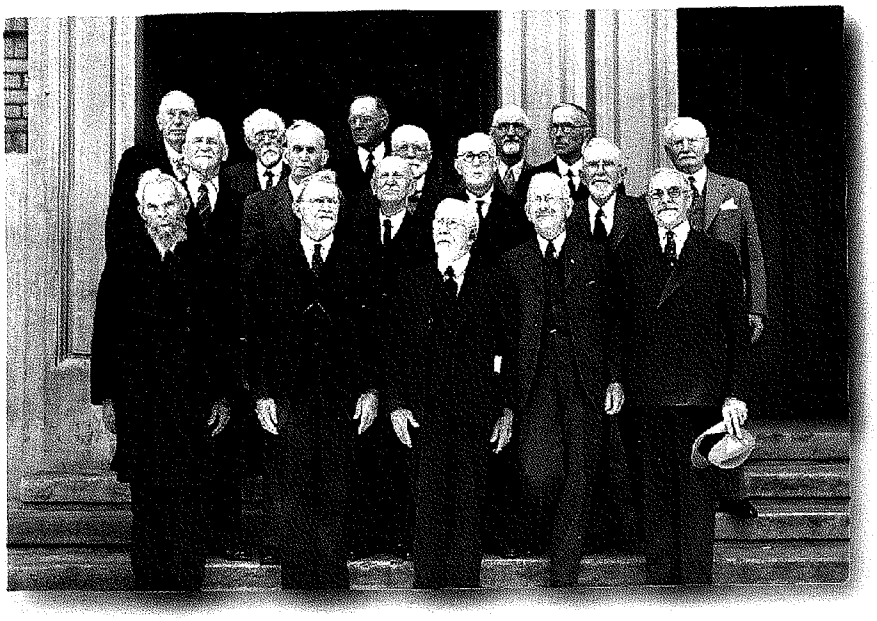
Millerites and Abolitionism

Black Adventists trace their roots to the Millerites. William Foy, a black man, received visions from 1842 to 1844 similar to those that Ellen White saw early in 1844. She said that Foy had four visions and that she once talked to him after she had spoken at a meeting. Foy told her that he had seen some of the same scenes. Ellen White also recalled hearing him speak in Portland when she was a girl and said that he bore "remarkable testimonies." For

years it was believed that Foy gave up Christianity after refusing to share his visions and that he died in 1845, shortly after the Great Disappointment. Foy actually lived until 1893. These and other misconceptions are cleared up in the book *The Unknown Prophet*, by Delbert Baker.[1]

The Founders' Theology on Race

Six years after the Great Disappointment, Ellen White urged civil disobedience in the cause of antislavery. When Congress passed the Fugitive Slave Act in 1850, she told Sabbath-keeping Adventists in no uncertain terms that "the law of our land requiring us to deliver a slave to his master, we are not to obey."[2] When she learned about one particular Adventist who defended slavery, she bluntly admonished him: "You must yield your views or the truth. . . . We must let it be known that we have no such ones in our fellowship, that we will not walk with them in church capacity."[3] At a time when many, even in the North, considered slavery a commercial or political issue, Ellen White regarded it as a moral outrage.



C. M. KINNEY, FRONT ROW 1ST ON LEFT; EDSON WHITE, FRONT ROW, CENTER (PHOTO COURTESY OF G.C. ARCHIVES)

It would have been possible for Ellen White to believe in the abolition of slavery and yet not regard black persons as equal to whites, but she was unequivocal: "Christ came to this earth with a message of mercy and forgiveness. He laid the foundation for a religion by which Jew and Gentile, black and white, free and bond, are linked together in one common brotherhood, recognized as equal in the sight of God."[4] Not only were redeemed Christians equal in Christ, but blacks and whites were equal brothers because of a common creation. God wants us, she reminded whites about blacks, to remember "their common relationship to us by creation and by redemption, and their right to the blessings of freedom."[5]

James White, the organizational leader of Sabbath-keeping Adventists, declared that oppression of slaves in America offered significant evidence that the beast in the book of Revelation, chapter 13, was the United States, a beast that looked like a lamb but spoke like a dragon.

When the Civil War began, President Abraham Lincoln had not yet announced the Emancipation Proclamation and said that he fought only to save the Union, not to free the slaves. Uriah Smith, who succeeded James White as editor of the *Review and Herald*, used the pages of Adventism's official church paper to pronounce an anathema on the president for not emancipating the slaves immediately.

As individuals, the first black Seventh-day Adventists were scattered through northern churches, but the first congregation of black members was organized in the South. One of the earliest black Adventists, Harry Lowe, a former Baptist preacher, joined a biracial church in Edgefield Junction, Tennessee, near Nashville, then, in 1886, because of racial tensions, led in the formation of a black congregation of ten members. The first black Seventh-day Adventist to become an ordained minister, C. M. Kinney, was born a slave in Richmond, Virginia, converted to Adventism in Reno, Nevada, then for two years attended Healdsburg College, in northern California. Kinney preached in Kansas before moving on to a successful ministry in Kentucky and Tennessee. By 1890, a second predominately black Seventh-day Adventist Church was organized, this one in Louisville, Kentucky.

In the early 1890s, Ellen White spelled out for General Conference officers what equality between whites and blacks—based on her theology of both redemption and creation—meant in the practical life of the Church.

> It will always be a difficult matter to deal with the prejudices of the white people in the South and do missionary work for the colored race. But the way this matter has been treated by some is an offense to God. . . . You have no

license from God to exclude the colored people from your places of worship. Treat them as Christ's property, which they are, just as much as yourselves. They should hold membership in the Church with the white brethren.[6]

James and Ellen White's oldest son, Edson, took his parents' theology of ethnic and race relations seriously. The result was crucial for relations between whites and blacks in the American Adventist Church. In 1895, he built a boat, called it the *Morning Star*, and with some white colleagues, sailed it down the Mississippi River. He and his friends conducted religious meetings, health clinics, and classes in reading, writing, and farming for black Southerners along the river towns of Mississippi.

However, in 1895, white plantation owners started to oppose Edson's *Morning Star* mission. In addition, black preachers, fearful of losing members, also incited whites against the Adventists. The result was violent attacks, burnings, and attempted lynchings. Edson White had sailed into what some historians of the South have called the "Crisis of the Nineties." It was a time, according to Yale historian C. Vann Woodward, when "a great restiveness seized upon the populace, a more profound upheaval of economic discontent than had ever moved the southern people before, more profound in its political manifestation than that which shook them in the Great Depression of the 1930s. Economic, political, and social frustrations pyramided social tensions, which broke out into aggression against blacks and sometimes against their white friends."[7]

Finally, in 1899, Ellen White reluctantly began to counsel caution: "As far as possible, everything that will stir up the race prejudice of the white people should be avoided. There is a danger of closing the door so that our white laborers will not be able to work in some places in the South." She also added a famous promise to black Adventists: "Let them understand that this plan is to be followed until the Lord shows us a better way." Ellen White remained committed to equality between blacks and whites based on God's work of salvation and creation, but after the experience of her son in the mid-1890s she became more pragmatic about how to apply racial equality in specific circumstances.[8]

The Creation of the Negro Department

By the time of the 1909 General Conference session, there were about one thousand black Adventists, and the first crisis in relations between whites and blacks had hit the denomination. L. C. Shaefe, formerly a Baptist preacher and probably the most prominent black preacher in Adventism, had been invited to pastor the integrated, though predominately black, First Seventh-day Adventist Church of Washington, D.C. One of its members was the daughter of Frederick Douglass, the most famous black person of his time and a witness, he said, to the falling of the stars in 1833.


J. L. McElhenny


G. E. Peters


W. H. Branson


Uriah Smith

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Prominent members of the Church felt that the newly elected General Conference president, A. G. Daniells, wanted black and white Adventists to worship in separate congregations. As the newly reorganized General Conference moved from Battle Creek, Michigan, to Washington, D.C., General Conference officers left the First Church to organize other, white congregations. The General Conference committee refused to assign a white pastor to assist Shaefe in an evangelistic campaign. J. H. Howard, a black physician in First Church, expressing views shared by Shaefe, wrote to Daniells that "it is difficult to see why it is necessary to make a race line in the Adventist denomination in face of the fact that the truth involves a positive protest against any such thing in the Church."

By the time of the 1909 General Conference

session, the demands of the black leaders had become specific. J. K. Humphrey, pastor of the Harlem First Church, made his case on the floor of the session by appealing to the denomination's earlier efforts on behalf of white ethnics. "As I studied the situation, I found that the other nationalities were getting along first-rate. . . . It encourages you to listen to these reports of how the work is going among the Germans, Danes, Scandinavians and others; but when it comes to the Negroes, do you hear anything?"[9]

A. G. Daniells strongly supported the creation of the Negro Department. Like Humphrey, he cited the precedent of the General Conference's Foreign Department, which was formed especially for work among Scandinavian and German immigrants. Sydney Scott made the most fiery speech of the discussion, concluding that "there ought to be a just and fair representation in that department from the local mission clear to the head" and that the name of the department should be "Afro-American."

"LET THEM UNDERSTAND THAT THIS PLAN IS TO BE FOLLOWED UNTIL THE LORD SHOWS US A BETTER WAY."
—ELLEN G. WHITE

Scott and the other black leaders got their department, but not the suggested name. Nor did they get representation. The first secretary leading the Negro Department was a white man, as were many of his successors. It would be nine years before the first black leader, W. H. Green, headed the department.

After World War I, crowds in America's cities cheered returning black regiments. But when the black veterans began to claim the rights and privileges of American citizens, whites fiercely resisted. Between 1916 and 1913, one-half to one million southern blacks migrated to northern jobs. In just two years (1919-20), 100,000 whites joined Ku Klux Klan chapters in twenty-three states. In the summer of 1919, no fewer than twenty-five major riots broke out in American cities. One in Chicago lasted thirteen days, wounding hundreds and killing thirty-eight.

Crisis in Harlem

At the same time that Adventists—and Americans generally—were regressing in race relations, blacks in northern cities became more militant. This was the time of social and literary activity in New York City. The post-World War I period was also the beginning of the Harlem Renaissance, a flowering of artistic and literary talent that included a number of Caribbean immigrants and, later, an author named Arna Bontemps, who came from an Adventist minister's family. Bontemps served as principal of Adventist Harlem Academy and taught briefly at Oakwood College before becoming writer in residence at Fisk University and visiting professor for six years at Yale and the University of Chicago. In 1928, during this period of increasing ferment, W. H. Green, the first black secretary of the Negro Department, died. He had led the department for a decade. Black Adventist pastors were disappointed in how little had been accomplished by the department since 1909. They proposed that the General Conference abolish the Negro Department and replace it with black conferences; one black General Conference leader would be succeeded by several black conference presidents.

The most obvious candidate for president of a black conference was J. K. Humphrey. Nineteen years before, in the aftermath of Schaefe's departure from the denomination, Humphrey had stood with A. G. Daniells, the General Conference president, and helped him create the Negro Department. Humphrey, originally an ordained Baptist pastor on the island of Jamaica, pastored the Adventist First Church of Harlem. The Church was made up primarily of West Indian immigrants, in a Harlem being ignited by West Indian ideas of self-determination. Under Humphrey's leadership, the congregation became the largest in the Greater New York Conference. He had also started three other congregations.

A spring 1929 meeting of General Conference leaders in Washington, D.C., failed to approve the creation of black conferences and instead created a commission of sixteen to study the matter (eleven whites and five blacks), to bring a report to the 1929

Fall Council. Humphrey quickly concluded that although he was on the commission, black conferences were dead. He proceeded to pour his energies into promoting and soliciting funds for Utopia Park, forty-five miles south of New York City, in New Jersey. The park would include three lakes and facilities for an orphanage, a home for the aged, a training school, an industrial area, and private residences. It was time, Humphrey was convinced, for black Adventists to create their own institutions. When the conference president inquired into Utopia Park, Humphrey wrote back: "I thank you very much for your expressions of kindly interest and your desire to cooperate in this good work, but it is absolutely a problem for the colored work."[10]

During the year, the commissioner of public welfare for New York City had asked the Greater New York Conference what the Utopia Park promotion was all about, and the city made permission for soliciting in behalf of the project more difficult. In the fall of 1929, after consulting with the Atlantic Union, the Greater New York Conference requested that Humphrey give up plans for what the conference president had called a "colored colony." When Humphrey refused, the conference committee fired him.

The dismissal took place on a Friday. The following Saturday evening, the First Church of Harlem gathered to hear the news. Not only did the Greater New York Conference president attend, but also the president of the Atlantic Union, the secretary of the General Conference, and the revered president of the General Conference himself, W. A. Spicer. The meeting lasted five hours. According to an internal report of the General Conference leadership, the entire congregation supported the pastor. The *New York News* reported to the public that "the meeting soon became uncontrollable and bid fair to develop into a riot, which was prevented by the quick action of the pastor himself."[11]

After the 1929 Autumn Council, in the midst of confrontations with Humphrey, J. L. McElhenny, vice president of the General Conference for North America, wrote a twenty-eight-page printed "Statement Regarding the Present Status of Elder J. K. Humphrey." McElhenny defended not only the denomination's actions concerning Humphrey, but also its refusal to approve separate Negro conferences. In less than twenty years, McElhenny would again face a crisis in race relations within the Church and propose Humphrey's solution of black conferences.

However, on January 24, 1930, the Harlem First Church and its pastor were expelled from the denomination. Most of the members stayed with Humphrey, calling their congregation the United Sabbath Day Adventist Church. The district attorney's office cleared the Utopia Park project, but it was never developed.

Creation of Black Conferences

The election of Franklin Delano Roosevelt and the beginning of World War II had a dramatic effect on American blacks, and indirectly on race relations within the Adventist Church. From 1933 to 1946, the number of black employees on the federal payroll increased from 50,000 to 200,000. Some black leaders called Roosevelt's presidential order of June 25, 1941, the most important document affecting them since the Emancipation Proclamation: "There shall be no discrimination in the employment of workers in defense industries or government because of race, creed, color, or national origin." For the first time, during World War II, blacks were integrated into units of the army, navy, and marines.

"RESPONDING TO SHIFTS IN OUR CULTURAL ENVIRONMENT HELPS US RECOVER AND APPRECIATE IMPORTANT ASPECTS OF OUR COMMUNITY THAT WE HAD FORGOTTEN WERE POWERFUL AND REVITALIZING." —ROY BRANSON

By contrast, at the end of World War II, at General Conference headquarters in the Washington, D.C., metropolitan area, the only black among General Conference leaders was the leader of the Negro Department. He and other visiting black leaders of the Church were still not permitted inside the Review and Herald Publishing House cafeteria, where General Conference leaders routinely ate lunch. Neither Columbia Union College nor Washington Sanitarium and Hospital, both nearby Adventist institutions, admitted blacks.

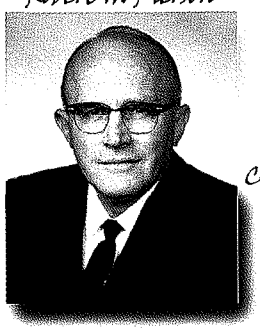
In this environment, the almost predictable incident catalyzing a change in relations between black and white Adventists occurred. A black Adventist woman

visiting relatives in Washington, D.C., suddenly fell ill. Her sister drove her to the closest Adventist hospital, the Washington Sanitarium and Hospital. The emergency room staff refused to care for a black patient. The desperate sister drove her to the Freedman's Hospital in another part of the city. But before they arrived, her visiting sister died.

The black press reported the incident to the country. Outraged black Adventists organized a Committee for the Advancement of Worldwide Work Among Colored Seventh-day Adventists. Among the prominent black laity signing an eight-page set of demands from the committee to the General Conference was Eva B. Dykes, the first black woman to complete a doctorate in the United States—from Radcliffe College at Harvard University.


Warren S. Banfield


Robert Carter


Robert H. Pierson


Charles E. Bradford

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The statement contrasted the integration of colleges and hospitals outside the Church to denominational institutions to which black members contributed tithes and offerings. Three principal demands were made: integration of Adventist institutions, greater black representation at all levels of denominational administration, and greater accountability from denominational leadership of black members' financial contributions to the Adventist Church.

With the press following developments and prominent black laity across the United States demanding action, the General Conference president met with representatives of the committee. He then convened a meeting to consider the future of the black work in America. Just before the 1944 Spring Council of the Church's top leadership, prominent black pastors, leaders of union Negro Departments (appointed after the Church's previous racial crisis), prominent black laity, some white union presidents, and General Conference leaders gathered in April at a hotel in Chicago. Presiding was J. L. McElhenny, president of the world Adventist Church. Fourteen years before, as vice president for North America, he had been involved in dealing with the demands of J. K. Humphrey, the black conferences, and his subsequent expulsion.

The General Conference leaders informed the assembled group that integration of the Adventist Church on the scale outlined by the committee of black laity was impossible. Instead, McElhenny proposed implementing the 1929 demand of J. K. Humphrey and others to create black conferences. Each black conference would have jurisdiction over black members, who were then within several white conferences. In many cases, black conferences would coincide with the territory of entire unions. Integration was unattainable, but there could be increased self-determination of black clergy and conference committees. What was being proposed fell between two alternatives in Protestant American churches: the commitment to integration at all levels, found among what remain predominantly white Episcopalian and Presbyterian denominations, and the completely separate black and white denominations, evident among Baptists and Methodists.

The head of the General Conference Colored Department, G. E. Peters, supported the creation of black conferences. By the time a vote was taken, so did a strong majority of the entire committee. The 1944 Spring Council, which met immediately afterward, approved black conferences, voted to elevate Oakwood to senior college status, and appointed Louis H. Reynolds to be the first black editor of *Message*, the black missionary magazine.

Before the end of 1944, the Lake Region Conference was already established within the Lake Union. By the end of 1946, five black conferences had been created. Within a year of the organization of these black conferences, the percentage of the U.S. black population that was Adventist exceeded, for the first time, the percentage of U.S. whites who were Adventists.

Through the late 1940s and early 1950s, integration advanced gradually in the United States, and even more slowly within the Church. In 1950, McElhenny's

successor as president of the world Church, W. H. Branson, tried to speed things up. He released an unprecedented letter—reminiscent of a U.S. president's executive order—addressed to all union and local conference presidents and managers of Seventh-day Adventist institutions in North America. In this letter he appealed to church leaders to redouble efforts in the area of human relations.

> Perhaps no religious group in the United States or the world, claims so loudly that it is international in its attitudes and services as do the Seventh-day Adventists and yet, in this matter of Negro segregation, we are trailing behind the procession. We seem afraid to venture any changes in the relationships which we maintained a half century ago, notwithstanding the fact that the whole world about us has made and is still making drastic changes.
>
> Shall we be the last of the Christian bodies to break away from our historic attitudes and chart a new course in our human relationships? . . .
>
> We wish to appeal to the managing boards of our publishing houses, sanitariums and schools in the East, North and West, to give immediate study to this matter. We believe that in most places in these sections of the country there can be complete integration of the races in our institutions without serious difficulty.
>
> We understand that in the Deep South a few of our institutional boards have voted to discontinue segregation. . . . In some places, it will require some courage to launch into such a program but the entire country is headed in that direction. The government, the churches, and the business world are leading the way, and why should we hesitate to follow?[12]

One month later, the U.S. Supreme Court unanimously declared in *Brown v. Board of Education* that segregation in public schools was unconstitutional. Through the remainder of the 1950s, administrators responded to Branson's letter and trends in the society by gradually integrating more and more Adventist institutions. It was later in the 1960s that Adventist schools were integrated and the General Conference session in San Francisco (1962) elected the first blacks to the positions of associate secretary and general vice president of the General Conference.

Of course, Martin Luther King Jr. stepped up the pace of integration, with the 1956 Montgomery, Alabama, bus boycott, followed by other direct actions. In Tampa, Florida, a young pastor of the black Adventist Church, Warren Banfield, accepted the presidency of the local chapter of the National Association for the Advancement of Colored People (NAACP). He organized the black citizens of Tampa so well that his threat to lead a bus boycott was sufficient to integrate the public transportation of the city. He persuaded the city to build public housing for the poor black people of Tampa.[13]

Not surprisingly, a specific incident soon recrystallized race relations within North American Adventism. Almost twenty years after an Adventist black woman was turned away from the emergency room of the Washington Sanitarium and Hospital, Frank Hale, chairman of the department of English at Central State College at Wilberforce, Ohio, and Burrell Scott, a successful Ohio contractor, tried, at the beginning of the 1961-62 school year, to enroll their black daughters at Mount Vernon Academy in Ohio. They were refused, and no denominational officials rectified the situation.

As in 1944, the black Adventist laity organized, this time as the Laymen's Leadership Conference. In 1961, the General Conference president refused even to meet with the black laity. It was a mistake. Mylus Martin, a black member and reporter with the *Cleveland Press*, helped to facilitate news coverage. The first Saturday of the 1962 General Conference session, both San Francisco daily newspapers ran front-page stories, printing the demands of the Laymen's Leadership Conference: rethinking Adventist appropriations for black churches in the United States, abolition of unofficial but real racial quotas proscribing blacks in Adventist schools, and the complete and immediate desegregation of all Adventist organizations and institutions. More stories appeared in the local newspapers and in the national press on Friday, Saturday, and Sunday. On Wednesday, the General Conference president held a press conference affirming that the Church would desegregate.

The Church had taken a major step toward responding affirmatively to demands it had said, sixteen years earlier, in 1944, were impossible to achieve—election of blacks to all levels of denominational administration.

During this decade, black Adventist leaders were being influenced by more than what they saw in the media. Black Adventist pastors in the South helped organize boycotts of merchants who segregated their

facilities. They participated in the famous march in 1965 from Selma to Montgomery that led to the passage of federal legislation guaranteeing voting rights for blacks. The South Central Conference, the black Adventist conference in the Deep South, made sure that its mobile medical unit from Mississippi was a part of Martin Luther King's March on Washington and that it was parked in the shadow of the Lincoln Memorial to provide emergency medical care.

The Black Union Issue

At the 1968 annual meeting of North American black Adventist leaders, the Regional Advisory Council, several younger leaders proposed that the General Conference give greater financial support to black conferences and create two black unions in North America. They ran into the determined opposition of the General Conference president, Robert Pierson, who for years had worked with black leaders to expand the racial integration of the Church. In 1969, a special interracial commission to study the issue rejected black unions in North America but accepted the "Sixteen Points" that listed a series of measures that would strengthen the black work. The next year, Charles C. Bradford became the first black secretary of the North American Division. Black leaders were elected secretaries, or the second highest administrators, of unions across North America. In 1979, Charles Bradford succeeded Neal Wilson as the first black president of the North American Division. The next year, the Lake Union elected Robert Carter the first black president of a North American Union. In the 1990s, black leaders were elected presidents of predominately white conferences.

Growth patterns of black Adventists in North America reveal that membership took off after 1944, when black leaders took over the running of black conferences. There was another upturn in the mid-1960s, a period when black laity and clergy increasingly asserted themselves inside and outside the denomination. Even as black Adventists have become increasingly upwardly mobile—educationally, economically, and professionally—they have continued to grow in numbers. By 1992, black members constituted more than twice the percentage of U.S. Adventists (25 percent) as the percentage of black citizens throughout the nation.

Brown and Yellow, Black and White

A glance at the roots of ethnic diversity in North American Adventism suggests that currents in society and culture can lead us to rediscover important parts of our Adventist heritage. Responding to shifts in our cultural environment helps us recover and appreciate important aspects of our community that we had forgotten were powerful and revitalizing.

Also, growth and vitality more often flow from cultivating diversity than from seeking unity. The more self-determination Adventist ethnic lenders in North America have achieved, the more they have cultivated their communities, and the more the Church as a whole has grown.

Finally, we can only embrace the strangeness of others when we respect that which is surprising as an expression of God's irresistible creativity; when we participate in God's unquenchable delight in shapes, colors, and points of view; when we capture God's joy in the diversity of creation.

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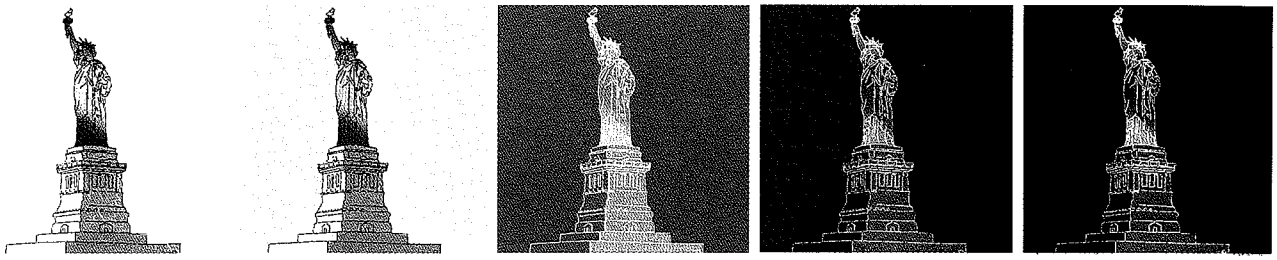
***Make Us One: Celebrating Spiritual Unity in the Midst of Cultural Diversity: Removing Barriers, Building Bridges*, edited by Delbert Baker, can be purchased at Adventist Book Center stores or online at www.adventistbookcenter.com**



WHEN IMMIGRANTS TAKE OVER

THE CHANGING FACE OF SEVENTH-DAY ADVENTISM IN METROPOLITAN NEW YORK

By Ronald Lawson

Seventh-day Adventism in metropolitan New York has changed dramatically over the past thirty years because it has been transformed from a Church primarily of Caucasians and Afro-Americans, each dominating separate conferences, to a Church 90 percent immigrant. The Church in New York is currently drawn out of a multiplicity of racial and ethnic groups from different parts of the globe, but especially the Caribbean.

The research reported here is part of a large study of international Adventism that has included well over 3,000 in-depth interviews in fifty-five countries of all divisions of the world Church. As an Adventist who has lived in New York since 1971, I was well aware of both the demographic changes taking place and the internal tensions flowing therefrom, and ultimately decided that these warranted focused study. In 1996, when I approached the two conferences headquartered in metropolitan New York seeking

data on the racial/ethnic breakdown of their membership, I found they had nothing reliable. I then approached the pastor of every English speaking congregation (these are the racially mixed ones) and was then usually referred to the church clerks, who went through membership rolls and placed all active members in a racial/ethnic category. I received a 100 percent response rate. I had them omit the missing members. I sampled the congregations that spoke other languages, and found that I could count all members of Korean-speaking churches as Koreans, and similarly for the other languages, and applied the proportion of missing members found there to all congregations of that particular language group. The result of this enterprise was statistics for 1996-97, which I judge to be very reliable.

Table 1.

Racial/Ethnic Background of North American Adventists 1980 and 1990

	Membership and Percentage of Total				
	African	Caucasian	Hispanic	Asian	Total
Year					
1980	436,485 (72.2)	127,541 (21.1)	28,404 (4.7%)	12,000 (2.0)	604,430
1990	457,971 (60.2)	218,189 (28.7)	64,502 (8.5)	19,486 (2.6)	760,148
Growth rate 1980-90	4.9%	71.1%	127.1%	62.4%	125.8%

Source: General Conference Office of Archives and Statistics

Although New York may be unusual in its high proportion of immigrant Adventists, its experience points to a trend. In the North American Division (NAD) of the Church, which includes the United States and Canada, the cities of Los Angeles, Toronto, Montreal, and Miami also have large immigrant majorities[1]. In recent years, 75 percent of the new members added to the Adventist Church in the division have been immigrants from countries in the developing world.[2] According to the General Conference Office of Archives and Statistics, the number of Hispanic members in the NAD increased by 127.1 percent between 1980 and 1990, Asians by 62.4 percent, those of African Descent (a category that does not distinguish between Afro-Americans, West Indians, and Haitians) by 71.1 percent, and Caucasians by only 4.9 percent (Table 1). The proportion of Caucasians in the division declined from 72.2 percent in 1980 to 60.2 percent in 1990. They were estimated as 52 percent in 1996, and are expected to become a minority—47 percent—by 2000.[3]

The Changing Face of Adventism in Metropolitan New York

The extent of the transformation can be seen most clearly when membership figures for 1945 are used as a baseline. In that year, the Adventist Church in most of the United States was reorganized along racial lines. Until the end of 1944, Adventism was organized geographically, so that the nation was subdivided into local conferences. Although Adventism had grown steadily among Afro-Americans up to that point, none of their pastors had been promoted to administrative positions within what remained an all-Caucasian church bureaucracy. By World War II, black demands for such opportunities had become so strident that church leaders chose in 1944 to defuse the discontent—not by opening positions in the existing structure, but by creating separate conferences for Afro-American churches, which could then elect leaders of their own. The new black, or "regional" conferences overlapped geographically with what became white conferences.

Until reorganization, all Adventists in the New York metropolitan area fell under the Greater New York Conference (GNYC), which had 4,499 members at the end of 1944. However, when the new racially based structure came into being at the beginning of 1945, the Afro-American congregations were removed from GNYC and placed in the new Northeastern Conference (NEC), which then elected Afro-American leaders. The GNYC retained the Caucasian congregations. Because congregations were highly segregated along racial lines, the separation was complete. A total of 1,817 members were transferred from the GNYC to the new NEC. Almost all of these would have been Afro-Americans because few black immigrants had entered from anywhere else up to that time. The GNYC was left with 2,682 members, the vast majority of whom were Caucasians. The "black" conference had taken just over two-fifths of the Adventists in the region (Table 2).

By the end of June 1996, the official membership of the GNYC in the metropolitan area had increased to 15,164, and that of the NEC to 29,369. The combined

membership stood at 44,533, almost ten times that of fifty-one years earlier. However, the membership of both conferences was exaggerated because missing members remained on the rolls. After excluding the latter, my estimate of the real membership of the conferences in 1996 is 20,870 in the NEC and 13,683 in the GNYC, a total of 34,480. Table 3 shows how the total membership subdivided racially and ethnically in 1996.

The most striking factors revealed in Table 3 are the withering away of the white membership to only half the numbers in 1945 and to a tiny percentage of the whole; the small growth in the total number of Afro-Americans since 1945 and their decline to less than one-twelfth of the total; and the enormous growth of three immigrant groups in particular, all of which were drawn totally or mostly from the Caribbean. These groups were: English-speaking West Indians, Hispanics, and Haitians.

Adventism in Metropolitan New York has become an immigrant Church, and the Caucasian and Afro-American groups dominant in 1945 have diminished dramatically. Indeed, all the formerly English-speaking "white" congregations became very mixed racially, and only three of the fifty-six English-speaking congregations in the NEC, where Afro-Americans were previously dominant, had Afro-American majorities in 1996. All three of those congregations were small, with memberships of less than one hundred.

Seventh-day Adventist Membership in the Two Metropolitan New York Conferences, January 1945

Conference	Membership	Percent
Greater New York (Caucasians and a few Hispanics)	2,682	59.6
Northeastern (Afro-Americans)	1,817	40.4
Totals	4,499	100

Seventh-day Adventist Membership Breakdown Metropolitan New York, 1996

Race/Ethnicity	Number	Percent
West Indian (English speaking)	16,122	46.8
Hispanics	6,523	18.9
Haitians	5,884	17.1
Afro-Americans	2,761	8.0
Caucasians	947	2.7
Africans	668	1.9
Black Central Americans	572	1.7
Koreans	430	1.2
Brazilians	233	0.7
Filipinos	170	0.5
Southern Asians	82	0.2
Chinese	75	0.2
Other	13	0.0
Total	34,480	99.9

Source: Collected by Author

The Decline of Caucasians and Afro-Americans

The decline of the two main "American" groups has been much more dramatic than statistics of 1945 and 1996 suggest because both groups grew substantially during the first twenty-five years after 1945, and then declined numerically. In 1970, there were 3,500 Caucasians in the GNYC, but in 1996 there were fewer than 1,000. In the mid-1970s, the number of Afro-Americans in the metropolitan region of the NEC equaled the number of English-speaking West Indians, but today they are barely one-fifth the number of the latter.[4]

Membership growth or decline depends on three factors: losses from migration, apostasy, and deaths, natural increase, and gains through evangelism and migration.

Losses: There have been considerable losses among Caucasian and Afro-American youth in New York. I estimate that the rate approaches 75 percent of youth who grow up as Adventists.[5] New York has two special problems that increase such losses. First, the network of Adventist colleges funnels many youth out of the metropolitan area and they often make careers

elsewhere. Second, none of the major Adventist hospitals or schools are located in New York. Such institutions are typically intellectual centers of Adventism and their absence in a sophisticated center like New York leaves a gaping hole.[6]

Another source of loss has been the flight of whites and Afro-Americans from churches where they no longer form the majority of members. This phenomenon is compounded by the tendency among the elderly of both groups to move south because retired Caucasians follow the trend to move to a warmer climate and older blacks, who came from the South, choose to return "home" now that racial tensions there have eased.[7] The reverse flow—of American Adventists to the New York region—is much smaller than the outflow, partly because of an ingrained fear of cities created by Church teachings, and partly because of the absence of a magnet that Church-run institutions, the attendant infrastructure, and career opportunities could have provided.

Natural Increase: If a religious movement does not maintain a level of fertility sufficient to at least offset member mortality, the net losses can negate even a substantial rate of conversion. Fertility is closely related to age distribution—especially that of women.

Caucasian members in the NAD are currently disproportionately elderly, with couples who have no children ("empty nesters") the largest category. Caucasian members are no longer reproducing themselves. This is even more true of New York Caucasians. The GNYC congregations that were formerly Caucasian—but now racially mixed—have very few Caucasian children eligible to attend the Church's schools. The pattern among Adventist Afro-Americans in New York is similar: they, too, are graying and no longer reproducing themselves.[8]

Gains: Additions to membership through migration or evangelism can make up for a situation where losses from exits and deaths exceed gains through natural increase. Additions can also improve the fertility rate by adding younger families. However, there are practically no conversions of Caucasians and Afro-Americans in New York and migration patterns among these groups of Adventists have produced a net loss in recent years.

Evangelism Fails to Bolster Numbers

Why has Adventist outreach to Americans in the New York region proved so ineffective in recent years? Afro-American and Caucasian New Yorkers are showing increasing sophistication, which renders them less responsive to the typically apocalyptic Adventist evangelistic message and less likely than immigrants to be attracted to Adventist methods. Adventists have been even less successful in the suburbs of New York. Indeed, they have invested relatively little there, realizing that their traditional methods are out of sync with what could strike a responsive chord.

To complicate matters, Afro-American and Caucasian non-Adventists are highly unlikely to be attracted to evangelistic meetings where the speaker comes from a different racial or ethnic group. These two groups have also proven less comfortable than immigrants when they unexpectedly find themselves in an ethnically or racially mixed audience. I have heard several accounts of crusades by Caucasian or Afro-American evangelists in neighborhoods populated primarily by Americans where American attendees failed to return after the initial meeting because the great majority of attendees were immigrants. Attempting to pursue a different audience, the NEC spent a large part of its annual evangelism budget during one recent year renting a college auditorium for an evangelistic series. It succeeded in attracting and baptizing people from a higher status group—including lower and higher professionals—but almost all were West Indians.

Adventists are relatively few in number in New York and largely unknown in their communities because their congregations are not community churches that espouse local issues. Their pastors are moved from congregation to congregation too frequently to establish a presence in the community and, in metropolitan New York, they rarely live near their churches. Although New York City contains most Adventist churches in the region, almost all the pastors have chosen to live in the suburbs. Most of the laity also commute to church. Consequently, Adventists lack a local presence to draw traditional Americans to Adventist churches.

Black Adventist churches lost an opportunity to gain visibility when they avoided becoming involved in the civil rights struggle. Moreover, unlike many black churches of other denominations, they are not regarded as bulwarks of their communities and Adventism is not seen as a "black denomination." When Adventist church buildings are located in predominantly Caucasian or Afro-American communities—as they often are—they have become even less of a presence because both groups have become minorities in their congregations and such modes of worship as music and preaching styles have shifted from the norm for those communities.

The evidence suggests that Caucasians and Afro-

Americans are typically reluctant to throw in their lot with such mixed congregations. For example, when the Church sold its evangelistic center in the late-1970s, the racially mixed congregation that had been meeting in its auditorium bought a former synagogue in a prosperous section of Manhattan's Upper West Side, hoping to create a strong Caucasian bulwark. However, this segment of its members atrophied while the West Indian segment experienced strong growth from outside the neighborhood. The congregation eventually felt so out of place in its environment that it sold the building at an excellent profit and moved to a more diverse location.

The Growth of Immigrant Groups

Although Adventism has become an immigrant church in metropolitan New York, it has not drawn proportionately from all immigrant groups. In 1996, three groups together made up almost 83 percent of the total Adventist membership: English-speaking West Indians, Hispanics, and Haitians. In recent years, New York as a whole has received strong flows of immigrants from points of origin for those groups: Jamaica, Guyana, and other English-speaking islands of the Caribbean; the Dominican Republic, Puerto Rico, parts of Central and South America; and Haiti. In addition, the city has drawn large numbers from such other regions as China, the former U.S.S.R., and Southern Asia, very few of whom are represented among Adventists (Table 4).

Table 4

Flow of Immigrants to New York from Selected Countries/Regions 1983-1993

West Indies, Guyana	174,111
Dominican Republic	165,124
China	91,566
South America	61,018
Former USSR	46,175
Haiti	42,155
Southern Asia	40,745
Central America	22,932
Korea	21,877
Philippines	21,723
Eastern Europe	20,421
Western Europe	17,666

Six factors bear on the growth patterns of the various immigrant groups.

(1) The strength of Adventism in the regions from which immigrants are drawn. Adventists have done well among immigrants from the Caribbean, where Adventism is strong. It has large numbers of members there and is often well known among the population-at-large. This is not the case in China, countries of the former Soviet Union, and Southern Asia, where Adventism has a much weaker presence. Because Adventism is already strong in regions such as the Caribbean, it is not surprising that Church members are among those who immigrate to New York. However, it appears that the rate of Adventist immigration is higher than it would be if immigrants self-selected at random. Caribbean Adventists are more inclined to immigrate because Adventism focuses them on upward mobility, and migration from these poor countries to the United States is seen as a way to improve their circumstances.

(2) The extent to which Adventist Church members in New York expend effort to contact, welcome, and help fellow members arriving as immigrants. Adventism solidifies ties the immigrants previously felt to their Church to the extent that it does this well in their new land. If it fails, the ties may be broken.

The Adventist Church in New York does not have a comprehensive program to reach out to Adventist immigrants as they arrive. It assumes they will find a church and contact it, often through Adventist relatives or friends already in New York. It is clear that such networks are important in helping immigrants establish ties to American Adventism. However, the absence of an organized program to contact Adventist newcomers raises the question of how many are shaken loose from Adventism by the transition, a process that Adventist evangelists exploit when it occurs among immigrants who belong to other churches.

(3) The effort expended by the Adventist Church and its members to evangelize new immigrants who are not Adventists. Immigrant members are often eager to reach out to non-Adventist newcomers in friendship and with evangelistic goals. The conferences have awarded the members increasing resources for this purpose. Because new immigrants are frequently shaken loose from networks that bind them to their religious commu-

nities just as they face the culture shock and alienation of a frightening new society, they are more receptive to proselytization.[9] If they were well acquainted with Adventism because of its high visibility "back home"—which is the case in much of the Caribbean—they are likely to view it more favorably than do Americans, for whom Adventism is usually considered a peculiar sect.

Hispanic and Haitian immigrants are drawn to Adventism because its crusades and services are conducted in their language. They are also disposed to appreciate the close community of Adventists from their homeland. West Indians, for their part, have flocked to hear Afro-American and Caucasian evangelists and have eagerly responded to invitations to be baptized—a situation that their American counterparts do not reciprocate. In addition, West Indians have proven comfortable with either Afro-Americans or Caucasians in mixed English-speaking churches.

Those interviewed agreed that, although growth initially came primarily through immigration of members, evangelism later became an important factor. As a result, membership among the three numerically predominant immigrant groups is now drawn in approximately equal numbers from the immigration of Adventists and the evangelization of nonmember newcomers.

(4) Fertility. Immigrants tend to be young and have more children than typical for America. For example, Edwin Hernandez has found that 76 percent of Hispanic members in the NAD were 41 years old or younger in 1995.[10] This figure omits younger children because they have not been added to membership rolls. High fertility and low death rates contrast sharply with those of aging Caucasians and Afro-Americans. These immigrant groups should be poised for further growth from natural increase to the extent that they retain their youth.

(5) Losses. However, the hemorrhage in membership from these youth is often considerable. Unlike their children, parents continue to look toward their homelands and cultures, so that cultural tensions between generations are often high. Several pastors have told of having to mediate with police after the children of immigrants, who had learned from peers that corporal punishment is considered child-abuse in New York, called the police after being beaten by parents. The latter had been taught "back home," where corporal punishment was used frequently, that the Bible endorses such methods of discipline.

Problems with youth are exacerbated among Hispanics and Haitians because of language differences between generations. Yet there has been little attempt in these churches to create worship services that the youth can understand clearly. Parents have rationalized this decision on the ground that services in their own languages are necessary if they expect to attract non-Adventist immigrants to their churches. It seems as though retention of West Indian youth is higher than among Hispanics and Haitians because of the absence of a language problem between generations.[11] This may be a key to the higher West Indian growth rate.

(6) Evangelization of second-generation immigrants. Adventists have had very little success evangelizing second-generation immigrants because they have become Americanized, their Adventist peers reach out to them much less, they have usually established strong ties to existing networks, and the Adventist message does not appear relevant to them. There is an additional barrier in the case of second-generation Hispanics and Haitians, who are usually not proficient with the language used in the churches. Adventist failure to reach second-generation immigrants indicates that maintaining the current growth rates of these ethnic groups will depend on whether the flow of immigrants continues.

The Impact of Racial/Ethnic Diversity on the Adventist Polity

What has been the impact of the emergence of such racial/ethnic diversity on the polity of Adventism in metropolitan New York? The experiences of the two conferences have varied from one another because of their racial/ethnic profiles. Thus, the balance of the competing racial/ethnic groups differs (Table 5).

Diversity Challenges the (Black) Northeastern Conference

The Northeastern Conference has had a clear and increasing West Indian majority for nearly two decades. During this time, it has faced two foci of conflict. When the West Indians first gained a majority in congregations, there was competition for leadership positions and bitterness when Afro-Americans were displaced. One West Indian pastor who had presided over an especially difficult transition later analyzed it in a dissertation, which was eventually published as a book. He noted that the experience had been "alarmingly stressful" to Afro-Americans, who had lost control and leadership of their congregations and had subsequently been obliged to

adapt to new ways of worship and church management. The result had been "divisiveness and suspicion, . . . strife and ill-will."[12] Because West Indians had finally gained a majority, they had "almost total control," as had Afro-Americans before. His appeal for the two groups to work together generated a storm, which included publication of a "critical" review of the book by an Afro-American pastor, who angrily accused the West Indians of organizing to gain power and control and of neglecting evangelism among Afro-Americans.[13] The tension and conflict were most overt during the period in which the West Indians gained power within their congregations.

Tension in the regional conference over the paucity of West Indian pastors gave the GNYC (the "white" conference) its opportunity to expand into West Indian communities. Because Adventist West Indians were not accustomed to organizational segregation and did not share the bitterness toward Caucasians that Afro-Americans often held, a minority of these immigrants had already joined GNYC congregations. Realizing that growth among this community was possible, the GNYC hired pastors from among the ranks of West Indians who had migrated in hopes of finding positions within the United States.

Table 5.

Racial/Ethnic Distribution of Seventh-day Adventist Membership Within the Two Conferences in Metropolitan New York, 1996

Race/Ethnicity	GNYC (%)	NEC (%)	Total (%)
West Indian	3,816 (28.1)	12,306 (58.9)	16,122 (46.8)
Hispanic	5,804 (42.8)	719 (3.4)	6,523 (18.9)
Haitian	1,538 (11.3)	4,346 (20.8)	5,884 (17.1)
Afro-American	122 (0.9)	2,639 (12.6)	2,761 (8.0)
Caucasian	933 (6.9)	14 (0.1)	947 (2.7)
African	391 (2.90)	277 (1.3)	668 (1.9)
Black Central American	0 (0)	572 (2.7)	572 (1.7)
Korean	430 (3.2)	0 (0)	430 (1.2)
Brazilian	232 (1.7)	1 (0)	233 (0.7)
Filipino	146 (1.1)	24 (0.1)	170 (0.5)
Southern Asian	73 (0.5)	9 (0)	82 (0.2)
Chinese	75 (0.6)	0 (0)	75 (0.2)
Other	12 (0.1)	1 (0)	13 (0)
Total	13,572	20,908	34,480

Source: Collected by Author

The GNYC began tentatively with a single such pastor, then, because he successfully attracted Adventist West Indians and evangelized others, added more West Indian pastors until it currently has twenty-two. The success of this strategy and the threat it presented to the NEC forced the latter to follow suit.[14] However, West Indian pastors remained a small minority among pastors in the conference for a considerable time. Their numbers were bolstered when some unemployed immigrant pastors proved themselves through self-sponsored evangelism, then offered themselves and the congregations they had raised to the conference.

However, after West Indians achieved a majority among the NEC membership, they found it difficult to achieve the next step: political dominance.

The political frustration of the West Indians peaked when another Afro-American succeeded the long-term president of the NEC. Afro-Americans argued that the conference had been created to give them opportunities to occupy leadership positions. Thus, the position "rightly" belonged to one of them. The new president held office for only one term. He was defeated in 1988 after insensitive remarks galvanized opposition, allowing him to be dubbed as anti-West Indian. West Indians on the nominating committee then declared that it was "time to elect one of our own," and proceeded to do so.[15]

Meanwhile, growth among Haitians in the NEC had resulted in their numbers surpassing those of the Afro-Americans also. However, they remained politically impotent. One segment of Haitians felt so neglected that it switched to the GNYC at a time when that

conference was so desperate about declining numbers that it welcomed all comers. The Haitians within the NEC continue to feel left out because the Haitian coordinator is their only representative in the conference office. They have no more representation than the Hispanic group, which has fewer than one-sixth as many members in the NEC. Haitians have pressed recently for formation of their own conference because of poor opportunities for advancement.

Diversity Challenges the (White) Greater New York Conference

The GNYC has faced less overt conflict at the congregational level. This is true, in part, because its non-English speaking segment is larger and such congregations are usually spawned as new groups rather than competing for control of existing structures. When English-speaking West Indians moved into some Caucasian congregations, they were usually welcomed because the latter were already in decline. As the proportion of West Indians in these congregations increased, they took control fairly easily.

There was major conflict in one congregation, however, the oldest in Brooklyn. It had originally been mostly Scandinavian and had then become predominantly Italian. When an influx of West Indians resulted eventually in a transfer of leadership, a large segment of the Caucasian minority reacted negatively, broke away, and formed a new congregation, which has also become very diverse. Members of other formerly Caucasian churches watch nervously whenever an influx of minorities from evangelism or immigration changes the balance of power. In contrast, several new West Indian congregations were spawned when their mother churches in the Bronx became overcrowded. The new churches avoided the discomfort often associated with changing racial/ethnic balances in existing congregations because they had to find their own buildings.

The extent of the GNYC's racial/ethnic diversity has created high tension in conference politics. Because the conference has no majority group, Hispanics and West Indians, the two largest segments, have increasingly vied with each other for power and influence. Caucasians, who have always regarded the conference as theirs, have sought to hold onto power. Now fourth in size, Caucasians retained the presidency until 1997 by playing the two largest groups against one another with help from NAD leaders, who saw retention of the presidency by Caucasians as the best way to avoid civil war in the conference and to reach out to white New Yorkers. However, the cost was creation of subconferences that evolved out of the battles between the competing ethnic groups.

Subconferences Inserted into the Bylaws

After one particularly bitter struggle, ethnic coordinators were given departmental status in the conference's bylaws as directors of ethnic ministry. Independence of the ethnic groups also strengthened when changes in the bylaws abandoned the previous system, which had divided the conference into geographic districts with a variety of ethnic churches, and replaced it with subconferences based on race, which governed much of the distribution of funds and had the power to select new pastors.

This system raised racial tensions because it threw the racial groups into direct competition with one another. Caucasian pastors felt shortchanged because their multiethnic congregations lacked political clout due to low membership, even though their members earned higher salaries and sent larger per capita contributions to the conference. They also resented being forced into a politically weak "multicultural" subconference because there were no Caucasian churches as such. This subconference included Chinese and Ghanaian congregations as well as mixed English-speaking congregations.

Hispanic Conference Proposed

Hispanic pastors remained discontented despite the establishment of subconferences based on ethnic groups. They eventually persuaded the GNYC to approve a feasibility study of a plan to create a separate Hispanic conference. They justified the proposal in terms of the missiological principle that self-governing churches are also self-propagating and argued that a Hispanic conference would be able to focus better on the needs of the Spanish-speaking churches and foster growth among Hispanics more effectively. In addition, they argued that the membership and tithe income of a Hispanic regional conference within the Atlantic Union would be greater than those of three of its existing conferences.

Hispanic Elected President

The GNYC had responded to the growth of Hispanics and their demands for inclusion by electing a Dominican as secretary-treasurer in 1980. When the position was divided in 1988, a Puerto Rican became secretary and a Caucasian treasurer. The West Indian growth was recognized by the election of one of their pastors to head a department in 1985.

The growing rivalry between these two groups was demonstrated dramatically at the 1991 constituency meeting, when the Hispanic secretary challenged the long-term Caucasian president. Because this was to be his last term, the result was a battle royal over the election of secretary. When the nominating committee submitted the name of a West Indian, which was ultimately rejected, the atmosphere became so tense that the chairperson frequently called delegates to prayer in attempts to calm their passions. The session deadlocked, forcing two adjournments to allow cooling-off, first for thirty days and then six months. Ultimately, another West Indian was elected.

A Hispanic-Caucasian coalition, engineered with the help of the Hispanic vice president of the NAD, was successful in electing a new Spanish-speaking Caucasian from outside the conference as president in 1994. However, he rapidly alienated both Hispanics and West Indians, thus preparing the way for a coalition between these two groups.

As the GNYC constituency meeting of June 1997 approached, the president of the Hispanic Ministers' Association contacted his West Indian counterpart to create an alliance between the conference's two largest communities. The West Indian and Hispanic pastors agreed to cooperate in an attempt to depose the incumbent Caucasian president, to nominate their own local candidates, and to give joint support to whomever won.

The Hispanics caucused in advance of the session and coalesced around one candidate, the bilingual director of the conference's youth department. The president of the Black Ministerial Association refused to discuss a West Indian slate, and as a result two West Indian names were put forward. Two Caucasians were also nominated—including the incumbent—but both did poorly. The final run-off in the nominating committee was between the Hispanic and a West Indian. The former, a Dominican, won narrowly by two votes. When the nominee's name came to the floor, there was an attempt to send it back to the committee, which failed by a wide margin. The Hispanics on the nominating committee then joined with the West Indians to elect the runner-up in the presidential vote as secretary, in place of the incumbent West Indian. The Hispanic treasurer was then reelected, which left Caucasians out of the GNYC's leadership triumvirate for the first time. Less than one month later, the neighboring New Jersey Conference also elected a Hispanic president, this time a Puerto Rican.

The political coup and sudden transfer of power in the GNYC heightened tensions among the various ethnic groups because some lost power while others gained. The new president therefore announced that his first priority would be to foster peace and harmony among the constituency, especially the clergy. However, shortly after the election, every Caucasian working in the conference office—departmental leaders, the attorney, camp manager, and receptionist, as well as the former president—either left the conference or resigned from church employment. Three of the Caucasian pastors also accepted calls to other conferences and others sought to follow suit. Although some had personal reasons independent of the transition in leadership, the total effect of the exodus was dramatic.

Hispanic pastors now find themselves divided over whether to push ahead with plans to secede and create a separate Hispanic conference, or to consolidate gains within the GNYC. Some argue that the conference will become Hispanic by default if they bide their time because growth of their segment is likely to spurt under Hispanic leadership. Moreover, they already hold two of the officer positions and eleven of the twenty-three at the conference.

One major figure in the thrust for a separate conference has stated that if Hispanics gain the appointment of a full-time Spanish-speaking evangelist—thus freeing the Spanish coordinator to concentrate on administration of the Hispanic subconference—they might be willing to abandon the goal of separation. Others are concerned about losing momentum, however. They argue that other minorities might find it easier to win their own conferences if Hispanics prevail.

Continued growth may indeed allow larger immigrant groups to become self-governing and self-propagating, but who is to govern declining groups such as Caucasians and Afro-Americans and save them from oblivion?

Conclusion

Adventism in metropolitan New York has experienced more internal turmoil than other denominations as

a result of the influx of "new immigrants" since 1968. There are two reasons for this. First, the face of Adventism has been transformed to a greater extent than that of any other denomination. This is the one denomination whose membership now contains a substantial majority of new immigrants.[16] Moreover, because of the extent of Adventism's transformation, this has also been more rapid than that of others. This dynamic inevitably heightened levels of internal tension, because almost every congregation and both conferences faced dramatic changes.

Second, Adventism's complex structure has exacerbated the turmoil. Centralized and hierarchical, it has experienced more tensions than it would have if its structure had been congregational because all racial/ethnic groups are thrown into the conference polity. Its pot is also very mixed because it has retained its unity: Pentecostals, taken collectively, are proving even more successful among the immigrants than Adventists. However, Pentecostals are heavily fragmented, and continue to subdivide along racial/ethnic lines. Moreover, Adventism's representative system makes its tensions more visable than they would be in an authoritarian system such as those of the Catholics, Jehovah's Witnesses, or Mormons: Adventism's annual election of officers within congregations and its triennial conference constituency meetings provide forums where competition for power and resources become overt.

The influx of new immigrants in recent years has reshaped the face of Adventist congregations and polity in New York. The extent to which this impact will be lasting will depend on several factors: future migration patterns, the extent to which second-generation immigrants become rooted in Adventism, and the extent to which the latter retain their ethnic identity.

Researchers focusing on immigrants in other denominations have found that the American-born and bred children of immigrants are typically more fluent in English than in the language spoken at home, and that, in their urgency to accommodate to their new society, many turn away from the churches of their parents. My research indicates that this pattern is being repeated among the children of new immigrant Adventists.[17] Consequently, although the impact of the recent immigrants has made a dramatic change in Adventism in the New York region, it is too early to claim that this is permanently reshaping its face.

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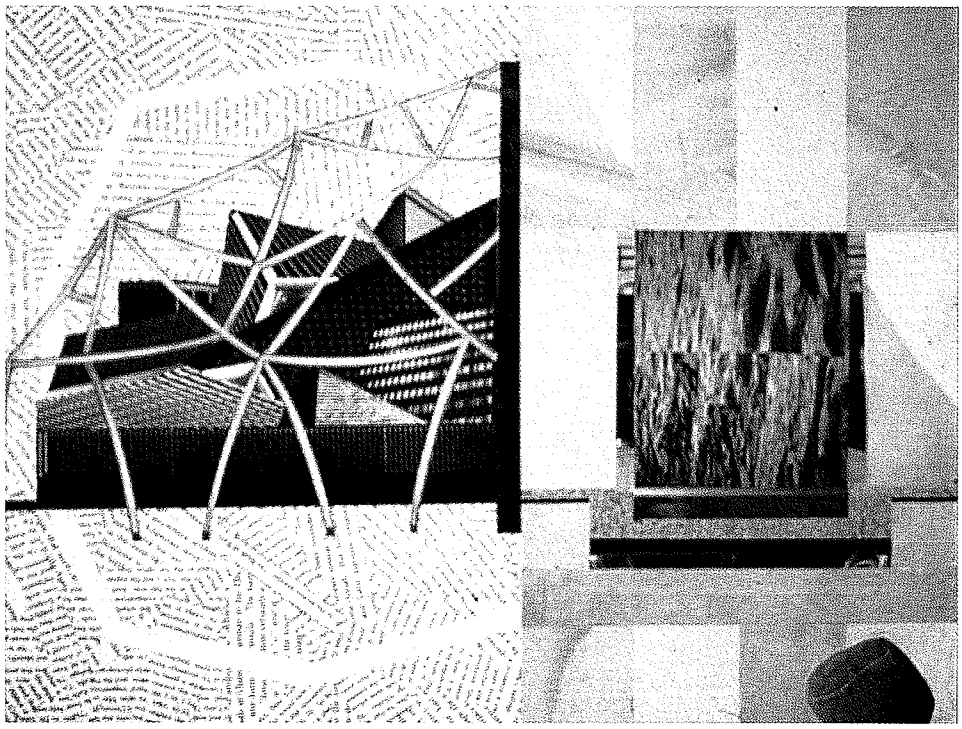


"English" by Thomas Morphis | COLLAGE, 1998

THE DISTRIBUTED UNIVERSITY

HAVING OUR CAKE AND EATING IT, TOO

By J. Mailen Kootsey

Academic administrators of Adventist colleges and universities constantly walk a narrow ridge between the abyss of poor quality and failed accreditation, on one side, and the chasm of budget overruns, on the other. Tuition is the primary source of

income and budget shortages encourage more open enrollment to get a few more students and dollars. Open enrollment, on the other hand, tends to dilute academic excellence. Administrators want to build the reputation and academic quality of their campuses, but drops in enrollment of only a few students can put a faculty salary, department, or program at risk.

Two examples from my own recent experience illustrate the pull of the opposing forces. A department of computer science and information systems needed a new chair. Because the department offered masters as well as bachelors degrees, the minimum requirements for candidates included having a doctorate as well as some administrative experience. The supply of doctorally trained computer scientists in the Church is meager. What's worse, we were only able to offer a maximum salary thousands of dollars less than graduates with bachelors degrees from the same department found in industry. Why would anyone want to subject themselves (and their families, if they were married) to another four to six years of study, research, and graduate student's income to qualify for this job, as well as a cut in pay?

In the past, colleges could appeal to altruism: Serve your Church for a low salary, and your family's essential financial needs will be met in full—health care, your children's education, retirement, and so on. Now these "benefits" have been trimmed to balance budgets and Adventist colleges and universities are moving toward market-based salary scales. The dean or academic vice president looking to fill the vacant chair position is thus faced with the difficult constraints of few candidates, low salary, and high academic requirements.

A second example is a basic science department in a medical school. Two or three decades ago, the principal expectation for a faculty member in this department was to teach and to do it well. Research was welcomed, but not required. Times have changed. Now research is mandatory for the medical faculty member to keep courses lively and current. Where does the money come from to train faculty in the latest research techniques and provide adequate space and core facilities? Because faculty members are already teaching significant loads, it is not easy to add retraining, research, and grant writing as additional responsibilities.

Recognizing that no new source of money is on the horizon for North American Adventist colleges and universities, several writers have suggested consolidation to increase campus efficiency. A 1994 article by Myron Widmer reported on presentations at a North American Division Board of Higher Education meeting. At that meeting, Fritz Guy suggested consolidation for better campus efficiency and Peter Bath made a similar suggestion for centralization.[1] In 1997, *Spectrum* printed a debate: Should the fourteen colleges and universities in the United States and Canada merge into two? Frank Knittel spoke in favor of the merger: Present facilities are not being used to capacity, physical plants are in decline, broad admission policies are lowering academic standards, and faculty are being underpaid because of weak budgets. Consolidation would increase campus efficiency and address these issues, he argued. Lawrence Geraty wrote that merger would not work: Students want to stay near home, union boards and loyal alumni could not accept the loss of their colleges, and constituencies would not give up local control. The change from the present situation would be too abrupt.[2]

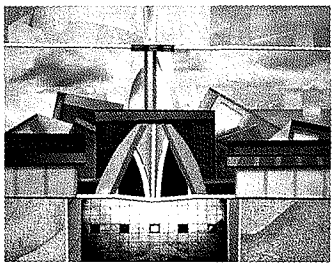
The Adventist academic administrator must choose between conflicting options: To stay separate and risk survival, or attempt consolidation and risk failing at the attempt. Fortunately, there is now a third possibility available to Adventist colleges and universities through technological developments: the distributed university. There is a way to link campuses and services to achieve the benefits of both the multicampus and consolidated models—having our cake and eating it, too!

The idea of the distributed university is suggested by analogy with a similar development in the technology itself: distributed computing. A conventional computer is composed of a processor (CPU), memory (RAM), and storage devices such as hard disks. When more computational power is needed, each of these components can be increased in size. The processor can be replaced by a faster processor, more memory can be added, and additional or larger storage devices added. There are limitations to the expansion that can be achieved by this method, however. Processor speed can only be increased up to a limit set by current technology. Also, technology sets limits to the amount of internal memory and storage devices that can be added.

The advent of high-speed networking has opened new possibilities for linking computer components. Networking was originally invented to connect one computer to another and has developed to provide many services, such as electronic mail and the worldwide web. It was realized later that networks could also connect computer components themselves. A high-speed network could be used to connect a hard disk at one loca-

tion to a processor at another location, for example. Even multiple processors could be connected together by network to contribute to the same task. As long as the network connections are fast enough, a user sitting at a terminal or workstation would not even realize that some of the hardware participating in the active task is located many feet or even many miles away. Once this concept was hard to visualize; now, however, wide use of the web has made it a familiar experience.

A distributed university can be built by combining several existing college and university campuses into a consortium that uses high-speed data networks and other electronic forms of communication along with policies that encourage intercampus sharing. Administrative and academic functions can be subdivided into shared and local activities. Through sharing, functions do not have to be duplicated on each campus and economies of scale can be realized. Some functions could be provided locally, but there would be room for each campus to develop a unique personality and to tailor its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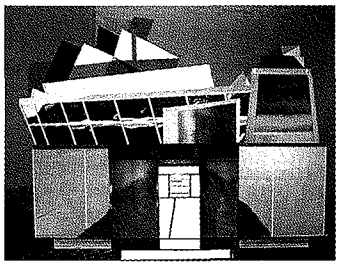
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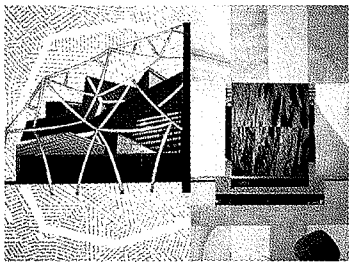
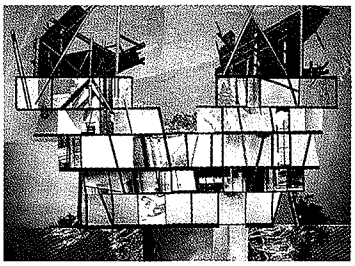

"English" by Thomas Morphis


"Library"by Thomas Morphis

Reflecting the Vitality, Optimism, and Ultimate Creative Excellence of God's Character on a Christian Liberal Arts Campus

Can a Christian liberal arts college determine what its buildings will express regarding its spiritual and educational philosophy? Just as an individual's faith is expressed by striving toward excellence in all areas—spiritual, mental, and physical—can a college's buildings be seen as a physical interpretation of its commitment to aesthetic excellence? As majestic Gothic cathedrals expressed the faith of an earlier culture, as Frank Gehry's new Guggenheim Museum Bilbao (Spain) is being heralded as the first great building of the twenty-first century, can the architecture of a campus for higher education make a strong aesthetic and philosophical statement of contemporary experience and timeless spiritual truths?

Pacific Union College art professor Thomas Morphis asked those questions in 1998 and answered them with a series of collages informed by Deconstructivist architects Peter Eisenman, Frank Gehry, Rem Koolhaas, Daniel Liebeskind, and the team known as Coop Himmelblau. Although Morphis said he did not expect the college actually to construct any architecturally radical new structures, he did view the collages as a way of suggesting how a Christian liberal arts campus of truly contemporary, extremely innovative structures might appear. His intention was to stimulate viewers of the artworks to broaden their thinking regarding the architectural possibilities for creating a college environment that truly fosters inspiration, exploration, and discovery.

With a Summer Faculty Research Grant funded by the Pew Charitable Trusts he produced a dozen exterior elevations for structures to house various campus disciplines. The project has been exhibited both at Pacific Union College and at Walla Walla College.

Discernment is a primary theme in Morphis' work. He strives for "discernment of spatial relationships through the prolonged, receptive visual observation of shifting colors, lines and shapes; discernment of boundaries where multiple interpretations can simultaneously coexist." He says these types of visual, formal concerns also serve as metaphors for the unhurried, open-minded study and reflection that are needed to discern or understand life's relationships, realities, and truths.

"As man is a reflection of God the Creator in whose image he is made, each work a Christian artist produces is a reflection of himself and of his faith. Through this project I hope to reflect the vitality, optimism, and ultimate creative excellence of God's character," Morphis concludes.

offerings to local needs.

A large part of the administration of a college campus is fundamentally data management. Examples of administrative data management include processing of student applications for admission and financial aid, class registration, student accounts and payments, purchasing, payroll, human resources, student academic records, class scheduling, room assignments, bookstore ordering and sales, and food service management. All of these activities should now be implemented by computer systems, preferably linked together on a campus for good overall management. All of these services can be provided to a campus by remote computers with appropriate networking.

One computer facility could thus provide data management services for several campuses, with a genuine opportunity for economies of scale in computer personnel, hardware, and software. For some activities, such as application for admission and registration, and grade reporting, students would interact directly with the information system. Other activities would require local personnel on each campus to make decisions and deliver services, but the expensive hardware and software and scarce skilled personnel would not have to be duplicated. Keeping all documents in electronic form would also minimize the time and overhead required to process them. A well-designed information management system for a campus can also provide timely and essential summaries of performance as a basis for good administrative decisions.

A centralized data management system could serve several campuses without any local change in policy or practice. However, the central facility would be even more efficient if the administrations of the linked campuses would decide some issues together. Common standards for course numbers and finance account structure, for example, would greatly simplify the operation of the central system and impose only modest limitations on the local campus.

Network and communication technology also make it possible to share academic resources between campuses. Several methods are available for delivering education at a distance. Audio and video links can connect remote groups of students to a live professor and class. Complete courses can be delivered by computer network to individual students on their own schedule: assignments, quizzes, homework, and even tests. Electronic mail and threaded discussions stimulate communication within a class. All these technologies are known by Adventist colleges and universities, but usage has been limited to date.

In the distributed university, each campus can offer both locally taught and shared courses. General education and lower division courses can be taught economically by resident faculty because of their larger class sizes. Upper division and specialty courses usually have small enrollments and can be shared between campuses through technology links.

While the campuses of a distributed university enjoy the benefits of economies of scale in data management and classes, there is room for unique qualities on each campus. Locally taught classes, student services such as residence halls, and campus activities can all be unique and chosen to give character to a participating campus. Enough individuality can exist to nurture alumni loyalty and support. Special majors can be offered to meet local needs. Students would have a campus to choose in their geographical region. The small campus atmosphere could be maintained along with the academic advantages of a much larger university.

In summary, the distributed university concept could strengthen the financial and academic status of higher education campuses in the Adventist system. Cooperation between campuses would be required, but individuality could continue. Transition to a distributed university consortium could occur in gradual steps, avoiding the trauma of a drastic and abrupt change. Most important, better educational opportunities could be offered to Adventist students and the chances of survival for the Church's colleges and universities would be significantly improved.

Notes and References

1. *Adventist Review*, Apr. 4, 1994, 15-17.

2. Knittel, "Merge 14 North American Colleges Into Two? Yes!" *Spectrum* (Jan. 1997) vol. 26, no. 1, 20-28; Geraty, "Merge 14 North American Colleges Into Two? No!" ibid., 29-35.

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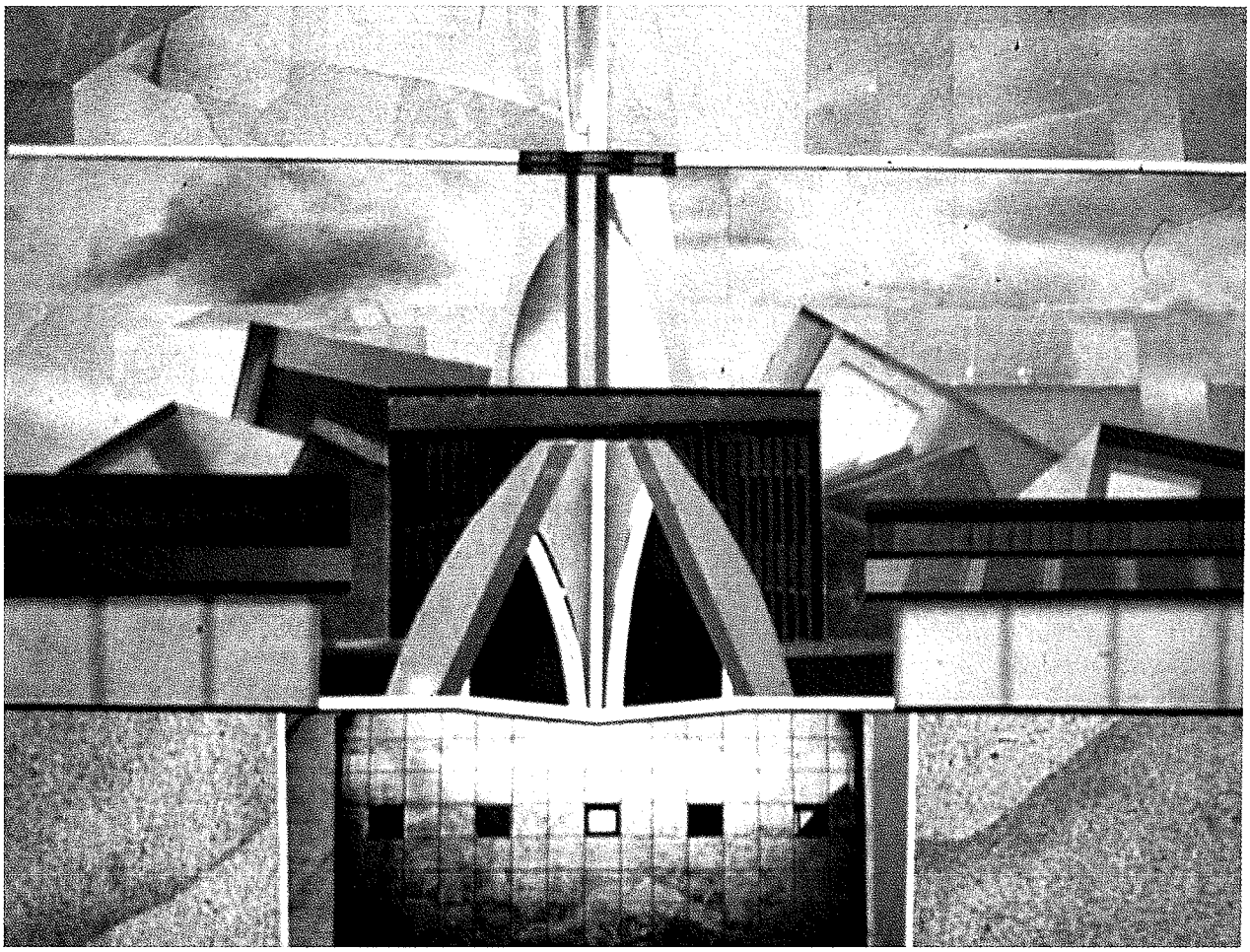

"Religion Chapel" by Thomas Morphis | COLLAGE, 1998

RELIGION AND THE ADVENTIST UNIVERSITY

By Richard Rice

"Enrollments Surge at Christian Colleges," proclaimed a headline last year in *The Chronicle of Higher Education.*[1] From 1990 to 1996, the article went on to say, undergraduate enrollment increased by 5 percent at private institutions and 4 percent at public colleges, but by 24 percent at ninety U.S. evangelical institutions. More and more young people evidently want to spend their college years at institutions where learning is based on Christian principles and where student life reflects solid Christian values.

Many of these young people are coming to Adventist campuses. At La Sierra University, the non-Adventist enrollment is around 25 percent overall, and higher among incoming freshmen. At Loma Linda University, about half the students are non-Adventist.

Although there is growing interest in pursuing a college education in a religious environment, there is growing disagreement among certain Adventists as to just what that environment should involve. Clearly, the time has come to rethink this issue. Just how important is religion to the identity of our institutions of higher learning? What role should religion play in college and university life? In other words, how religious should we be? And how should we be religious?

How Religious Should We Be?

Religion can figure in the life of a college or university in several different ways. The purpose of certain institutions is indoctrination. They exist to promulgate a specific religious vision. At a Jewish yeshiva, a Roman Catholic seminary, or a fundamentalist Bible college, religion is not only central to the curriculum, in many ways it *is* the curriculum.

Religion also plays a role in many secular institutions. Within the past few decades, the study of religion has come of age as an academic discipline. Community colleges, state universities, and private universities not only offer courses in religion, many of them also offer a major in religious studies.

At public institutions, the approach to religion is one of scholarly examination. They study religion as an important aspect of human culture, and the institutions as such take no stand on religion.

Many institutions stand somewhere between these extremes, including some prestigious universities. Harvard, Yale, and Princeton all started as training schools for ministers, and they all have divinity schools today. But nobody thinks of them as religious institutions anymore.

Other institutions emphasize their religious identity while striving for intellectual breadth and academic excellence. They give religion an important role in both their curriculum and student life and typically attract students who have deep religious commitments.

Still other institutions have a close association with religion, but their students do not share a specific religious perspective. At places like Notre Dame University, there is considerable diversity among students (and faculty members, too) in attitudes toward religion.

Do any of these profiles fit the Adventist college or university of today? The situation varies from one institution to another, but overall the answer is No. The traditional goal was clearly indoctrination, but things have changed. Whatever the future of religion at Adventist colleges, one thing is obvious—it will be different from its past. We cannot return to the 1950s and 1960s.

So, where should we go from here? Some say it is time for us to modify our religious identity and dedicate ourselves to having the best private educational institutions we can.

Following this course would put us in good company. It is the route taken by many fine centers of learning. The question is not whether this is a model worth emulating; clearly, it is. The question is whether this is the best model for Adventist academia. The answer, I believe, is No.

There are practical reasons to preserve our religious identity. Our Adventist constituents want higher education to be a positive experience for their children both academically and religiously. We must continue to attract Adventist young people.

A strong religious identity will also make our campuses attractive to college young people generally. There is a growing appreciation in society today for spiritual and moral values.[2] We can do this most effectively at institutions with strong religious identities.

The most important reason for affirming a strong religious identity is the essential purpose of higher education. While colleges and universities seek to stimulate intellectual growth and provide professional preparation, this is only part of the picture. A more basic goal of higher education is to assist students in becoming well-balanced, fully mature human beings. As described by Sharon Parks, it consists in helping students on the difficult path to adult faith—which she calls "meaning-making."[3]

Contrary to popular belief, young people do not arrive on a college or university campus with a well-formed system of personal values and religious convictions. The young adult years are a period of immense fluctuation and transition. During this critical time, college professors play a role of great significance.

People often speak of the educational enterprise at church-related colleges and universities as a religious version of what is essentially a secular task. If Parks is right, however, the converse is true. Non-religious

institutions provide a secularized version of what is really a religious task—to help students make meaning in their lives. We can pursue this objective most effectively in a setting where religious values are implicitly affirmed and explicitly acknowledged.

How Should We Be Religious?

The ideal role of religion in our future differs from both alternatives mentioned earlier. It consists neither in seeking to indoctrinate our students nor in making religion an object of mere scholarly interest. Indoctrination is no longer an option because of the growing religious diversity of our students.

Just as significant, there is a wide range of attitude toward religion, particularly organized religion. Today religious commitment does not necessarily equate with denominational loyalty. While many students are active in traditional organized religion, others with an interest in religion are not. Our approach to religion must take into account this sort of diversity, too.

At the same time, religion on Adventist campuses must be more than an object of scholarly examination. This calls for something more than dispassionate inquiry. The best way to describe it, I believe, is along the lines of "recommending a religious perspective." While we do not assume, or expect, a certain attitude toward religion from our students, neither do we treat religious values and beliefs as matters of purely private preference. Instead, we encourage students to think carefully about their religious convictions, and we provide a framework of values and commitments for them to consider as they do so. This proposal calls for several concrete measures.

First, it will affect the way we teach religion. To recommend a religious perspective, we will require students to take religion classes in several different areas, and we will explore our religious tradition "from within," as well as "from without." In other words, we will teach as representatives of a religious community, not merely as historians, literary scholars, sociologists, anthropologists, philosophers, and so on. The goal is for students to reflect carefully on the claims of Christianity for themselves.

To recommend a religious perspective we will also bring Christian ideas and values into conversation with the beliefs and values reflected in all the disciplines students study. This involves the entire faculty, not just religious teachers. It does not mean that faculty members hold identical religious views or avoid raising serious questions about religious issues. It does call for faculty members to be sensitive to students' religious needs and invites them to share their own convictions with students inside and outside the classroom.

To recommend a religious perspective, we will attend to the public side of religion, too. Students need to learn something about the perspective we're recommending in settings other than the classroom. We will require students to attend religious services on Adventist campuses, and, to show that we are serious about this aspect of religion, we will provide programs of the highest quality, whatever the cost.[4] Students should also have plenty of opportunity to express and explore religion on a voluntary basis in informal settings. In addition, we will express our commitment to a Christian ethic by encouraging students to participate in community service.

Finally, recommending a religious perspective means bringing Christian beliefs and values into conversation with all academic disciplines and with all human concerns. One of the most important things we can communicate to our students is an expansive vision of Christian scholarship.

In *The Scandal of the Evangelical Mind*, Mark A. Noll challenges Christians to "think like a Christian" in every area of life. This means taking "seriously the sovereignty of God over the world he created, the lordship of Christ over the world he died to redeem, and the power of the Holy Spirit over the world he sustains each and every moment."[5] This is the kind of thinking we must encourage our students to do.

Notes and References

1. Mar. 5, 1999, A42.

2. Examples of this trend include William J. Bennett, ed., *The Book of Virtues* (New York: Simon and Schuster, 1993), and Stephen L. Carter, *The Culture of Disbelief: How American Law and Politics Trivilize Religious Devotion* (New York: Doubleday Anchor Books, 1994).

3. Parks, *The Critical Years: The Young Adult Search for a Faith to Live By* (San Francisco: Harper and Row, 1986).

3. Parks's book convinced me that, if I could send my children to an Adventist school for only four years, I should send them during the college years.

4. We should abandon the oxymoron "required worship." If worship is the soul's free response to God, it cannot, by definition, be required.

5. (Grand Rapids, Mich.: Eerdmans, 1994), 253.

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Encouraging Signs
in Adventist Higher Education

By Helen Ward Thompson

Our educational institutions are doing a good job. Our graduates successfully enter professions or gain acceptance to highly recognized graduate programs. But we hangdog ourselves anyway. We act like we believe bigger is better, yet we really do believe, I think, that small can be excellent. I did not realize until I went to Stanford that I had been taught well at Walla Walla College. I had nothing to compare with. Then I looked back at WWC with new eyes.

Throughout our educational system, despite some opposition, we are trying to teach our students to be thinkers, not mere reflectors of other men's thoughts. We have made significant progress from rote to analysis. That's good.

Commitment of Alumni and Constituency

Alumni financial support twenty years ago was insignificant. However, through the tenacious prodding of Milton Murray, we are now urging alumni to remember what their schools did for them and to respond with financial help so that others can have the same opportunity. And they are doing it. From 1980 to 1988 they tripled their donations, and from 1988 to 1998 they gave six times as much.[1] They are singly aware and acknowledge that their success today, wherever they are, is in part due to their education. And they will support it for others. Idealism, commitment to values, whatever. They are there.

Constituency commitment, while often questioned and held suspect, is, I believe, strong. We listen to and quote the occasional grumbler and forget about the multitudes that are sending their own sons and daughters and even their grandchildren to our schools. About the same percent of our academy graduates come to college now as did thirty years ago. That is true, even though the cost is high and we are perhaps bringing in new members who are not as oriented to the desirability of education as earlier converts were. Our alumni are part of the constituency that is so supportive. That's good.

The Quality of Faculty

For the most part, faculty are well qualified, able teachers, serious about their profession, and producing students who will go beyond them in their accomplishments. That is as it should be. Beyond qualifications, however, the faculty have an idealistic, yet practical commitment to the Church and their students, and are eager to prepare them to fill places of influence for good in the world—whether in ghettos or legislatures. That augers well for our educational system.

Identifying Our Mission

More and more we are identifying ourselves, our mission, as we seek to find and fill our unique place in the educational world. We used to see ourselves in relation only to the mission of the Church; now we see ourselves in relation to both the mission of the Church and the educational world. That is a forward step, a healthy step. We are

finally putting the two together. We are committed not only to bean counting in relation to tuition and the market, but also to having a core mission with everything else tested in relation to that. That's good.

We have struggled over the years to define ourselves and have struggled over the years with just whom to invite to join us. However, we are coming to terms more now with who we are and what we can and cannot do. Furthermore, we are less fearful in our invitations. So we are attracting more and more non-Adventists as we define ourselves better.

Example: A mother and daughter sat in the office of a history professor at WWC. The daughter wanted to come to WWC. The professor explained to them that we are an Adventist college and what would be expected if the girl chose to join us. The mother and daughter both said, "That's why we came here. We want what you have to offer." Non-Adventists joining us will not water down our message as long as our mission is firm. They join us; they choose us. As Avery Dulles puts it, "A religion that firmly adheres to its sacred heritage can make itself a sign of hope and a beacon of truth."[2] So can an educational institution.

Talking to Each Other

Perhaps helped by technology—but not because of it—we are talking with each other more and more. There is more dialogue between church administrators and academicians—seminars, workshops, where diverse opinions are expressed with some openness. Despite the historical suspicion of the Church for academics, our colleges and universities are becoming more recognized as thought centers for the Church. That's good.

I think it will continue. Dialogue in the Church and

2000 Adventist Alumni Achievement Award Recipients

Business

Sally A. Hasselbrack, Ph.D., a graduate of Andrews University, is internationally recognized for her expertise in flame retardant finishing of textiles. She is the only female to be selected as a Senior Technical Fellow for Technical Excellence at the Boeing Commercial Airplane Company.

Performing Arts

Lyndon Johnston Taylor, D.Mus., is a graduate of Andrews Academy and Atlantic Union College. Growing up in a musical family, he and his siblings formed the Taylor String Quartet. His parents were known for their performances as duo pianists. Today, he is the principal second violinist of the Los Angeles Philharmonic Orchestra.

Education

Leland R. Kaiser, Ph.D., a graduate of Union College and Union College Academy, is the preeminent healthcare futurist in America today. Kaiser is a pioneer in electronic teaching technologies and was a leader in developing the first distance learning education program established for health care administration

Public Service

Richard D. Rutan, a graduate of Fresno Academy, made history in December 1986 after completing a nine-day, three-minute and forty-four second around-the-world nonstop and nonrefueled flight, setting a world's record that holds today. Before retiring from the U.S. Air Force in 1978, Lt. Colonel Rutan was awarded the Silver Star, five Distinguished Flying Crosses, sixteen Air Medals and a Purple Heart.

Health Science

George T. Harding IV, M.D., is a graduate of La Sierra and Loma Linda Universities. He is a practicing psychiatrist and clinical professor. He has served at Harding Hospital as president and CEO for over twenty-one years and chairman of the board for six years.

Honorary Alumnus

Walter J. Turnbull, D.M.A., has celebrated thirty years as the leader of the Boys Choir of Harlem, Inc. He turned a small church choir into a world-renowned institution and built an innovative program addressing the social, educational, and emotional needs of urban boys and girls, thus transforming their lives through music.

Five years ago, a small group of Adventist alumni shared their interest in creating an event where all alumni could celebrate their roots in Adventist education. They established the Adventist Alumni Achievement Awards to recognize the outstanding success of alumni from Adventist schools. The goal of the awards is not only to honor achievement, but also to inspire greater involvement in schools, and thus impact excellence at all levels of Adventist education. Over $140,000 in grants have been given to education as a direct result of the Achievement Awards. This year's Achievement Awards banquet was held in March in Palm Springs, California, and hosted by Bob and Cheryl Summerour.

between Church and education will become more and more open. We will learn to listen to each other—perhaps not because we want to, but because we must. Multiculturalism can become separatism unless we come to understand each other. Understanding will not be easy, though. This Church has a history of strong people in disagreement. A few fell away but most talked it out and came to a consensus—and that process has given us strength as well as courage for the future. We do not want to become Adventist First Church, the Second Advent Church, the Church of Revelation, and so on. We want to remain Seventh-day Adventists with an Adventist educational system. That desire will spur us to listen and negotiate, to formulate and be true to a common mission.

We are becoming, even in our concern for unity, more tolerant of diverse opinions. Not in all corners, but in many. We are becoming more respectful of those who disagree with us. Not in all corners, but in many. We are maintaining unity within diversity, not in all corners, but in many. That's good.

Prophecies

Our educational system, which is one of the largest church-related systems in the world, will continue, but it will know change: a small institution can survive if it maintains excellence (and it can), knows what it is about, and invites those who are interested in its mission to join it. I think of Whitman College, in Walla Walla. It deliberately holds its enrollment at a little over a thousand and is widely known for its quality education.

The Church will continue its support of Adventist education, despite rumors occasionally to the contrary, for the simple reason it dare not do otherwise. First, educated people have more potential for financial support of the Church. Second, there are enough historians among us who will trumpet what happens to church-related educational institutions when the Church fails to provide support. The risk is too great for our Church to take.

So, although Catholics argue with their Church about birth control, divorce, and even purgatory; and although Baptists and Methodists negotiate on their agreements and disagreements; and although Adventists debate the Sanctuary Doctrine and the exact nature of inspiration, we are all still identifying ourselves as Christian and claiming a relationship to some religious organization. Mark Chaves refers to this as "Religion's stubborn refusal to disappear."[3] Greeley, citing Rodney Stark and Lawrence Iannacconne says, "the evolutionary future of religion is not extinction. "[4] This is good for our Church and it is good for Adventist Christian education. The tenacity, the excitement of investigation, probing one's faith as well as one's professional discipline, they're here for Adventist Christian scholars—here to stay—and that gives me great courage personally as well as hope for the future of Adventist Christian education—and for the future of the Church.

Notes and References

1. Ken Turpen, Philanthropic Services to Institutions, General Conference of Seventh-day Adventists.
2. Avery Dulles, "Orthodoxy and Social Change," *America*, June 20, 1998, 8.
3. Cited by Andrew Greeley, "The Persistence of Religion," *Cross Currents* (spring 1995) vol, 45, no. 1, 24.
4. Ibid.

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This material was part of a presentation at La Sierra University in February, 2000.

Planning a Seventh-day Adventist Higher Education Remuneration Structure for the Twenty-First Century

By Richard Osborn

Seventh-day Adventist higher education in the North American Division is currently experiencing some of its greatest days, however, it also faces a number of challenges. As it has grown during the last decade, one of the greatest challenges has been to find qualified, committed Adventist professors with doctorates.

While thinking about this problem, let's focus on three major trends in the Church: institutionalism, the graying of the professoriate, and denominational remuneration structures.

Institutionalism

George Knight, a professor at the Seventh-day Adventist Theological Seminary, has highlighted the work of sociologist David Moberg, who argues that churches founded in America go through the following five stages: (1) incipient organization, (2) formal organization, (3) maximum efficiency, (4) institutionalism, and (5) disintegration.[1]

Polls of lay people, church leaders, pastors, and educators around the division indicate that most feel we are in stage four—institutionalism—headed for stage five—disintegration—if we are not careful. I would suggest that, although the Church relies on institutions to carry out its mission, institutionalism represents one of our greatest risks. Why?

During this stage, formalism drains the group's vitality. According to Moberg, its leadership comes to be "dominated by an established bureaucracy more concerned with perpetuating its own interests than with maintaining the distinctiveness that helped bring the group into existence." Administration tends to center in committees and boards that often become self-perpetuating. The church becomes a "bureaucracy," with mechanisms of the group's structure largely becoming ends in themselves.

For individuals at this stage, doctrinal platforms become "venerated relics from the past," and for most "worshipers" organized worship gradually degenerates into a repetitive ritual. At this stage, the institution "has become

the master of its members instead of their servant, making many demands upon them, suppressing personalities, and directing energies into serving the organizational church."

The human resource implications of a stage-four church caught up in institutionalism represent one of the greatest challenges for North American Adventists in the twenty-first century.

Using data from research by Monte Sahlin, we discover that only abut 65 percent of our members can be considered "attending" members, if limited to those who attend church at least once a month. If we add a faithful tithe to our definition, the percentage decreases even further. In addition, about 20 percent of our members are from the World War II generation, which is now retired and thus ineligible for church employment.[2]

What are the human resource implications of these figures? We are looking at a human resource pool of only around 450,000 members from which to draw workers for a large institutional structure.

Graying of the Professoriate

Let's look at the second trend. The September 3, 1999, issue of *The Chronicle of Higher Education* contained an article titled, "The Graying Professoriate," with the following lead paragraphs:

> The aging of the American professoriate is no secret in academe, but just how gray has it become? A survey has found that nearly a third of the nation's full-time faculty members are 55 or older, compared with about a quarter of them a decade ago.
>
> Over the same period, the survey shows, the proportion of college professors who are under 45 has fallen from 41 per cent in 1989 to 34 per cent today.

Recently John Brunt, vice president for academic affairs at Walla Walla College, gave a startling report to his board that could be repeated at other Adventist colleges. His fundamental premise was that the most serious threat to the spiritual mission of a college is a lack of qualified and committed faculty. The average tenure track faculty member at Walla Walla today is fifty-one years old and has worked there for an average of sixteen years. In comparison, twenty years ago the average faculty member was forty years old and had eight years of residency. Overall, the faculty has aged eleven years over a twenty-year period. Brunt suggests that a great shortage exists of committed Adventists already possessing doctorates or currently working on doctorates to replace those retiring in the next few years.

In the next fourteen years, we'll need to find around 500 professors with doctorates just to replace retirees. In addition, we will need personnel for administration, support areas, and other functions. Furthermore, all of our campuses are trying to hire more individuals from ethnic backgrounds and females doctorates—a great need in the public marketplace for universities and the corporate world, as well—which raises the price of those individuals.

What will it take to attract Adventists currently working on doctorates to work for the Church?

Remuneration Structures

A college teacher generally starts low in the pay scale, with only about 30 percent reaching full professor status late in their careers. In contrast, a pastor or K-12 teacher can reach maximum pay in seven years. In terms of career earnings, a college teacher paid more than a pastor or K-12 teacher only during the last few years of his or her career might actually have lower or equal overall compensation.

The new NAD retirement plan (see above, pages 33-35) complicates the issue. If you begin your career later because of spending several years in graduate school, under the Defined Contribution Plan, you will have considerably less money in your retirement bank at the end of your career. For example, a pastor starting at twenty-two years of age could end up with $1.3 million in his retirement account at the end of a full career. But if the same individual didn't begin until twenty-seven years of age (typical for a young person working on a doctorate), he would have only $990,000—a difference of $310,000.

Solutions

Higher education remuneration has been a topic of discussion for many years. Recently, the North American Division Higher Education Cabinet (NADHEC) heard three formal presentations on surrounding issues. The cabinet voted unanimously to establish a task force to give further study. The task force received a formal recommendation from the Seventh-day Adventist

College and Business Officers (SDACUBO), and that advice formed the basis of their report (see sidebar). NADHEC approved the recommendations in February, 1999, but sent back a few issues for further study.

A number of questions related to this proposal have been raised. Since the Church's subsidies to Adventist colleges are produced from tithe dollars raised by local pastors, will the pastors continue to support tithe giving if another category of employee receives more than they do? Will we have growing jealousy between workers? Will the pressure increase to raise the salaries of all workers in order to achieve parity? Will this market-driven salary rate, even though based on a sacrificial Christian college average, result in a decline of a service ethic and culture that has existed in our Church for most of its history?

Although this proposal suggests that no further subsidies will be granted from the Church for higher remuneration, what will happen if a college needs a "bail out?" Will compensation levels based on averages at other Christian colleges lead to even higher averages, similar to what happened in Adventist health care? Will higher remuneration in higher education worsen the "brain drain" from other Adventist employment areas? Should we recognize that some areas of church employment—such as higher education—may require higher salaries?

How do we keep our church work force unified while recognizing the needs of the twenty-first century? How can we best accomplish God's will to provide quality, service-oriented, Christ-centered Adventist higher education to the twenty-first century student? Where will we get our next generation of professors with doctorates? Can we recreate the culture of service that earlier generations had?

Notes and References

1. George Knight, "Adventism, Institutionalism, and the Challenge of Secularization," *Ministry*, June 1992, 6-10, 29.

2. Monte Sahlin, *Trends, Attitudes and Opinions in the Seventh-day Adventist Church in North America* (Lincoln, Nebr.: Center for Creative Ministry, 1998).

Richard Osborn is vice president of education for the North American Division. He delivered a longer, unedited version of this presentation at the North American Division Year-End Meeting in Silver Spring, Maryland, November 2, 1999.

A Summary of NADHEC Recommendations on Higher Education Remuneration February 1999

A. Annual Report. Annually, all colleges and universities will submit information to the North American Division Office of Education about the total salaries/benefits paid faculty and administrators in a format similar to that used by the *Chronicle of Higher Education*.

B. Proposed Wage/Benefits for Higher Education.

1. Staff: Support staff remuneration will be in harmony with local parity.

2. Administrative/Faculty Remuneration: The ceiling for each faculty member's remuneration including benefits will not be more than the average for similar Christian institutions, regionally based, using the Carnegie classification.

3. Benefits: Employee benefit plans will be in harmony with local parity.

4. Performance Standards: Adjustments to remuneration will be based on performance standards and accountability.

5. Funding: Funding for adjustments in remuneration will be derived from existing revenue sources.

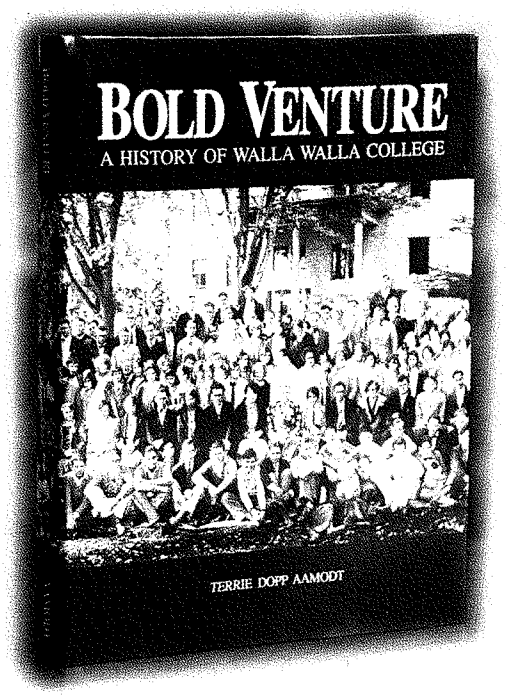
6. Implementation: Each institution's administration will report to the Trustee's Finance or Compensation Committee on implementation on an annual basis.

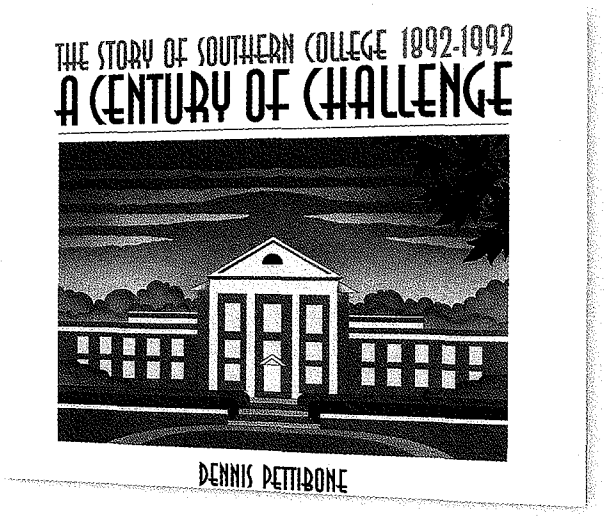
7. Annual audit: Boards will receive an annual audit report of salaries/benefits for each employee.

8. Common Source for Determining Regional Averages: The North American Division Office of Education will pursue a national contract with the College and University Personnel Association (CUPA) or John Minter to have a common source to determine regional averages.

Source: Richard Osborn.

Saga, Heroes, Symbols, & Rituals





Bold Venture: A History of Walla Walla College. By Terrie Dopp Aamodt. College Place, Wash.: Walla Walla College, 1992.

A Century of Challenge: The Story of Southern College 1892-1992. By Dennis Pettibone. Collegedale, Tenn.: Board of Trustees, Southern College of Seventh-day Adventists, 1992.

Reviewed by William G. White Jr.

It is good that the "dead know not anything" because the founders of Southern and Walla Walla Colleges would be disappointed today that the institutions they created in 1892 are still alive. True to their Millerite roots, founders, early faculty, and students, eagerly anticipated the Second Advent and invested time and talents to hasten it. In fact, the futuristic orientation that dominated many Adventist campuses for decades prevented much attention to the history of the colleges.

When Walla Walla paused to commemorate its fiftieth anniversary on December 7, 1942, history professor Percy Christian urged colleagues and students to consider the college's history. "We are an unhistorical people," said Christian, "but it is high time we awake from our lethargy in this respect. We should remember on this anniversary day the way the Lord has lead this college for fifty years. How can we recall his leadership if we never hear of it? Surely a college that is fifty years old has a history."[1]

Surely colleges one hundred years old should have written histories. Thanks to the efforts of Terrie Aamodt and Dennis Pettibone, the histories of Walla Walla College and Southern College have been expertly researched and delightfully written so that we can recall the providence of God and the hard work of thousands of men and women. However, the authors have done more than present the histories of two colleges; they have also presented a kaleidoscope of the Adventist Church during the past century.

Like the founders of Harvard, Adventists of the late-nineteenth century realized that colleges are essential for the transmission and preservation of a cultural and religious heritage. As with the founders of other colleges, Adventists have also learned that institutions of higher education not only reflect prevailing social and cultural conditions, but also afford insights into what will occur.

Examining the histories of Walla Walla and Southern Colleges is really like looking at the scrapbooks and photo albums of the Adventist family—a family that created the colleges and has been regenerated by them. Examination allows us to witness growth and maturation of the colleges along with—and sometimes in advance of—that of the larger family. It also permits us to glimpse changing understandings about the role of higher education in the Adventist subculture.

The concept that colleges not only reflect and perpetuate a larger culture but also have an organizational culture of their own has been of special interest during the past two decades among students of higher education. Defined as an amalgam of beliefs, ideology, language, ritual, and myth—and as the glue that holds organizations together—institutional culture helps explain how organizations arrive at various states. Organizational culture profoundly influences institutional behavior through people within the organization; induces purpose, commitment, and order; and provides meaning and social cohesion. Several factors determine the strength of institutional culture, including the size of an institution and its longevity. Smaller colleges and institutions with longer histories have stronger cultures.

An institution's culture has windows that offer perspectives on past and present cultural influences. Four of the most important such windows are saga, heroes, symbols, and rituals. Although promoted as centennial histories of Southern and Walla Walla Colleges, *A Century of Challenge* and *Bold Venture* are really much more. They are both successful attempts to open windows through which to view the culture of these two colleges in terms of sagas, heroes, symbols, and rituals.

Saga

Saga has its roots in an institution's history, describes its unique accomplishments, and codifies that which sets one college apart from another. Organizational saga, according to B. R. Clark, is a "narrative of heroic exploits, of a unique development that has deeply stirred the emotions of participants and descendants" and is a "collective understanding of unique accomplishment" in an institution.[2]

Sagas attempt to explain rationally how an institution came to its present state and include affective information that transforms a formal organization into a beloved institution to which participants can be passionately devoted. Saga is a set of shared beliefs, values, and ideologies tied together in a story about the institution's past; it is a powerful force for unity. In addition, it strengthens bonds between an institution's faculty, staff, students, and alumni; intensifies organizational commitment; and encourages feelings of membership in a special community.

Aamodt and Pettibone devote most of their work to telling sagas, as one would expect with centennial college histories. As they proceed with the stories of Walla Walla and Southern, it quickly becomes apparent that each college has many sagas. Both authors do fine jobs of recounting the more important ones.

Aamodt skillfully tells the story of Walla Wall's founding, a more complicated birth than that of other Adventist colleges because of rivalries between Adventist communities in the Northwest that wanted the college, involvement of the Walla Walla business community, and overextended and faltering lines of control held by the General Conference in Battle Creek. The author does an excellent job of placing collegiate developments in the broader context of the secular world and the Adventist subculture.

Aamodt does not overlook unhappy episodes in the

college's history. She does justice to one of the saddest—the upheaval of 1938—when under the cloak of concern for theological orthodoxy the General Conference joined hands with some in the Northwest to terminate or force the resignations of President William Landeen, School of Theology dean Frederick Schilling, and religion professors Harold Bass and Homer Saxton.

This story has only recently been told. (In 1997, *Spectrum* published Aamodt's account.) In 1976 when I visited the campus and reviewed board minutes for research on the college's struggle for regional accreditation—which it achieved in 1935—the board required me to pledge not to go beyond that point in the minutes. This represented an attempt to keep details of those proceedings under wraps. Ellen White was correct to say that that we have nothing to fear for the future, but some of us may still have things to fear from the past.

It is interesting that two institutions founded in 1892 by the same denomination developed in different ways. These differences can probably be attributed to the society of the Middle South that Pettibone describes, to the comparative youthfulness of the Adventist Church in the South, and to Southern's origins as a secondary-industrial school. In contrast, Walla Walla began ostensibly as a liberal arts college with a classical curriculum. Perhaps the early psyche of Southern was also shaped by the arrest of a number of Southern's faculty, who ran afoul of Tennessee's Sunday laws and served time on chain gangs a few years after the school's founding at Graysville.

By the spring of 1916, officials had decided to move the school. Pettibone's story allows us to join the committee empowered to find a new location as it looked into potential sites in Alabama, Georgia, and Tennessee, sampled soil, and tasted spring water. Pettibone paints a quaint picture of the move from Graysville to the Thatcher farm near Chattanooga, with most of the school's possessions and livestock loaded onto two wagons and a buggy and a dozen Jersey cows in tow. The story of the primitive conditions that students and faculty endured is surely the stuff of sagas.

Heroes

An institution's heroes or saints—those who are important to an institution and often represent ideals and values in human form—play a central role in a college's saga. They serve as role models, set standards, and preserve unique features of an institution.

The stories of Southern and Walla Walla that the authors tell are captivating and alive because of attention they devote to the great men and women who created the institutions and made them what they were, are, and will be. Southern's saga includes heroes like Robert M. Kilgore, "Father of Southern College;" George W. Colcord, who established not only Graysville Academy but also Milton Academy, forerunner of Walla Walla College; Marshall B. Van Kirk, who began the transformation from training school to junior college; John H. Talge, an Indiana manufacturer who generously provided flows of money, furniture, and encouragement; and heroines like Maude I. Jones, beloved English teacher for thirty-five years.

What would Southern have been like without Ambrose L. Suhrie, who adopted the Adventist faith and Southern in 1945 after a distinguished half-century career in higher education and became the school's resident educational consultant? Suhrie left his mark not only on grounds that he helped to beautify with thousands of trees but also on the hearts of students and colleagues. While terminally ill in 1956, he wrote a final message to his colleagues: "Let's all try to teach more and preach less; live more and say less; guide more and drive less. What we are is vastly more important than anything we can do or say."[3]

Another noteworthy, Kenneth A. Wright, worked with Shurie to gain senior college status and full accreditation for Southern. The list of heroes would be incomplete without the name of Charles Fleming Jr., long-time business manager who served in other capacities as well for four decades.

For Walla Walla, even a partial listing of campus greats would include Nelson G. Blalock, local physician and college patron; local church administrator Henry W. Decker, whose vision for the college was so much greater than that of his contemporaries that they probably viewed him more as a rascal than the "Father of Walla Walla College;" president-reformer Edward A. Sutherland, later of Battle Creek, Berrien Springs, and Madison fame; and Clara E. Rogers, who at one time or another served as preceptress, English teacher, and registrar for more than forty years.

Nor can one omit Frank W. Peterson, business manager for thirty-three years, whose financial abilities led the college through two world wars, the boom of the 1920s, and the bust of the 1930s; William Landeen, who guided the college to regional accreditation; George W. Bowers, who succeeded Landeen and served as a healing

agent after the upheaval of 1938; or Edward F. Cross, who directed the engineering program for twenty-seven years from its birth through full accreditation.

Symbols

Symbols can represent implicit cultural values and beliefs and be concrete examples of values present on a campus. Because language is a symbol system, words people use when talking about an institution reveal something about culture. Even metaphors developed to express concepts usually difficult to verbalize help describe culture.

Although Walla Walla and Southern are parts of a common Adventist society, their cultural symbols have been different sometimes. One common Adventist symbol that each college espoused was the "industrial" program, which Aamodt and Pettibone discuss in a more forthright manner than most Adventist audiences have come to expect. Rather than discussing the classic Adventist defense for combining academic study and manual labor on the school farm or industry, the authors present honest perspectives on related problems.

For Southern, Pettibone provides an excellent analysis of the college's work program and details some of its personal benefits in terms of finance and character building, but he also includes an honest assessment of the overall negative impact of industrial operations on college finances. "Southern's industrial supervisors," he writes, "learned that it was easier to find students who needed to work their way through school than it was to make a profit with their labor."[4]

Both colleges had difficulties with their farm programs, one of the most sacred symbols of Adventist education for much of the past century. Pettibone details the persistent but ultimately futile efforts of Southern administrators to save their money-losing farm operation, and Aamodt discusses similar problems at Walla Walla. She also describes the college's troubled industrial program and the faculty's open protest during the first decade of the twentieth century because of their expected supervision of student laborers. Walla Walla students and parents protested as well, making it known that most students considered higher learning a gateway to the favored Adventist professions of teaching, nursing, medicine, and ministry, rather than a training ground for manual labor skills that could be acquired at home without sacrificial outlay of tuition.

Buildings also carry symbolic meaning. Southern's reliance on frame buildings of a more temporary nature as opposed to Walla Walla's more imposing and durable brick structures may tell us something about notions of permanence and community expectations. More revealing, perhaps, is Aamodt's discussion of President Ernest Kellogg's attempt to identify the college with older and more prestigious seats of learning by transplanting ivy to Walla Walla from the University of Oregon, which itself had borrowed its ivy from Yale. In time, Walla Walla's ivy covered much of the main college building's facade and took its place beside the Mountain Ash Tree, which had been planted in 1897 to symbolize the learning and language of ancient Greece.

Aamodt describes other significant symbols at Walla Walla as well. A good example was Columbia Auditorium, the forty-year-old recreational, cultural, and emotional center of the college that an arsonist's fire destroyed in 1978.

A good deal of symbolism on both campuses has revolved around the concept of institutional mission. Both colleges were founded essentially to provide qualified employees for the Church in various enterprises throughout the world and employed almost of their graduates until the Great Depression. Yet this particular dimension of the colleges' enlarging and increasingly complex missions remained a focal point beyond that time, more so at Southern than at Walla Walla.

Indeed, at Southern, the concept of service to the cause was involved in some of its name changes, especially with recent deletion of the word "missionary." Pettibone does an excellent job of addressing the importance that the college attached to preparation of students for church service at home and abroad as well as the symbolic importance of this function in the college's relationship with students, faculty, constituents, and church hierarchy.

The symbolism of education for service was also pervasive at Walla Walla. Aamodt gives careful consideration to preparation of a long and venerable line of foreign missionaries who went out from the college and urged others to prepare for similar service. We learn about the Gateway to Service, the brick pillared entrance to campus given by the class of 1918 through which for twenty years processions of graduates passed as they left the commencement ceremony, thus symbolically entering into a lifetime of service. When Columbia Auditorium replaced the campus sanctuary as the commencement site, graduates were reminded about service by a world map lit with lights that represented the precise location of every college graduate who worked for the Church.

Rituals

Rituals also identify cultural values, beliefs, and ideologies. Rituals provide continuity with the past and demonstrate that old values and beliefs still play a role in campus life. Although Adventists have tried to banish most rituals from worship and other aspects of corporate culture, they have contributed to the way faculty and students have understood their environments, as Pettibone and Aamodt explain.

At both institutions, for example, the ritual of public devotions and worship played a significant role. Both authors describe chapel services, morning and evening devotions, weeks of prayer, Friday evening vespers, and Sabbath morning worship services. On both campuses, organizations and activities related to foreign missions played important roles as ritual and symbols. Pettibone describes the annual ritual of Southern's Harvest Ingathering field days that persisted for decades. There were also repeated student association fund-raisers, rituals that surely became distasteful to many on campus and among the constituency after a while.

Aamodt depicts the Walla Walla ritual of planting Mountain Ash Trees beginning in 1897 with a ceremony that commemorated the ancient languages. She describes the important ritual of the annual commencement ceremony, which in the 1930s included debates among faculty and students over the use of academic regalia—an issue that had real cultural and theological implications in the minds of many at that time. For some, use of such supposedly "Catholic" symbols made commencement smack of too much ritual.

Both authors have done thorough jobs of research and writing, as expected of scholars. Aamodt holds a Ph.D. in American and New England studies from Boston University, whereas Pettibone earned his doctorate in history at the University of California at Riverside. Not all scholars, however, are able to write in the engaging manner of these two authors. Although Aamodt's writing assumes fluency in "Adventeese," Pettibone has taken pains to demystify some Adventist language and culture for the non-Adventist reader.

Pettibone and Aamodt have presented positive and sympathetic views of the two institutions, but they have not succumbed to propaganda or hagiography. They emphasize the good, yet present balanced views. Both have chronicled painful experiences along with the joy. Both have also described rascals as well as saints, the bumbling as well as the competent.

As noted earlier, it is the people about which both authors write that bring the stories to life. Both authors have included a wealth of biographical information about founders, trustees, faculty, and students. Pettibone has spliced these details into the narrative, which sometimes causes the reader to lose train of thought. Aamodt's use of biography more effectively highlights the contributions of individuals and preserves the narrative from frequent interruptions.

Both books are lavishly illustrated with photographs, many professionally retouched or restored for better reproduction. It is unfortunate that more people in the photos were not identified. Many readers will miss the pleasure of seeing ancestors, relatives, and former teachers simply because they cannot be recognized in their halcyon days. Although there is a danger of showing too many photographs of buildings, Pettibone has succeeded giving readers an historic, and often panoramic, view of development on the Southern campus. On the other hand, Aamodt could have facilitated orientation with a few aerial or panoramic views of the campus for those unfamiliar with Walla Walla's layout.

Percy Christian was right: colleges have histories. Aamodt and Pettibone have done well chronicling the histories of Walla Walla and Southern. Their efforts are worthwhile because studying the evocative narratives and devotional ties of colleges leads to a better understanding of their fundamental capacities to enhance or diminish the lives of participants. Thanks to the work of Aamodt and Pettibone, we can understand better how these two colleges have enhanced the lives of thousands of people and the life of the Church. We can also be reassured that they will continue to enhance the lives of those who love and support them.

Notes and References

1. Aamodt, *Bold Venture*, 122.
2. B. R. Clark, "The Organizational Saga in Higher Education," *Administrative Science Quarterly* (1972) vol. 17, no. 2, 178.
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CENSORSHIP & THE ADVENTIST COLLEGE NEWSPAPER

By Stacy Spaulding

First Amendment rights are always a murky issue for private schools. The issue got even cloudier in September 1999 when a United States Court of Appeals decision upheld the censorship and confiscation of two thousand yearbooks at a public university in Kentucky.

Though there is no universal agreement on how much freedom students have at private schools, some worry that the decision may embolden administrators to clamp down on negative stories destined for student publications. Currently, some students at Adventist colleges and universities lack any concern about censorship while covering controversial stories, whereas others face prior review with each issue.

At one point in a particularly volatile debate about Walla Walla College's student newspaper last year the vice president of student administration read each issue before publication and marked passages he did not like. The *Collegian* was then published without those passages, according to 1998-99 editor Ed Schwisow. "They put big black marks over what they didn't like," the twenty-one-year-old senior complains. "I thought that pointed to the climate of distrust we had on campus."

A Case of Censorship

The Kentucky case began in 1994, when administrators at Kentucky State University in Frankfurt confiscated copies of the 1993-94 student yearbook. At the same time, school officials transferred the student newspaper's faculty adviser to a secretarial position after she refused to censor the paper. Administrators complained that the yearbook was of generally poor quality and that its purple cover did not match school colors.

The recent Sixth Circuit Court of Appeals decision upholds a federal district court opinion and is binding in Michigan, Ohio, Kentucky, and Tennessee. The decision represents the first time a federal appeals court has applied the United States Supreme Court's decision in the landmark 1988 case, *Hazelwood School District v. Kuhlmeier*, to public universities and colleges.

In the Kentucky case, a three-judge panel rejected arguments that state officials had violated students' First Amendment rights and said that the yearbook did not constitute public speech. The judges also held that the university had the right to refuse to distribute materials that might harm its public image.

The Student Press Law Center in Arlington, Virginia, disagrees: "When school officials are allowed to use student media as a public relations tool, it ceases to exist as a credible source for teaching students about journalism," asserts center director Mark Goodman.

Two Kentucky students involved in the case have asked the appeals court to reconsider its decision, saying that it ignores over thirty years of legal precedent that provide strong First Amendment protection to college student media.

More than thirty groups have joined the students in requesting a rehearing. Included among the appellants are representatives from every accredited journalism program in the sixth circuit, as well as others from student media, education, professional journalism, and civil liberties associations.

Censorship and Adventist Schools

Though the decision does not apply to private schools, some worry that it may have an intangible effect.

"It might lessen a predisposition to be more open and allow more freedom on a campus," according to Pamela Maize Harris, chair of the journalism and communication department at Southern Adventist University. "It perhaps could be like permission to censor, which I hope doesn't happen. I think our campuses need more openness."

Herbert Coolidge, professor of business administration at the same university advised the *Southern Accent*, Southern's student newspaper, for four years. He sees the tendency to censor strongest when the institution believes itself weakest.

"If the president and his group are doing pretty good, they're more thick skinned," Coolidge claims. "Once you get them to the 'aren't-going-well stage,' then there's almost no issue that can't be some kind of a problem." That's exactly when an institution should be the most open, according to Harris. "It's the time when rumors are flying, and that's when credible information needs to be available."

CORE Complaints at La Sierra University

Mona Karimpour, 1998-99 editor of La Sierra University's student newspaper, the *Criterion*, did her best to cover fairly student and faculty criticism of the university's newly initiated general education curriculum (CORE) program.

Students and some faculty criticized the program last year, saying that the classes' team teaching was awkward, the credits could not be transferred, and that there was a perception that classes often had a nonreligious bias.

The debate even garnered attention from the local newspaper, the *Riverside Press-Enterprise*. Karimpour, now a twenty-one-year-old senior, feels that the *Press-Enterprise*'s coverage was inaccurate, however.

To treat the issue objectively, the editor sat in CORE classes for three weeks, assigned another reporter to do an informal survey, and even commissioned articles on the "pro," "con," and administrative viewpoints. "I wanted to hear everyone's side on it even though it was a student newspaper," Karimpour says.

Despite the issue's volatility, Karimpour asserts that no one ever demanded to see the *Criterion* before it went to press. Karimpour, who had no advisor, voluntarily took the paper to a staff member who had experience editing for grammar and style, but the editor retained final control over content at all times.

"I had heard from other students that they felt the paper had been censored," Karimpour said. "But in my own experience with the *Criterion* that is not the case. Being editor myself, I published every story. I wanted stories to be accurate," she continues. "At our school unfortunately a lot of information is spread by students who don't have firsthand knowledge."

Walla Walla College and the April Fools' Edition

Walla Walla College's newspaper, the *Collegian*, covered several controversies in its news and opinion pages before becoming the center of controversy itself.

In the midst of debate last year about a proposal to rename the college a university, the paper published an April Fools' edition that imitated the *National Enquirer* and satirized church art.

"We did several articles that really angered people in the community and also faculty particularly," says editor Schwisow. "The reason we published the story . . . was to say that this paper is totally a farce. To show that these stories aren't true in any shape or form."

Community and board members were outraged. According to Schwisow, in a board meeting some members demanded his dismissal and termination of the faculty advisor. Schwisow continues: "The college president stood up and said 'I know these people. If you're going to kick them out of school and fire them then you'll have to do it when I'm not here.' "

The board instead required a statement published on the front page stating its disapproval. From then on, the vice president for student administration read each issue before publication, marking out selected passages with a black pen. Never before had he been censored so blatantly, maintains Schwisow. "I had a good relationship with my advisor. In some instances maybe she was

acting as a censor but we went back and forth on it. She gave me the right to state my case and I argued with her in front of everybody."

This year, administrators have set up an eight-person advisory board to develop a code of ethics and publishing guidelines for the *Collegian*. Members of the board are expected to take turns meeting with the editor each Monday before deadline, explains Nelson Thomas, vice president for student administration.

"Basically we're there as a resource. We're not going to be censoring. We will be offering suggestions, encouraging students, reminding students that they have more than one readership and that while they should write primarily for the one readership—the students—they should be sensitive to other readerships," says Thomas.

Thomas defends the April Fools' edition, claiming that it is difficult to use humor productively. "I think that it was totally misunderstood. When you listen to people that wrote last year, we misunderstood their intent. There was nothing mean, vengeful, or unkind. They were trying to be fun," claims Thomas. "But humor so many times is used as a form of attack. It's difficult to use humor in a productive, educational way."

Thomas believes that the advisory board will help mentor students and let the advisor concentrate on basic journalistic technique. "Several of the members said 'hey, if we are required to read every word, then we are taking away the responsibility of the students and we will not do this,' " Thomas continues: "We have some fantastic faculty members that are really here to help the students learn. If they make a mistake then there are consequences but most of the time it's a learning experience and that's valuable. We're an educational institution and that's what we're here for."

But Schwisow is skeptical.

"If I was the editor, I would feel stymied. I wouldn't know where to go," he complains. "I'm not going to have the stories until they come in at the last minute. You're going to want to do it five days in advance so everyone can look at it."

Other Adventist Campuses

Newspapers at other schools have experienced minor problems. At Columbia Union College in 1999, administrators twice asked student reporters not to cover board meetings, in spite of invitations or agreements that granted them access. However, *Columbia Journal* reporters were not asked or forced to leave after the board meetings commenced.

The advisor of Southwestern Adventist University's student newspaper, *Southwesterner*, says his students have a great deal of freedom, but wishes they would be even bolder. "In some situations I want to push them to take on some more controversial subjects," says Glen Robertson, assistant professor of communication. "I've recommended issues that the editors opted not to do. Issues come up that everyone's talked about that never make it into the paper."

Robertson believes that anything is valid if newsworthy and covered objectively. "That's not the opinion of everybody, especially administrators," he warns. "As far as a news story is concerned, if people are going to talk about it in the hallway we should read about it in the newspaper."

But some aren't tolerant of presenting "the other side" in campus newspapers often seen primarily as a vehicle of campus public relations. This trend is evident on Adventist campuses and elsewhere, according to Southern's Harris. "I think our society in general is becoming less tolerant of alternative viewpoints. And I'm concerned about the marketplace of ideas both for our society and within our church organization."

"When there is open expression of viewpoints, it doesn't mean that there is not unity in an organization, it indicates a healthiness," asserts Harris. "People have to make a decision based on information. . . . And if there isn't information available the decision making process is negatively affected."

Harris believes this is true in business, consumerism, and political affairs, as well as religion and education.

But in an era in which some schools are battling rising debts and declining enrollment, an apathetic student press may prevail. "Some people like complacency because it means as long as you're not rocking the boat there's no issues that need to be dealt with," observes Southwestern's Robertson. "On the other hand, from a journalistic standpoint complacency doesn't take you anywhere."

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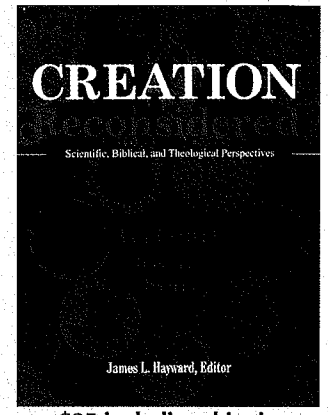

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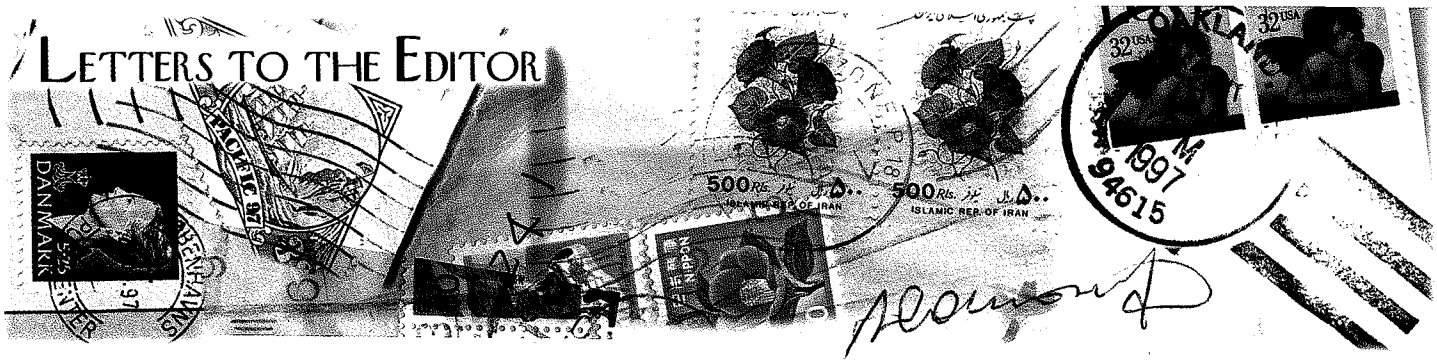

We welcome letters to the editor.
Write to Bonnie Dwyer at editor@spectrummagazine.org
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Nomination for Spiritual Books List

Spectrum always challenges and interests me. Concerning your choices of the most spiritual books in the last century (winter 2000), I agree. However, I would add another: *My Utmost for His Highest*, by Oswald Chambers. The book reaches another level of spiritual awareness—going beyond theology.

Richard Halverson, former chaplain of the U.S. Senate, kept a copy beside his Bible. To quote him, "Through the years, Chambers has kept me on course, by bringing me back to Jesus. Believing Jesus—not just believing my beliefs about Jesus—is basic."

According to Chambers, "When once we get intimate with Jesus, we are never lonely, we never need sympathy. . . . The saint who is intimate with Jesus will never leave impressions of himself, but only the impression that Jesus is having unhindered way. . . . The only impression left by such a life is that of the strong, calm sanity that our Lord gives to those who are intimate with Him" (7).

Chambers was a theologian, philosopher, artist, musician, and teacher with unbelievable balance. He died of surgical complications when only forty-two—but what he left for us is truly a treasure.

Phyllis E. Vineyard
Riverside, California

Moved by the Friendship Issue

As a long-time *Spectrum* reader, almost since its inception, I have been intellectually stimulated, challenged, and intrigued consistently over the years, but never emotionally moved like I was by the autumn 1999 issue.

Gary Chartier's philosophical discussion of the components of friendship was thought provoking and Gail Catlin's essay on her own midlife journey and insights on intimacy and trust was exquisitely written. "The Afterlife of Friends," by Juli Miller, was the capstone piece that had me moved to tears over and over, but laughing in the end and ultimately inspired and hopeful about the ability of friendship and love to transcend and triumph over tragedy!

All the way through the fiction section to the last page editorial by Brent Geraty about his grandfather's singing, my eyes were rarely dry—the entire issue is a keeper. Thank you for speaking so ably to my head, heart, and soul!

Becky Wang Cheng, M.D.
Milwaukee, Wisconsin

P.S. Also, if you're still collecting lists of favorite devotional writers:

Richard J. Foster: *Celebration of Discipline, The Challenge of the Disciplined Life*
Henri J. M. Nouwen: anything he's written—*In the Name of Jesus, Out of Solitude, Bread for the Journey, Return of the Prodigal Son, The Wounded Healer*
Oswald Chambers: *My Utmost for His Highest*
Max Lucado: *When God Whispers Your Name, In the Grip of Grace, Just Like Jesus*
Hannah Hurnard: *Hinds' Feet on High Places, Mountain of Spices*
Henry T. Blackaby and Claude V. King: *Experiencing God*
C. S. Lewis: *Mere Christianity*

The Meaning and Relevance of Creation Revisited

The paper presented by Langdon Gilkey at the Loma Linda Seminar on Divine Creation and published in *Spectrum* (winter 2000) is typical of the thinking of many modern "theologians." I place the word in quotes because these scholars, while maintaining a veneer of respect for the Word of Almighty God, seek to transform him into something a bit less awesome and more approachable by post-modern man. The fact that God is

reaching out to us to bring us into an intimate relationship seems lost on them. They are more comfortable with some sort of God who does not speak ultimate truth, but who is revealed in a warm fuzzy manner like the animals in Aesop's fables. The fact that this God is not the God of the Bible seems not to concern them. They prefer to remake God in man's image. The current attack on God is found in the attack on Creation. . . .

Gilkey states that the creation account represents "a fairly obscure and enigmatic text from the ancient world of the so-called Near East in the eighth to fifth centuries B.C.E." With this broad brush he sweeps aside volumes of academic research indicating that the book of Genesis dates from the time of Moses. He also neglects the work of P. J. Wiseman, who shows persuasive evidence that the creation accounts in Genesis 1 and 2 actually are contemporaneous, eyewitness reports of the events. This evidence is so strong as to suggest that the account of Genesis 1:1-4 was actually composed by God, though probably recorded by Adam. . . .

The Bible announces to us that it is the word of God (2 Tim. 3:16), who cannot lie (Titus 1:2) and does not change (Mal. 3:6). Therefore, the Genesis account is true. The only alternative is that God is false. Yet the God who created the universe, including the science that explores it, is declared by Gilkey to be making statements in Genesis that do not "communicate information about scientific matters." However, if God speaks truth about an historical event such as Creation, it must of necessity be scientifically true as well. It is not possible to separate religion and reality into separate spheres. . . .

Science is a never-ending series of discarded theories. We no longer believe that the universe is made of earth, air, fire, and water, or that disease is caused by phlogiston. Geocentrism has been replaced with heliocentrism, but the Bible remains unchanging forever, like its Creation. When it speaks scientifically, its voice speaks truth. The ancient voice of Job states, "He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in his thick clouds; and the cloud is not rent under them" (Job 26:7-8, KJV). Job is not just happening to be making statements that are scientifically true.

Those who are willing to believe that what God wrote in the Bible through his penmen is not true are willing to sacrifice their eternal salvation. If in any way the Bible contains lies, then God cannot be relied upon to fulfill his promises. Our salvation depends entirely on the bona fides of the Almighty.

If we have the slightest interest in our eternal destiny, it becomes us to rebuke strongly those who give up any anchor of our faith. We may dispute the interpretation of Scripture at times, but we cannot ever give up on its ultimate truth. Only if the Bible is exactly what it claims to be, the inerrant word of God Almighty, is our salvation secure.

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What About Enlightened Discussion of Homosexuality?

For *Spectrum* (winter 2000) to print articles about the age of the earth and universe that question past dogma is refreshing. May their number increase.

In the same issue are 277 euphemistic, laboriously benign words setting forth the Church's benighted position on homosexuality.

As a partnered gay man, a physician board certified in three subspecialties, and a graduate of Loma Linda University, I would find it equally refreshing to see some enlightened discourse about homosexuality, as would thousands of other graduates of SDA colleges and universities who are gay, lesbian, bisexual, or transgendered (GLBT). We're through with the shallow, shopworn, nonsensical, exclusivist guilt tripping we've heard for decades. Recent trends toward euphemisms have softened some of the rhetoric, but neutralized none of the venom.

Homosexuality is a normal variant of sexual expressions and orientation among humans and animals. Bruce Bagemihl's recent book *Biological Exuberance* exhaustively documents beyond any shadow of doubt that it is a major and pervasive variation of normal sexual behavior throughout the animal kingdom.

The sooner the Church's teaching catches up with science and reality, the better off we'll all be. Dogma must yield to reason and acceptance. Of course, it's too late for the Church to reconcile with the droves of GLBT men and women who have found sanity, compassion, acceptance, and spiritual wholeness outside of SDA circles. Maybe one day, GLBT SDA youth and adults will be able to feel at home in the Church. Unfortunately, that day is not here. Perhaps *Spectrum* has an opportunity to hasten its arrival.

Unfortunately, it would be suicide to sign my real name.

John Doe, M.D.
Portland, Oregon

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"Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls." (Matt. 11:28-29, NIV)

FROM AAF

Rested Souls

We live in a time of unrest. But we do not have to be tired. In December 1955, Rosa Parks, a black woman, refused to give up her seat on a Montgomery, Alabama, bus after being instructed to do so by the white bus driver. Her quiet refusal resulted in her arrest for violating city and state segregation laws. The black community in Montgomery responded to Ms. Parks's arrest by organizing a boycott of the city buses.

At one of the numerous community meetings held to discuss the boycott, a twenty-year-old preacher named Martin Luther King Jr. suggested that perhaps the elderly should not be expected to participate in the boycott in the same way as everyone else. It was not fair, reasoned King, to ask the elderly to walk such long distances and, in effect, take away their mobility. After hearing King's suggestion, an elderly woman in the back of the room said: "I think the elderly ought to be a part of the boycott just like everyone else. I've been getting around and getting by and no matter what you say or do, I'm not riding a bus until things change." King smiled and said softly, "But Mother Pollard, aren't you tired?" The woman stood up as straight as she could and she said: "My feet is tired, but my soul is rested."

Mother Pollard's response remains a revolutionary example. If King were to ask the question at a present-day meeting, I would expect him to hear: "You're darn right I'm tired! What are you going to do about it?" We spend too much time thinking about our feet—about our temporal selves.

A six-year-old girl is killed by a first-grade classmate. Our response: The Second Amendment gives me rights; I had better send a check to the NRA.

An elderly neighbor is lonely. Our response: I'd stop by more often, but a five-minute greeting turns into a thirty-minute description of her trip to the grocery store.

A church leader makes a decision that hints at improper personal gain. Our response: They're all crooks . . . and I didn't get anything out of the pastor's sermon this week.

A long-time high school track coach admits to molesting students over a twenty-year period. Our response: $2.00 for a gallon of gas?! Why hasn't anyone done anything about that?

I recall a period when my parents organized a family boycott of Nestlé. I knew it had something to do with formula, but it must have been a secret formula because I sure did not understand it. More to the point, I did not want to understand it. Nestlé's Crunch was my favorite candy bar. I would have had no trouble boycotting Hershey . . . oh, wait, it makes Kit Kat . . . I would have had no trouble boycotting Green Giant. But Nestlé? Well, I broke the boycott and traded a happy tummy for a restless soul. The memory of my secret Crunch stash still bothers me.

Now, I try to remember Mother Pollard each time I am confronted with a situation that calls for action. I ask myself whether my decision will allow me to be at peace with myself, my community, and my God. How will I respond to need? What action will I take in response to fractured church politics? What action will I take when I see injustice?

Aren't you tired? Let's stand up straight, get our feet moving, and find some rest for our souls.

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

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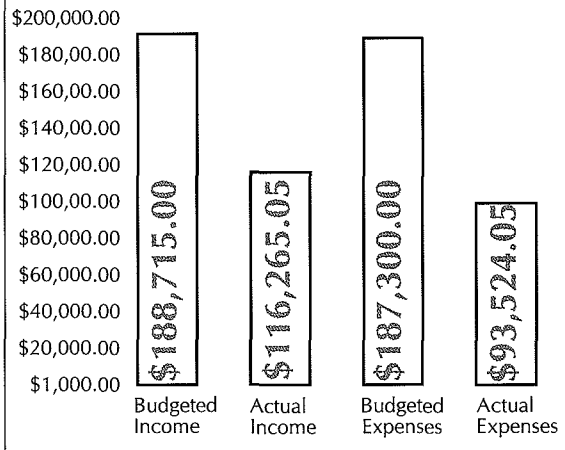

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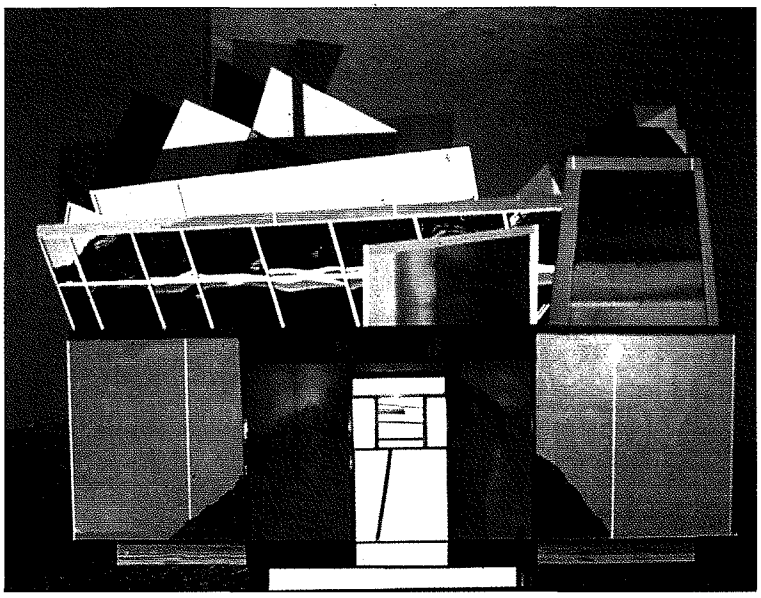

"Art" by Thomas Morphis | *Collage, 1998*

Sometimes
I am interrupted in life
To stand at the window
At the precise moment
When day and night
Shake hands–
The colors,
Blue, purple, and red
In infinite shades.
It is then I know the genius
Of Monet,
His obsession with light
And dark and a lonely haystack,
A lifetime of experience
Suspended in that moment
Caught between light and dark.
Somehow it's stark (or is it rich)
Simplicity, more profound
Than books or whole libraries,
Because words cannot describe,
Even pictures only hint.
To see and know
You must be there
At the precise moment in time
When thought and color
Day and night
Imperceptibly converge.

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