

The Journal of the Association of Adventist Forums • Summer 2000 • Volume No. 28, Issue No. 3



Issues in Non-Profit Board Management

SPECTRUM

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

Editorial Board

Beverly Beem
English, Chair
Walla Walla College

Roy Branson
Center for Law and Public Policy
Columbia Union College

Alita Byrd
Writer
Takoma Park, Maryland

Chip Cassano
Writer/Editor
University of Maryland

Bonnie Dwyer
Journalist
Granite Bay, California

Sharon Fujimoto-Johnson
Writer/Graphic Designer
Sacramento, California

Fritz Guy
Theology
La Sierra University

Juli Miller
Marketing Communication Consultant
El Dorado Hills, California

Richard Rice
Theology
Loma Linda University

Charles Scriven
President
Columbia Union College

Roy Benton
Mathematical Sciences
Columbia Union College

Joy Cassano Coleman
Freelance Writer
Federalsburg, Maryland

Gene Daffern
Physician
Frederick, Maryland

Tom Dybdahl
Attorney
Philadelphia, Pennsylvania

Karen Bottomley
Dean of Arts
Canadian University College

Raymond Cottrell
Theology
Loma Linda, California

Clark Davis
History
La Sierra University

Lawrence Geraty
President
La Sierra University

Gary Land
History, Chair
Andrews University

David Larson
Faculty of Religion
Loma Linda University

Edna Maye Loveless
English
La Sierra University

Edward Lugenbeal
Anthropology
Atlantic Union College

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

Benjamin Reaves
Adventist Health System
Orlando, Florida

Rennie Schoepflin
History, Chair
La Sierra University

Gerhard Svrcek-Seiler
Psychiatrist
Vienna, Austria

Helen Ward Thompson
Educational Administration
College Place, Washington

Louis Venden
Religion
Loma Linda University

Norman Young
New Testament
Avondale College

Consulting Editors

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.

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

Editorial Correspondence

Direct all correspondence and letters to the editor to:

SPECTRUM

P. O. Box 619047

Roseville, CA 95661-9047

TEL: (916) 774-1080

FAX: (916) 791-4938

editor@spectrummagazine.org

(Letters to the editor may be edited for publication.)

About the Cover

Vegetarian cuisine has moved to a new level. Truly extraordinary vegetarian restaurants are beginning to appear and win high praise in selected cities such as Seattle and San Francisco. Restaurants like Carmelita and Millennium have become choice destinations for people who love interesting food and beautiful presentation. Sometimes a gourmet meal can be a pilgrimage.

Carmelita, in Seattle, serves a seasonal vegan and vegetarian menu influenced by foods and flavors from around the Mediterranean. Chef Jonathan Sundstrom has taken the owner's artistic aspirations to heart, designing dramatic meal presentations and underescoring the vitality of vegetarian cuisine.

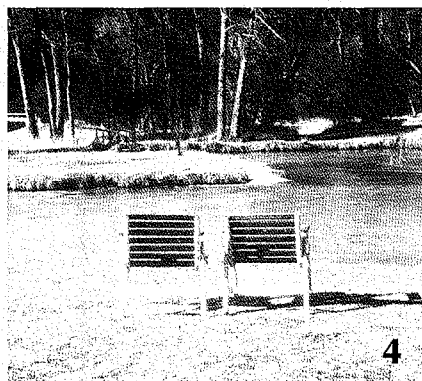
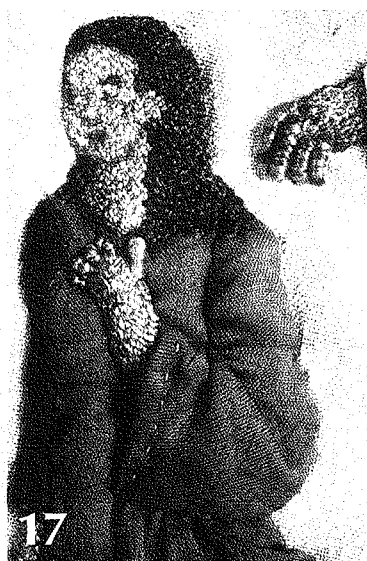
When Millennium opened in 1994 in San Francisco, chef Eric Tucker wanted to reinvent vegetarian cuisine "so that people perceived it as a path to a better and happier life, not just a political statement or monastic solution to our collective culinary guilt." He did so by preparing dishes that appeal to all the senses with excellent presentation, as well as with fresh ingredients. Influenced by the flavors and styles of many cultures, he drew on the health principles of pioneers like John McDougall and Dean Ornish.

Carmelita: (206) 706-7703
Millennium: (415) 487-9800

About the Artist

Shelley Utt is a wandering poet, artist, and professional odd-jobist who graduated in 1998 from Charles Wright Academy in Tacoma, Washington.

Contents



Prayer and Bible Study

- 4 Praying the Hours: The Benedictine Way**
By Beverly Beem
Learning to listen to what God has to say at this moment.
- 10 What the Church Today Can Learn from
the Book of Acts**
By Sakae Kubo
Liberals and conservatives debate evangelistic methods in
the ancient world.
- 17 Shapes of Ministry in the New Testament
and Early Church**
By Robert M. Johnston
Introducing Junia and Phoebe, two women apostles of
the early church.

Women in Ministry

- 25 Landmarks in Women's Ministry Since Utrecht**
Eleven women have been ordained in North America since 1995.
- 28 Refocusing the Ordination Discussion
as a Local Issue**
By Georgia E. Hodgkin
The Southeastern California Conference votes to treat
men and women pastors equally.
- 32 Southeastern California Conference
Ordination-Commission Procedures**
Outlining the role of conference and congregation in
ordination-commission.
- 35 Four Reasons Why Women's Ordination
is a Moot Issue**
By Sakae Kubo
Why quibble about ordination since women serve as ministers?



Pilgrimage 2000

38 Exploring Toronto's Vegetarian Palate

By Jaelene M. Mannerfeldt

With forty vegetarian restaurants, Toronto is ready for General Conference and the World Vegetarian Congress that follows.

40 The Toronto Pilgrimage Beyond the SkyDome

By Richard Bottomley

Discovering Biblical history lessons, a music garden, and the shoe museum in Toronto.

44 Presidential Prospects for the North American Division

By Doug Morgan

What the changes in delegate selection will mean to the election of a North American Division president.

48 There and Back and In-between

By John R. Jones

Claiming the *liminality* and the *communitas* of pilgrimage.

54 Life-Altering Vacations

By Sharon Fujimoto-Johnson

Getting healthy and a tan in Guam.

Institutional Change

58 Beyond Dull Meetings and Dessert: Improving Non-profit Boards

By Juli Miller and Scott Ormerod

Effective governance by a nonprofit board is a rare and unnatural act.

64 Uprooting Shady Grove

By Alita Byrd

A Maryland Adventist hospital battles the *Washington Post* and the hospital accrediting agencies.

74 Letters

Editorials and AAF Information

3 More than Yada, Yada, Yada

By Bonnie Dwyer

79 Anxiety about Salvation: Causes and Cures

By David R. Larson

78 How to Subscribe to SPECTRUM

80 Information about the Association of Adventist Forums

More than Yada, Yada, Yada

For a magazine editor, there is no greater pleasure than to see the discussion begun within one's pages acknowledged and continued elsewhere. So it gives me great pleasure to tell you that the John Templeton Foundation has awarded a prize to Richard Rice for his article, "The Scientist as Believer," which appeared in the spring 1999 issue of *Spectrum* (vol. 27, no. 2).

Another article that has received a great deal of attention is the one by Reinder Bruinsma, "Adventists and Catholics: Prophetic Preview or Prejudice," in the summer 1999 issue (vol. 27, no. 3). Bruinsma's article has sparked a vigorous discussion of Catholicism and the Antichrist in other Adventist publications: *Adventist Review*, *Our Firm Foundation*, and *Quo Vadis* have all weighed in with responses. Obviously this is a topic of great concern to the Adventist community, one that deserves more discussion. Perhaps our understanding of the Antichrist can be expanded through our conversation.

With this issue we consider another topic that has touched off volatile debates at the last two General Conference sessions: the ordination of women. The topic is not on the agenda this year. And that's not all bad. Sakae Kubo suggests it is a moot point (pages 35-37). The action of the Southeastern California Conference (pages 28-34) demonstrates a concrete way for action to replace debate on this topic.

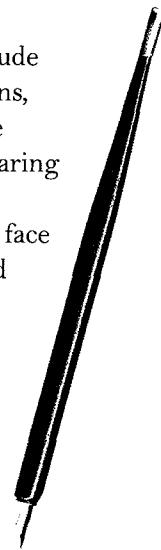
Simply allowing local and union conferences to do the task that they were created to do is enough. Then the General Conference president could praise conferences, such as Southeastern California, for aligning their policies with the biblical principle of equality.

Perhaps this year as we make a community pilgrimage to Toronto, the Canadian attitude of "live-and-let-live" (pages 40-43) will rub off on us, take the edge off of our conversations, and allow us to enjoy the time together as a church family. Maybe voted actions are not the point of this General Conference session. Maybe just coming together is what we need, sharing prayers and meals and listening to each other—as Beverly Beem points out (pages 4-9).

Perhaps the lessons presented from the book of Acts (pages 10-16), or the issues that face the boards of our organizations (pages 58-73), will catch the imagination of our family and spark continuing conversations.

Are we ready to listen to each other? That's the important question this year.

Bonnie Dwyer
Editor





Praying the Hours

The Benedictine Way

Photo: Beverly Beem

by Beverly Beem

An ancient monastic story tells about a young monk who came to a teacher who was busy working and praying with a group of people. The monk said, "Since I can walk on water, let's go off alone onto the lake and enjoy some elevated spiritual conversation." The teacher replied, "If you simply want to avoid all these people, why don't you come fly away with me and we can drift along the clouds together." The young monk said, "I can't. I don't know how to fly." The teacher replied, "Neither can I walk on water. These are the things that any bird or fish can do, but they have little to do with the spiritual life. If you want to talk about that, we should stay right here."¹

I went to a Benedictine monastery to live the spiritual life more intently. The monks sent me home to live it where I am. That is the point of this story. That is the Benedictine way. The writings of Kathleen Norris, particularly *Cloister Walk*, have helped create popular interest in the monastic life as something available to ordinary people.² Other writers, such as Thomas Merton and Henri Nouwen, have drawn attention to the value of solitude and silence for people caught up in the demands of family and work. The *Chant* CD by the Benedictine Monks of Santo Domingo de Silos has introduced listeners to the haunting beauty of monastic

music, and the music of Hildegard of Bingen, the twelfth-century nun, has helped awaken interest in the saints and mystics of the Church. Regional guides to sanctuaries and retreat houses have guided pilgrims, tourists, seekers, and the merely curious to the hospitality of the monks and nuns.³ If any visitors go with romantic visions of pious folk in robes gliding effortlessly around the cloister, feet two inches off the ground, they are in for a surprise. Though I found

“My experience of the Benedictine way was learning to listen. Listen to God. Listen to the community. Listen to Scripture. Listen to each other. Listen to your own heart.”

pious souls during my month-long stay at the Pecos Benedictine Monastery, their feet were planted firmly on the ground. This is the Benedictine way. Whereas other monastic orders have come and gone, meeting the particular needs of their times, the Benedictine way has retained its influence since the fifth century. It has staying power. I wanted to see for myself what it has to offer its community and its guests who come to visit.

I went to this place for three reasons. First, I wanted to study spiritual direction, and the Pecos community has offered a School for Spiritual Directors since 1977, bringing together people from all denominations as teachers and participants. Second, I wanted to deepen my own prayer life, learning what the gifts of solitude and silence could teach me. Third, I wanted to understand the Benedictine life from the inside out.

My previous acquaintance with the Benedictines had been largely through my study of literature and church history. Most particularly, *The Rule of St. Benedict* provides a key to understanding the thought of the Middle Ages and much of the history of the Church.⁴ Benedict of Nursia (480–547) was educated in the worldly wisdom of Rome, but he turned his back on its wealth and power in a single-minded search for God. His handbook, commonly referred to as the *Rule*, has principles applicable in and out of the monastic community and has become a guide for anyone who seeks an intimate connection with God. Yet his *Rule* seems too much of a cultural artifact.

Does St. Benedict have anything to say to me today?⁵

A major disillusionment for my own cloister walk was finding no cloister. The building is a dude ranch turned monastery, fitting the needs of the community but lacking the Gothic arches. The chapel is a converted rec room with an electronic keyboard. But the Benedictine way is not dependent on movie-set architecture. Worship does not need soundtrack accompaniment. Rather, we walked out the back door to the Pecos River and twelve hundred acres of the high desert country of New Mexico. Miles of trails provided our cloister walk; desert skies sheltered our solitude. Here the adobe buildings and southwestern architecture fit naturally to the place, its solar heating kind to the environment. This, too, is the Benedictine way.

“How are you doing?” Sister Ruth, the head of the women’s community, asked me in a dinner table conversation. We had been talking, and I found that she had some Adventism in her own family heritage. She might understand better than most some of the culture shock I was feeling.

“To be honest,” I told her, “I am struggling to hang on to the worship services. Not knowing the words of the songs or the prayers, I find myself fumbling through the hymnal, trying to keep up, never quite in the right place. So for much of the time I find myself just listening.”

“Ah,” she said, “that is the basis of the Benedictine rule. The first word in the *Rule* is ‘Listen.’”

It requires a new way of learning for visually-oriented people like me. But this is the Benedictine way. Quiet the anxiety to do it right and just listen. Listen to what God is saying to you at this moment.

My experience of the Benedictine way was learning to listen. Listen to God. Listen to the community. Listen to Scripture. Listen to each other. Listen to your own heart. Listen to the work of the moment. Listen to the world around us. That God is present in our lives and actively speaking to us is a fundamental premise of the Benedictine way. It is our task to listen. The Benedictine life is designed to cultivate a life of listening.

This listening takes place largely through Scripture and the liturgy. The primary purpose of the Benedictine community is to do the work of God, the *Opus Dei*. Prayer and praise is the great priority for the

Benedictine life. "Nothing is to be preferred to the work of God," says St. Benedict. The *Opus Dei*, the work of God, is what we do whenever we enter the chapel to pray, to sing the psalms, to hear the Scriptures. The process of *lectio divina*, reading the Scriptures not just for information, but to hear what God is saying to us in our time and place, is one of the gifts of the Benedictine community. Singing the psalms is a part of every worship, steeping us in Scripture and connecting us with the whole range of human experience expressed in the psalms, praise and lament alike.

From the Benedictine Abbey a stream of praise is always flowing, and this liturgy of the hours provides the structure and purpose of the day as the seasons do the year. At the transitional hours of the day, the change from darkness to light, from morning to afternoon, from day to night, from wakefulness to sleep, we pull away from the demands of the moment to pray. When we go into the chapel to hear the word and sing the psalms, we are going to let the *Opus Dei* do its work in us. We are going to listen, to hear, and to sing.

The hours begin with *Vigils*, the night watch.⁶ I asked Father Sam, who calls himself "a beat-up old monk," when he found time for his personal devotions. "Around 3:00 o'clock," he said. Further along in the conversation I realized he meant 3:00 a.m. He spends an hour in devotions.

"Then do you go back to bed before the rising bell at 5:30?" I asked.

"No, I play computer games."

I think St. Benedict would like that. He didn't call it *Vigils*, but that's what it is. Why start the day in the dark? The darkness hides the furnishings of our lives. It is a time of mystery, the darkness out of which light comes. If light is a symbol of God, so is darkness, "a deep, but dazzling darkness."⁷ The Gospel of John starts with the Light that shines in darkness, not the light that "shines *into* the darkness, like a flashlight shining into a dark tent." Rather, it is the light that "shines right in the midst of darkness."⁸ The challenge of the hour is to look deeply enough into the darkness to find God.

But *Vigils* is also a time of waking up. This watching and waiting prepares us for the appearance of a larger reality. With the darkness around us we learn to listen. We are not distracted by our multiple

to-do lists and the noise and clutter within us. Sitting in the darkness, we learn to be still and listen. I think of Jesus rising a great while before day. I think of Father Sam praying at 3:00 a.m. I think how hard it is for me to haul myself out of bed before light. But doing so adds a whole new dimension to the day. The spirit of *Vigils* teaches us to trust the dark and watch for the light.

We greet the light at *Lauds*, the morning service at dawn. We begin the hour in darkness and end it in light. We watch the day coming through the windows.

"Silence is the backdrop to the day as white space is to the words on a page. Silence clears away the clutter and noise that often gets in the way of our communion with God."

Never taking it for granted as just another sunrise, we receive the day as the gift of God. The Benedictine spirit is the spirit of awareness and gratitude, awareness of God's grace and power in the ordinary events of the day and gratitude for his presence. Those who take such things for granted will never see the light coming in through the windows.

If the hymns, prayers, and scripture of the liturgy are an essential part of the Benedictine day, so is silence. Silence is the backdrop to the day as white space is to the words on a page. Silence clears away the clutter and noise that often gets in the way of our communion with God. This rule of silence is occasional rather than total. In Pecos, breakfasts are taken in silence. Silence in the morning is an ancient monastic tradition, so the word of God can continue to speak. Moving from the spiritual feast of the liturgy to the physical one, we allow the Word of God we have just heard take root in the mind for the day. After hearing, the heart continues to listen in silence.

The monastery provides a place to get away from the noise of many words, an adjustment for those of us addicted to hourly news updates. One local newspaper appears in the coffee room, and a TV with modest reception occupies a corner of the guest lounge along with two pay phones to provide minimal contact with the outside world. But silence is more than the absence of noise. It comes from within. I



Photo: Beverly Beem

found it takes a while for the noise inside to die down. Even in the monastery, it takes some effort to push aside the business of the day and claim the offerings of silence and solitude. The attempt to live in silence at the monastery reinforced for me the need for silence in my life at home. I really shouldn't have to go to a monastery to find silence, yet I have become accustomed to living with noise. The car radio and the TV provide background noise to my day, and I learn not to pay attention. If I am to find silence in my day, I have to plan for it. Learning to put silence in our lives is one of the gifts the monastery sent home with us.

Praying the hours is one way to claim this silence. Between the major hours of *Lauds* in the morning and *Vespers* in the evening are the Little Hours of the workday. Rather than barreling through the day, we acknowledge the passing hours and stop, if only for a moment, to pray. *Prime*, the early morning hour, is a time of planning the day and praying for God's blessing, making the work itself a prayer. This is the hour for getting your priorities straight and putting them all before God. *Terce* is the mid-morning

pause, "the monastic coffee break." The focus of prayer is the work at hand. *Sext* is the hour of productivity and the hour of lethargy. High noon. The turning point in the day. Time of transition. Time for prayer. *None*, or mid-afternoon, moves us toward the end of the working day, a time to put our work in perspective.

A working community does not stop at each of these hours to gather into the chapel but acknowledges the passing hours while at work, whether in the library, the shop, the field, or the kitchen. At Pecos, we combine all these Little Hours into one noonday prayer. We stop at the turning point of the day for a moment of prayer and singing. I learn from this the value of fragments of time. It doesn't take long to pause for worship, ten minutes at the most, and soon I naturally turn to the chapel at noon. Before the community of the noonday meal is the community of noonday worship. Our work may be solitary, but noonday is a time to remember that we are not alone. We are in community. We are loved. We see our work in context. The bell that calls us to worship reminds us that we are living our lives in the presence of God—and to look up.



Photo: Beverly Beem

Work is a part of the balanced life of the Benedictine way, an essential part of the monastic day. Historically, the work of monasteries was in the scriptorium, the work of copying ancient texts, particularly the Gospels. Some monasteries continue this tradition, many with electronic resources, updating an ancient tradition. Others work at all kinds of trades and industries—keeping bees, baking bread, printing, farming, whatever trade the environment and talents allow.

For the Benedictine community, much of its work revolves around the gift of hospitality. That, too, is an essential part of the Benedictine life. Providing hospitality to guests is part of the community's mission. Community members do much of the work themselves, moving easily from the chapel to the kitchen. The quality of the meal might depend on which of the monks or nuns have kitchen duty that day. The scholarly Father Michael often did the dishes. An apron covering his habit, he took our dishes off the bussing tray, rinsed them off, and put them in the dishwasher, just like home. It was home. We were guests at their table, and the work of hospitality is the Benedictine way, integrated with the life of prayer. I happened to meet Sister Miriam in the laundry room. She was surrounded by mountains of guest linens, loading up the washers and folding sheets from the dryer. I tried to commiserate, but

she would have none of it.

"I asked for this job," she said, "I can do it while I pray."

I learned much about the spiritual life in the kitchen and the laundry room. That would not surprise my Benedictine hosts.

The morning and evening services provide the framework for the day. In *Vespers* we leave behind the work of the day and come to worship, lighting the lamps for evening. It is a time of praise. The hymn sung is the "Magnificat," the joyful song of Mary, "My soul proclaims the greatness of the Lord, and my spirit exults in God my Savior."

The conclusion of the monastic day is celebrated in *Compline*, the completing of the circle, a time of self-examination and confession, moving us into the night's rest. It begins with the prayer, "A peaceful night and a perfect end grant us." The hours teach us how to live our days, and the end of the day prompts us to remember the end of our lives. The psalm sung is Psalms 91, praying for the shelter of God's protection. The day ends with an expression of faith in God's protection through The Great Silence, the time between *Compline* and *Vigils*, the ending of one day and the beginning of the next.

The Benedictine life blends work, worship, prayer, play, and hospitality into a life of balance. Every day has its hours appointed to the essentials of life. Rather than doing nothing except work for a

week and then recovering in a day of play, the balanced life devotes the proper time to all the necessities of life. Every part of life has its proper time, and there is time enough for everything. It is also a life of stability. Like other religious orders, the Benedictines have a ministry to the world, but they exercise it at home. While others go out working and preaching, they stay put. The vow of stability means

“Every day has its hours appointed to the essentials of life. Rather than doing nothing except work for a week and then recovering in a day of play, the balanced life devotes the proper time to all the necessities of life.”

that they learn to find the voice of God in their lives where they are. They are not tempted to wander, looking for greener pastures. Disputes with colleagues have to be worked out. There is no great work to do around the corner. They are called to do the work at hand. At this time. In this place. Their ministry is to those who knock on their doors. Every guest is to be received as Christ.

We received the Benedictine gift of hospitality. For a while we were invited into their community. We prayed together, sang together, worshiped together, ate together, shared our stories, and encouraged one another in our walk with God. We lived the model of the Christian community found in 1 Thessalonians 5, praying constantly, building one another up. The monks and nuns of the Benedictine community are people seeking God, but they do so in community. They pray together because they live together. The way of communion with God is also the way of community with each other.

I remember the scene of the last day as we piled into a bus for the ride to the airport. We would go our separate ways, rejoining our own communities. The Pecos community lined the driveway waving us goodbye.

“What are you going to do when we leave?” we asked them.

“Get back to our prayers,” they said.

It is a beautiful community. I loved my stay there. But it was enough. I missed my own commu-

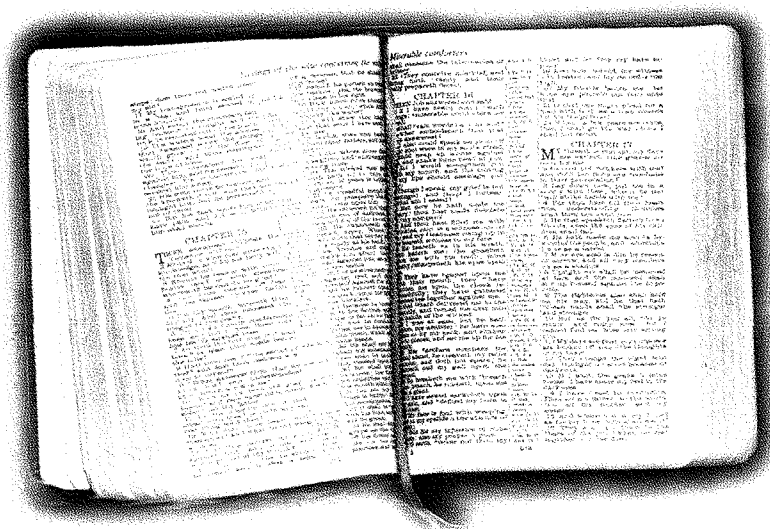
nity. I missed its songs and its prayers. I would be glad to get back home. I learned from the Benedictines much that will strengthen my own walk with God. They reminded me of some things my own tradition tends to forget sometimes, but my own walk must take place in my own community. St. Benedict would agree, I think.

Notes and References

1. Joan D. Chittister, *Wisdom Distilled from the Daily: Living the Rule of St. Benedict Today* (San Francisco: HarperSanFrancisco, 1990), 1-2.
2. (New York: Riverhead Books, 1996).
3. Jack and Marcia Kelly, *Sanctuaries: The Complete United States: A Guide to Lodgings in Monasteries, Abbeys, and Retreats* (New York: Bell Tower, 1996). The same authors have also published regional guides.
4. *The Rule of St. Benedict*, trans. Anthony C. Meisel and M. L. del Mastro (New York: Doubleday, 1975).
5. The following books provide good introductions to the Benedictine way: Elizabeth J. Canham, *Heart Whispers: Benedictine Wisdom for Today* (Nashville: Upper Room Books, 1999); Joan Chittister, *The Rule of Benedict: Insight for the Ages* (New York: Crossroad, 1992); M. Basil Pennington, *A Place Apart: Monastic Prayer and Practice for Everyone* (Liguori, Mo.: Liguori/Triumph, 1998); Cyprian Smith, *The Path of Life: Benedictine Spirituality for Monks & Lay People* (York, Eng.: Ampleforth Abbey Press, 1995); Columba Stewart, *Prayer and Community: The Benedictine Tradition* (Maryknoll, N.Y.: Orbis, 1998); Benet Tvedten, *A Share in the Kingdom: A Commentary on the Rule of St. Benedict for Oblates* (Collegeville, Minn.: Liturgical Press, 1989); Esther de Waal, *A Life-Giving Way: A Commentary on the Rule of St. Benedict* (Collegeville, Minn.: Liturgical Press, 1995).
6. A good introduction to the liturgical hours is in the companion to the *Chant CD*: David Steindl-Rast, *The Music of Silence: Entering the Sacred Space of Monastic Experience* (New York: HarperSanFrancisco, 1995). Much of my understanding of the meaning of the hours comes from this book.
7. Henry Vaughan, “The Night,” 1655.
8. Steindl-Rast, *Music of Silence*, 25.

Beverly Beem is professor of English and chair of the English department at Walla Walla College. She holds a Ph.D. in Renaissance literature from the University of Nebraska, Lincoln. She frequently conducts workshops, which she calls “Writing Our Way Home,” about keeping a spiritual journal.
beembe@wwc.edu

WHAT THE CHURCH TODAY CAN LEARN FROM THE BOOK OF ACTS



by Sakae Kubo

The book of Acts is the story of a provincial church that became worldwide, a national church that became international. It is the story about a church searching for answers to new situations that arose as it stretched out into the world. It is the story about a church that waited for and received the Spirit to empower it to grow beyond its borders and to guide it step-by-step forward in its goal to reach the capital of the Roman Empire.

Unlike the church in Acts, the Seventh-day Adventist Church is not a young church as it meets in its 2000 General Conference session. One hundred thirty-seven years have passed since its organization in 1863. During its development into an international church, the Adventist Church has encountered growing pains. As it faces the twenty-first century, it can learn from the book of Acts how to proceed through new situations and problems that arise because of its tremendous growth overseas.

What impresses the reader first and foremost about the book of Acts is the great difference between the behavior of the apostles before and after the resurrection. The Gospels relate how Christ first appeared to them after the resurrection. According to Acts, Christ was with them forty days. We do not know exactly what he taught them during that time, but we do know that the dominant theme was the fact that they would receive power to become witnesses when the Holy Spirit came upon them—not only in Jerusalem and Judea, but also in Samaria and even to the ends of the earth.

True to Christ's promise, the Holy Spirit came upon them at the appointed time and the apostles received power to become witnesses. What happened was a paradigmatic shift. The cowardly, fearful, Lord-denying apostles became bold, fearless, aggressive, and willing to witness publicly. People at first were astonished that they understood the apostles in their own languages and that the apostles did wonders and signs. The authorities were amazed at the apostles' change of attitude, their boldness and courage in place of fear and shame. "Now when they saw the boldness of Peter and John and realized that they were uneducated and ordinary men, they were amazed and recognized them as companions of Jesus" (4:13).¹ The authorities would not attribute the change to what had really happened. The apostles had been companions of Jesus before the resurrection, when they had been fearful and cowardly.

The difference was due to the fact that they knew Jesus had risen. They had spent forty glorious days with him. There was no doubt in their minds. Jesus had overcome death, which meant in effect that the Devil and the forces of evil were defeated. Christ and his teachings had triumphed. The forces of evil would continue temporarily, but their destiny was sealed. The apostles could face any opposition without fear because, even though evil was still alive, it had received a mortal blow and was a defeated foe.

That is why, when ordered not to speak about what they had seen and heard, the apostles could reply: "Whether it is right in God's sight to listen to you rather than to God, you must judge, for we cannot keep from speaking about what we have seen and heard" (4:19). When the high priest said, "We gave you strict orders not to teach in this name, yet here you have filled Jerusalem with your teaching and you are determined to bring this man's blood on us," Peter replied, "We must obey God rather than any human authority" (5:28-29). These were men who had seen their risen Lord. These were men who knew that the

forces of evil are on borrowed time. These were men who had heard Jesus say, "All authority in heaven and on earth has been given to me. . . . And remember, I am with you always, to the end of this age" (Matt. 28:19-20).

The Church of today must recapture the reality of the resurrection. The resurrection was not a public event; Jesus appeared only to believers. Those outside the circle of faith rejected the resurrection and its claims. So, too, we live today in a world that does not know it is a defeated foe. Two contrary views of reality clash against each other. Like many Japanese soldiers who have been found hiding in jungles thinking that the war with the United States is still being fought—fighting for a country defeated but not knowing it—the world continues its battle against righteousness unaware that it fights a war it has already lost. But the forces of righteousness should have no doubt about the outcome. They can go forth like the enlightened apostles with courage and boldness to witness for the Lord.

When the cloud took Jesus up toward heaven, angels said to the disciples, "This Jesus who has been taken up into heaven, will come in the same way as you saw him go into heaven." (1:11). Although this reality encouraged them, it is obvious and understandable that the reality of the resurrection was more dominant at this stage in their experience. The book of Acts refers to signs before the coming of the Lord's great day (2:17) and the time of restoration (3:21), but it is the resurrection of Jesus to which the disciples were to be witnesses (1:22), and that was the theme of their preaching (2:24-36; 3:14-15; 4:10, 20, 33; 5:31; 13:32-37; 17:31-32; 26:23).

The Pentecostal church came into existence days after the resurrection, but the church of today lives on the opposite spectrum of time. Although faith in the second coming was real, the reality of the resurrection was the more immediate and vital reality in the life of the church. Today, although the reality of the second coming should be more relevant, it is the reality of the resurrection that should give courage and boldness to the witness of Jesus and affirm and confirm the certainty of the second coming. Although for us the second coming is more of a present truth, the eternal truth of the resurrection must undergird and strengthen us to finish the witnessing that the early church began.

Closely connected to the resurrection was the reception of the Spirit. Through the Spirit, the apostles were empowered to proclaim the Word and to witness. Through the Spirit, they were able to

speak in tongues so that everyone could hear the preaching of the Word in his own language. Through the Spirit, thousands were converted (2:41, 47; 4:4; 5:14; 6:7; 9:31; 16:5, 21, 20). The many things that the apostles accomplished were done through the Spirit, even though it may not be specifically mentioned. Many were healed (2:43; 4:30; 5:12, 16; 9:34; 19:40-41; 14:8-10; 19:11-16; 28:8-9). Paul exorcised a woman at Philippi (16:18); Peter raised Tabitha and Paul raised Eutychus from the dead (9:40-41; 20:9-10); Paul was delivered from prison (Acts 5:19) and suffered no harm from a viper (28:3-6). The presence of the Spirit empowered the apostles to preach, heal, raise the dead, and perform many other extraordinary things.

Not only was the early church empowered by the Spirit, it was also guided by the Spirit. The Spirit guided Philip to the Ethiopian eunuch, guided the encounter between Peter and Cornelius, led to the setting aside of Paul and Barnabas for the work to the Gentiles, guided the apostolic leaders in the decision made at Jerusalem, and guided in Paul's missionary journeys.

The church at its inauguration waited for the Spirit and received it to witness in Jerusalem, Judea and Samaria, and to the ends of the earth. The church at its conclusion must wait for the Spirit that it may proclaim the good news of the kingdom throughout the world, as a testimony to all the nations, so that the end will come (Matt. 24:14). The barrier between the unseen world and the seen world was frequently penetrated in the early church. Not only was the Spirit a constant presence and guide, God's guidance led to the selection of a replacement for Judas, the Spirit snatched Philip away after his meeting with the Ethiopian, God granted visions to Peter and Cornelius, the Spirit spoke to Peter about Cornelius, the angel released Peter from prison and struck Herod down, Paul received a vision of the man from Macedonia, and the Lord stood by Paul during his trial in Jerusalem and told him he would bear witness also in Rome. The church lived in the presence of God.

The apostles recognized that they were mere instruments in the hand of God. They spoke with power and many people were converted. They performed great miracles that amazed the people, but they never thought the miracles came because of their own human talent or ability. The apostles recognized that it was only through the power that came from Jesus that they could do what they did. When the crippled beggar asked for alms from Peter and John, Peter said to him, "I have no silver or gold, but what I have I give you; in the name of Jesus Christ of

Nazareth, stand up and walk" (3:6). Naturally the people were impressed and amazed. They recognized this man because he had been lame from birth and was daily at the Beautiful Gate begging for alms. So the people ran to the apostles utterly astonished and ready to bring them great honor. But Peter saw what was happening and said to them, "You Israelites, why do you wonder at this, or why do you stare at us, as though by our own power or piety we had made him walk? The God of Abraham, the God of Isaac, and the God of Jacob, the God of our ancestors has glorified his servant Jesus. . . . And by faith in his name, his name itself has made this man strong, whom you see and know; and the faith that is through Jesus has given him this perfect health in the presence of all of you" (3:12, 13). They knew whence their power had come.

Commenting about this miracle, F. F. Bruce writes: "Cornelius a Lapide tells us how Thomas Aquinas called upon Pope Innocent II once when the latter was counting a large sum of money. 'You see, Thomas,' said the pope, 'the church can no longer say, "Silver and gold have I none."' 'True, holy father,' said Thomas, 'and neither can she now say, "Arise and walk."' As churches grow in size and wealth, sometimes they come to rely upon human wisdom and ability. The church ever needs to learn that power comes from God, not human wealth, wisdom, or strength.

The presence of the Spirit in the book of Acts means that God's guidance and leadership is not always predictable. He speaks through his appointed leaders as in the days of Peter and James, but he may speak also through prophets. He used Agabus to forecast a famine and to speak to Paul about his imprisonment (21:10). Prophets are mentioned at Antioch (13:1) in a general way, but others named specifically as prophets are Philip and his four unmarried daughters (21:9) and Judas and Silas (15:32). The Adventist Church is familiar with the presence of a prophet in the person of Ellen White and how she stood up against leaders of the Church to rebuke or correct them. Though we do not have such a living prophet today, the Church must be open continually to prophetic voices that speak against beliefs and actions of the Church that are not in harmony with God's principles and values. The bureaucracy of the Church must not stifle the spontaneity of the Spirit because it may lead in unexpected ways.

The Church must be always open to guidance from the Spirit. It was instructed to preach the gospel beyond the borders of Judea and to include Samaria

and the ends of the earth. Yet how difficult it was to think outside the box for people living within it. Within the box, the thinking was that the church should be Jewish, all males were to be circumcised on the eighth day, worship should center on the temple with its daily sacrifices, and evangelism outside of Judea was to be among the Diaspora Jews. All of these “doctrines” were biblically based. Israel was God’s elect. God had established the rite of circumcision as a sign of the covenant with Abraham. The temple sacrifices were specified and commanded in Leviticus. The Jews could only think of Gentiles becoming Jews before they could become baptized. Evangelism meant making Gentiles into Jews. How could God lead the church outside the box? On one hand it was to preach the gospel to all the world; but on the other it was encased in a box. How could it accomplish its task while still there?

It is not easy to move people steeped in one way of thinking to adopt another. Such change cannot be done overnight. Probably the first step was the appointment of the seven Hellenistic “deacons” to assist the apostles with care for neglected widows among the Hellenists. Because of their exposure to out-of-the-box thinking, these Greek-speaking Jews pushed the door open a bit. This is hinted at, first, in the charge against Stephen that he “never stops saying things against this holy place and the law” (6:13). Stephen was probably spelling out the implication of Christ’s death with respect to the law of Moses and the temple. Stephen’s theology and his martyrdom led to persecution in Jerusalem, especially of the Hellenistic wing, which led to the scattering of members into the surrounding regions. The apostles were spared probably because they were apparently considered good Jews (8:1).

At any rate, this persecution led to the second step. First, Philip was forced into Samaria and began to preach to the Samaritans, quite an event considering the hostile relationship that existed between the Jews and the Samaritans. When the Jerusalem brethren heard about the success in Samaria, they sent Peter and John to investigate. This led to their preaching among the many Samaritan villages. Remember, it was John and his brother James who had asked the Lord to command fire to come down from heaven to destroy the Samaritans when they did not receive him (Luke 9:54). This was a major breakthrough considering past relationships

between Jews and Samaritans. The apostles were beginning to break out of their provincial box.

The next advance was Philip’s preaching to the Ethiopian eunuch and his baptism. This was the first time a Jewish Christian approached a Gentile, a Gentile who was a eunuch, no less. According to Bruce: “It is questionable whether a eunuch could have been admitted to the commonwealth of Israel as a full proselyte; at an earlier time eunuchs were excluded from religious privileges in Israel (Deut. 23:1), although Isa. 56:3 ff. foreshadows the removal of this ban.”³ In this case, the apostles took two major steps forward: baptizing a Gentile and bringing a eunuch into membership.

The next major advance toward the goal of preaching to the Gentiles was the conversion of Paul. Later events in Acts demonstrate the significance of this event. At his conversion, he was told that he was chosen to take Jesus to the Gentiles (9:15).

THE CHURCH EVER NEEDS TO LEARN THAT POWER COMES FROM GOD, NOT HUMAN WEALTH, WISDOM, OR STRENGTH.

The following step was very significant because Peter was involved with Gentiles. We usually think about Paul when we recall the relationship of the apostles to the Gentiles. We have gotten the impression that Peter was limited to service among the Jews. But in this particular experience, he was the first of the apostles to go to the home of a true Gentile. Notice how cautiously Peter approached this situation. The first thing he told Cornelius and his friends was, “You yourselves know that it is unlawful for a Jew to associate with or to visit a Gentile” (10:28). He knew that what he was doing was unprecedented, so he took with him six others as witnesses (11:12). The brethren at Jerusalem heard that the Gentiles had accepted the gospel and how it was done. “So when Peter went up to Jerusalem, the circumcised believers criticized him, saying, ‘Why did you go to uncircumcised men and eat with them?’” (11:1-3).


Peter truly realized the significance of this event. The providential events—his vision and that of Cornelius timed so his visitors would come just when Peter was puzzled about the meaning of the vision—and the implication of Peter’s vision impressed him profoundly. He could only say, “I see the light. Everything is falling into place.” “I truly

ANDREWS UNIVERSITY



Photo: Violetta Walker, Art/TESI. Design: Heidi Vega, Graphic Design/French

CORPUS MENS SPIRITUS

Andrews  University
www.andrews.edu
1 - 800 - 253 - 2874

understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him" (10:34-35). Final confirmation came to him when the Holy Spirit fell upon all those who heard the Word. With such a signal manifestation of God's blessing, he could only say, "Can anyone withhold the water for baptizing these people who have received the Holy Spirit just as we have?" (10:47). Peter was a reluctant pioneer in the proclamation of the gospel to the Gentiles.

The believers were scattered to new areas "as far as Phoenicia, Cyprus and Antioch, and they spoke the word to no one except Jews" (11:19). Before long, they were preaching to the Gentiles, who became believers (11:21). When the headquarters church in Jerusalem heard about this, it sent Barnabas to investigate and when he saw the grace of God, he rejoiced, and he exhorted them all to remain faithful to the Lord with steadfast devotion. . . . And a great many people were brought to the Lord" (11:23). Barnabas remembered Paul, sought him out, and brought him back to Antioch, and together they labored among the Gentiles for a year. Here the Holy Spirit directed the setting aside of both men for the special work among the Gentiles.

And so they began the first missionary journey, which took them to Cyprus and parts of Asia Minor, and they made many believers. "When they arrived, they called the church together and related all that God had done with them, and how he had opened a door of faith for the Gentiles" (14:27). But after a while some came down from Judea and taught the members in Antioch that they cannot be saved unless they were circumcised according to the custom of Moses. Paul and Barnabas could sense immediately the significance of the issue. All their work would be for nought if these Judaizers' view prevailed. The

debate must have been fierce; it could not be resolved. The Judaizers also sensed the significance of the issue, which meant that the law of Moses would be abandoned. This debate was the tip of the iceberg. So it was decided that Paul and Barnabas would go to Jerusalem to discuss this issue with the apostles and elders.

A similar problem appeared in Galatia, probably after the Jerusalem Council. Paul had preached justification by faith alone. However, Judaizers came in and upset the faith of the Galatians. They must have quoted Genesis 17:10-11, 14: "This is my covenant, which you shall keep, between me and you and your offspring after you. Every male among you shall be circumcised. . . . Any uncircumcised male who is not circumcised in the flesh of his foreskin shall be cut off from his people; he has broken my covenant." Moses also confirmed this rule in his law.

The Judaizers must have been quite convincing. Paul must have had his gospel wrong. So the converts went with the Judaizers and became circumcised. But when Paul heard what had happened, he quoted Genesis 15:6: "And he believed the LORD;

and the LORD reckoned it to him as righteousness." Abraham himself was justified by faith. Circumcision came later, but he was already justified. Abraham did not need to be circumcised to be justified. A covenant cannot be altered after it is made, so the law of Moses coming 430 years later could not annul the promise made to Abraham. What the law did was to make transgressions evident so that people would look for the offspring to deliver them from this bondage to the power of sin. "And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise" (Gal. 3:29).

We can imagine the debate by listening in. The Judaizers had Scripture on their side, but so did Paul. Paul had a slight disadvantage because the Judaizers could quote Scripture directly without any interpretation. They had Genesis and the law of Moses on their side. They had tradition also, the practice of circumcision for two thousand years. Peter stood up to defend Paul and Barnabas. He told about his experience with Cornelius and how the Spirit had fallen upon them without being circumcised. We both, he said, will be saved through grace. Then Barnabas and Paul told about their experience among the Gentiles, how God had wonderfully brought them to conversion and

helped them through the Spirit to live moral and upright lives without being circumcised. Surely the Spirit was leading and guiding in this whole experience. Then James having heard from Peter, Barnabas, and Paul felt compelled as Peter did from his experience with Cornelius that God was moving the church in a new direction and concluded that the Gentiles need not be circumcised to become Christians.

What a momentous decision! Christianity was moving from a provincial to a universal religion. No one would be favored because of his nationality. No one would have an advantage over anyone else because faith, not circumcision, was the basis for entrance into God's family. No longer was the male gender the determining factor for the sign of the covenant. This action transformed Christianity from a national sect to an international faith. As circumcision was eliminated as a necessity, it became crystal clear that no works whatever were necessary for salvation. The grace of

THE JEWS COULD ONLY THINK OF GENTILES BECOMING JEWS BEFORE THEY COULD BECOME BAPTIZED. EVANGELISM MEANT MAKING GENTILES INTO JEWS. HOW COULD GOD LEAD THEM OUTSIDE OF THE BOX?

God and faith in Jesus Christ alone brought salvation.

Can the Church of today, led by the Holy Spirit, move and advance with God to make such momentous decisions? As the twenty-first century starts, can the Adventist Church move out of the box into new ways of thought and action? When we understand the background and thinking of the early apostles, we can hardly believe that they advanced so far so quickly. Yet they did. How about us? We need to think outside the box in matters that deal with church organization, church financing, the role of women in the church, the role of third-world Christians in the leadership of the Church, the structure of our educational work on the academy and college/university levels, the need for a gracious transition for those who were previously in the majority. There is much where thinking God's thoughts after him, following the guidance of the Holy Spirit, needs to be done.

By studying the church in the book of Acts we learn also about tensions that existed, yet through it all the church advanced as it followed God's leadership. There was tension about the distribution of food to the widows, Ananias and Sapphira holding back part of what

they had promised, the more open Hellenistic theology of Stephen, preaching to the Samaritans, the baptism of the Ethiopian eunuch, Saul's conversion, Peter's visit to Cornelius and his baptism, the preaching to the Gentiles at Antioch, the dispute between Barnabas and Paul over Mark, the Jerusalem Council debate over whether the Gentiles should enter the church without being circumcised, the question of rebaptism for those who had received John's baptism, Paul's return to Jerusalem, and James's taking the Nazirite vow.

Through all of this, God guided the early church, yet it remained united and effective in its ministry. There obviously was no uniformity in the early church, but there was unity brought about because of loyalty to the Lord Jesus Christ. The early Christians were filled with the Spirit so that "all who believed were together and had all things in common" (2:44). This experiment of a common sharing of all things did not continue, probably because of the weakness and selfishness of human nature, as seen in the behavior of Ananias and Sapphira. However, many of the points of tension mentioned above—especially the issue of Gentile circumcision—could easily have split the church badly. Instead, the tensions demonstrated the strength of the church's unity. We today can learn from the early church a lesson on unity even amid genuine tensions.

The early church period was crucial for development and growth. The church could easily have stultified into a provincial sect, but it accepted the challenge to grow and advance as the Lord led it. In such a time, there will always be, as there is in any organization, a spectrum of opinions. The most significant issue then was the question of whether or not Gentiles should be circumcised. There were ultraconservatives, conservatives, moderates, liberals, and ultra liberals. This is not unusual, but typical. The Judaizers were the ultraconservatives. They insisted that the Gentiles must be circumcised if they would be saved. James would have been among the conservatives. He would have maintained the practice among Jewish Christians and sought to bring harmony by trying to keep Jewish practices in his sphere of authority. He tried to have Paul conform to Jewish customs by having him take part in the Nazirite vow so that Paul would not be considered a radical among the Judaizers, or even among non-Christian Jews. Peter represented the moderates. He had his encounter with God in the case of Cornelius, which opened his eyes. Though he worked among the Jews, Peter was more sympathetic toward the mission to the Gentiles.

Even though he did not have a singular experience, Peter was eating with the Gentiles in Galatia (Gal. 2:12), at least at first. The liberals were those like Barnabas and Paul who worked among the Gentiles and insisted that they become Christians without circumcision. Paul would apparently insist that, where Jewish Christians and Gentile Christians came together, they should integrate on Gentile terms rather than Jewish (Gal. 2:11-14). The ultraliberals were those who would have used their Christian freedom "as an opportunity for self-indulgence" (Gal. 5:13) and would have had as their motto "All things are lawful for me" (1 Cor. 6:12).

What is interesting as we observe events in the book of Acts, is that, in this case, God's plan corresponded with the liberals'. This may not always be the case, but for God's cause to advance it cannot be conservative. By definition, conservatives do not look forward. This does not mean that with every issue the liberal view is correct, but it does mean that the liberal view can be correct. It means that, for the Church to advance, it must take a liberal view. The Church guided by the Spirit must make the right decision.

As we look to the future, we need to keep in mind that the book of Acts is only a prologue. Even now, we write a chapter of that book, but the climax is ahead. The final chapter of the book of Acts remains to be written. The Church must await its final Pentecost. The objective in Acts was that the gospel should be proclaimed in the capital of the Roman Empire—Rome. Our Rome is truly the ends of the world.

Notes and References

1. All references are taken from the New Revised Standard Version and, unless otherwise indicated, from the book of Acts.
2. *The New International Commentary on the New Testament* (Grand Rapids, Mich.: Eerdmans, 1955), 84.
3. *Ibid.*, 187.

Sakae Kubo lives in Chico, California. During his forty-two years of service to Adventist education he has held positions as professor of New Testament at Andrews University, librarian of the SDA Theological Seminary, dean of the Walla Walla School of Theology, president of Newbold College, and vice president for Academic Affairs and dean of the college at Atlantic Union College. He is the author of eighteen books and over fifty articles.
skubo@cmc.net

SHAPES OF MINISTRY IN THE NEW TESTAMENT AND EARLY CHURCH



"Honor," 1995 by Carolyn Gard Waldron (cotton, silk, linen, rayon, metal thread)

by Robert M. Johnston

The ministerial role of any group in the early decades of the Christian church cannot be considered apart from an investigation of the nature of ministry¹ in general and the dynamics that shaped it. In our study it will be convenient to distinguish between two types of ministry, based on the mode of reception, even though the distinction was not always a sharp one.² One type of ministry was that to which a person was called directly by Christ or his Spirit; since it was marked by the

bestowal of a spiritual gift (Rom. 12:3-8; 1 Cor. 12:4-11, 28; Eph. 4:11-13; 1 Pet. 4:10, 11) we shall refer to it as charismatic ministry since the Greek word for gift is *charisma*. The other type is that to which a person was appointed by the church; we shall call it appointive ministry.

The Charismatic Ministry: Apostles

In the beginning Jesus called and appointed twelve men "to be with him, and to be sent out to preach and have authority to cast out demons" (Mark 3:14, 15).³ The parallel in Matt. 10:1 calls the Twelve "disciples," while that in Luke 6:13 adds that Jesus named them "apostles." The term "disciples" reflects Mark's remark that they were "to be with him," while "apostles" was an appropriate title for those who were "to be sent out," since the Greek *apostolos* (plural, *apostoloi*; the word comes from the verb *apostello*; to send out) literally means "one who is sent out." Luke is apparently using the term technically as a title, for Jesus is said to have "named" them thus.⁴ Both Matthew and Luke, immediately after the report of the calling of the Twelve, describe their being sent out on a missionary journey. Mark reports this mission in his sixth chapter and uses the title "apostle" in 6:30.

Origen's definition holds: "Everyone who is sent by someone is an apostle of the one who sent him."⁵ Such a person represents the sender, and comes with the authority of the sender to the extent that he/she faithfully fulfills the mission that is committed to him/her. In John 13:16 Jesus says: "Truly, truly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him." The Twelve were sent out by Jesus as his representatives with the assurance, "He who receives you receives me, and he who receives me receives him who sent me" (Matt. 10:40).⁶

In harmony with Origen's definition, we later find *apostoloi* of churches, as in 2 Cor. 8:23 (where the RSV translates the term as "messengers"). When used in this sense, apostleship might have become something more like an appointive office than a charismatic one, but we do not know how such *apostoloi* may have been chosen. It may well be that a church merely ratified the Holy Spirit's choice revealed through prophets, as in Acts 13:1-3 (cf. 1 Tim. 4:14).

The Twelve chosen by Jesus were the apostles *par excellence*. The number twelve was significant,

corresponding to the twelve Patriarchs and twelve tribes of Israel (Matt. 19:28; Rev. 21:12-14). They were clearly not the only disciples that Jesus had, but they occupied a special place in the scheme of things.

So important was the number twelve in the thinking of the infant church that they felt it necessary to fill the vacancy left among the twelve apostles by the defection and death of Judas Iscariot (Acts 1:15-26). "The Twelve" was so firmly established as a synonym for the original group of apostles that Paul referred to them thus even when they had become only eleven (1 Cor. 15:5)! Furthermore, it was important that the office not be seen as bestowed by human choice or appointment, so the vacancy was filled by casting lots after prayer (Acts 1:23-26). But Peter did lay down special qualifications that must be met even to be considered as a candidate: an apostle must have been an eyewitness to the resurrection of Jesus (Acts 1:21, 22; cf. 2:32).⁷ The lot fell on Matthias, about whom we read nothing more in the New Testament.⁸

It is understandable, then, that the earliest Christians in Palestine, largely Jews for whom the twelve were especially significant, were unwilling to concede that anyone other than the Twelve could be a legitimate apostle. But this limitation was shattered by Paul, in a development that was vehemently resisted. Paul needed constantly to defend his apostleship. In 1 Cor. 9:1, 2 he did so by insisting on his qualifications: he was an eyewitness to the risen Lord (a claim supported in 15:8 and by Acts 9:3-5 and 22:11) and had done the work of an apostle. In Gal. 1:11-19 he argued that by revelation he received his commission directly from the Lord, so that his apostleship was in no way inferior to that of the Twelve.

With Paul as the "point man" as it were for expanding the apostolate, the number soon increased. Both Paul and Barnabas are called apostles in Acts 14:14, 4-9. The list that can be compiled from the New Testament also includes at least Apollos (1 Cor. 4:6, 9), Silvanus and Timothy (1 Thess. 1:1; cf. 2:6), Titus (2 Cor. 8:23, Greek), and Epaphroditus (Phil. 2:25).¹⁰

A Female Apostle

An especially interesting case is presented in Rom. 16:7, amidst a series of greetings Paul sends to friends and acquaintances in the church in Rome. The significance of this verse is usually missed because of the difficulty of translating it into English. However the various versions may deal with the verse, the

correct translation is as follows: “Greet Andronicus and Junia my relatives and fellow prisoners, who are outstanding among the apostles, and who were in Christ before I was.” The main problem¹¹ revolves around the second name, which is commonly taken to be Junias. Both Junias, a masculine name, and Junia, a feminine name, are first-declension nouns, easily distinguishable in the nominative case but indistinguishable in the accusative case, used here as direct object of the verb “greet.” It is therefore impossible to determine on the basis of grammar alone whether the name should be Junias or Junia. We are not without further recourse, however. It is possible by computer or more laborious means to trace the usage of words and names in Greek and Latin documents through the centuries. When this is done, we discover that the male name Junias does not occur until some dubious references in the Middle Ages, but the female name Junia was well known in New Testament times.¹² It is most reasonable to conclude, therefore, that we are dealing here with a female apostle named Junia.¹³ We can probably agree with ancient commentators that Andronicus and Junia were husband and wife, forming an apostolic team.

Other Charismatic Ministries and Their Implication

As noted at the beginning of this article, in three of Paul’s letters and in 1 Peter we find lists of spiritual gifts (*charismata*). In three of the lists (1 Cor. 12:28; 12:29-30; Eph. 4:11) apostles stand at the head; in the remaining lists apostleship does not occur. By placing apostleship among the charismatic gifts Paul completes its “democratization,” making it available to anyone to whom the Holy Spirit should choose to distribute it. These gifts are not limited to one gender: “It is the same God who inspires them all in every one. . . . All these are inspired by one and the same Spirit, who apportions to each one individually as he wills” (1 Cor. 12:6, 11). Indeed this is explicitly the case with another of the gifts, prophecy, which along with apostleship and teaching is mentioned more widely than most of the other gifts. Peter’s Pentecost sermon quotes Joel’s prophecy that in the last days “your sons and your daughters will prophesy” and God will pour out His Spirit on His “menservants and maidservants” (Acts 2:17, 18). We know that women publicly prophesied at Corinth, where Paul directed that they should

do so with their heads covered (1 Cor. 11:3-10).¹⁴ Philip the evangelist had “four unmarried daughters, who prophesied” (Acts 21:9).

It seems reasonable to assume that what was true of one spiritual gift was true of them all. The Holy Spirit distributed them as he willed, untrammelled by any artificial human limitation, and women received them also. It was God who called men and women to charismatic ministry.¹⁵

The Appointive Ministry

Acts 6 reports that administrative questions threatened to distract the twelve apostles from their ministry of preaching and teaching (6:1, 2). The Hellenistic Jewish Christians were complaining that their widows were not receiving what they should in the daily distribution of supplies to the needy. The apostles directed that the believers elect seven men, “of good repute, full of the Spirit and of wisdom,” to this work (6:3). This was done and, judging from the Hellenistic names of the seven, they were chosen from among those who had complained; indeed, one was a proselyte. The seven stood before the apostles, and they¹⁶ prayed and laid their hands on them (6:6). This was the beginning of the appointive ministry, leaders selected by the people and given authority by the laying on of hands.¹⁷ Giles’s understanding of the act has some plausibility:

The people set apart in this way are explicitly depicted as Spirit-filled leaders, who have already had a significant ministry. The laying on of hands by those assembled therefore does not signify the bestowal of a ministry, or of the Spirit, but rather that from now on their ministry is no longer an individual one: they are from this point on representatives of their community. What they do, they do not undertake in their own name, but in the name of the community that has set them apart as its representatives.¹⁸

What was the office assigned to the seven men of Acts? The office is not named. It has often been assumed that they were deacons.¹⁹ They have equally often been called elders.²⁰ It is necessary to lay aside conceptions and distinctions that developed later, sometimes much later.²¹ It is true that in Acts 6:2 we find the verb *diakonein*, cognate with the noun *diakonos*,

whence the English word deacon. But this by itself is not conclusive, for in Acts 1:25 we find *diakonia*, belonging to the same word group, applied to apostleship. The words mean, respectively, to serve, a servant, and service. Equally satisfactory synonyms are to minister, a minister, and ministry.

Significantly, the word *diakonos* never occurs in the book of Acts, but *presbyteros*, meaning “elder,” is frequent and used as a title for a church officer. The first occurrence of the word with the latter meaning is in Acts 11:30, where we are told that the famine relief for the Judean believers that Barnabas and Paul brought was delivered over to the elders. In other words, the kind of work for which the seven were appointed in Acts 6 is said to be done by the elders in Acts 11:30.²² Their method of appointment in the churches, reported in 14:23, resembles somewhat that of Acts 6. In Acts 15 we hear of only two offices in Jerusalem, those of apostle and elder. We must conclude that the church at this early stage knew of only one appointive ministry, which Luke designated “elder.”²³

The Gordian knot can be cut if we recognize that to begin with there was only one appointive ministry that could be called either *diakonos* (suggested by *diakonein* in Acts 6:2), a word describing function, or *presbyteros*, a word describing dignity. Only later did this one ministry divide into two levels, and the two terms came to be used to designate the two levels of ministry.²⁴ A similar branching into two ranks took place still later, between bishop²⁵ and elder, terms which were earlier interchangeable. The final result, in the time of Ignatius, was a three-storied ministry of bishops, elders, and deacons.²⁶

The first indication of a distinction between elder and deacon is in the salutation of Phil. 1:1, mentioning “bishops and deacons.”²⁷ This is a two-tiered ministry, indicating that “bishop” was still synonymous with “elder.” This synonymy is also exhibited in Acts 20, where the same people who are called elders (*presbyteroi*) in verse 17 are called *episkopoi* in verse 28. See also Titus 1:5-7, where Paul speaks of appointing elders and then immediately lists the qualifications of “bishops,” and 1 Tim. 3:1; 4:14; 5:17, 19.²⁸ The distinction between deacon and elder/bishop is hardened in the pastoral epistles, especially in 1 Tim. 3:1-13.²⁹

The lists of qualifications for bishop and deacon in 1 Timothy 3 call for some comment, for there is much about them that is problematic. Dibelius and Conzelmann list some of the more

general questions: “Why are ‘bishops’ (*episkopoi*) and ‘deacons’ (*diakonoi*) described in very similar ways? In the catalogue of their duties, why are particular requirements for office not specified, but instead qualities which for the most part are presupposed for every Christian?”³⁰

Of particular interest is an item in the list of qualifications for both bishop and deacon, “the husband of one wife” (verses 2 and 12; cf. Titus 1:6; note also the parallel expression, “having been the wife of one husband,” 1 Tim. 5:9). Interpreters have long debated whether this means “married only once,” the traditional explanation, or “married to only one wife (at a time),” the explanation advanced by fathers of the Antiochene school. Some recent interpreters have suggested that the words are a prohibition of polygamy, while A. T. Hanson and others argue that it is a prohibition against remarrying after divorcing a previous wife.³¹

What is of particular interest to us is the use of this clause by some to rule out female ministers, since obviously a woman cannot be the husband of one wife.³² Several considerations militate against such a conclusion. First of all, and most obviously, the same qualification is mentioned for both *episkopos* and *diakonos*, but Rom. 16:1 proves incontrovertibly that the early church had female *diakonoi*, as we shall note below. Though this verse clearly destroys the contention in view, the question remains why the qualification is stated in such a way as to seem to exclude what Romans 16 supports.

At this point we need to review some philological considerations. Greek is an Indo-European language that possesses grammatical gender, as do also the Semitic languages. In such languages, when one has a group of mixed gender in view, or a person who could be of either gender, one must perforce use the masculine.³³ Were we not to read the Bible thus, the tenth commandment of the Decalogue (Exod. 20:17) does not forbid a woman to covet her neighbor’s husband, and Jesus’s warning in the Sermon on the Mount not to look at a woman lustfully (Matt. 5:28) leaves a woman free to lust after a man. But such a construal of these passages would be both hermeneutically and morally absurd. The application of the clause “husband of one wife” that we have been considering is in the same class.

If the twofold ministry of elder/bishop and deacon—as well as the subapostolic threefold ministry of bishop, elder, and deacon—exhibits a branching out from one original ministry that could at first be called interchangeably either deacon or elder, and if one single ministry eventually divided into two and then

three ranks, a logical consequence results: at least in the earliest period, what can be said of “deacon” also applies to “elder.” Both were ministries which in the beginning were one, and they likely remained one in many places for several decades. Even in the pastoral epistles, Timothy is called a *diakonos* (which the RSV translates “minister”) in 1 Tim. 4:6, though he had a charismatic gift that was somehow associated with prophetic designation and the laying on of hands (1:18, 4:14).

A Female Appointive Minister

Rom. 16:1 contains Paul’s commendation of a woman named Phoebe, who is designated as *diakono*⁹⁴ a word used for both genders. The New Testament makes no distinction between deacons and deaconesses. English translations of *diakonos* in Rom. 16:1 vary: The KJV, NASB, and NIV read “servant,” while the RSV has “deaconess.” None of them brings out the fact that Phoebe occupies the same position as the deacons of 1 Timothy 3. Paul requests that she be given the same kind of reception as his other representatives, the same kind of support and respect that Paul enjoins for Titus and the other *apostoloi* (Titus in 2 Cor. 8:24; Timothy in 1 Cor. 16:10). Such a letter of commendation was the only kind of credential that the early church could offer.

If there could be one female minister there could as well be many, and this is confirmed by a letter sent by Pliny the Younger to the emperor Trajan about A.D. 108.⁹⁵ As governor of Bithynia, he arrested and interrogated Christians to find out what he could about their worship. He wrote: “I thought it the more necessary, therefore, to find out what truth there was in this by applying torture to two maidservants, who were called *ministrae*.”⁹⁶ These women were apparently officers in their churches.

Translators and commentators are divided about the meaning of the women in 1 Tim. 3:11. Are these the wives of the deacons that are discussed before and after this verse, or are they female deacons? The verse is as puzzling as its placement is awkward.⁹⁷

That there were women in the appointive ministry implies something about that ministry that logically should have remained true even after it began to be differentiated into two and then three levels, just as the qualities of a piece of clay remain the same even when it is divided in two. But at some unknown point in history it ceased to be true, and women were squeezed out, at least from certain levels.

Other Developments

We also know that at some point, during New Testament times, ministry became professional. In 1 Pet. 5: 1-4 elders are warned to tend the flock of God “not by constraint but willingly, not for shameful gain but eagerly, not as domineering over those in your charge, but being examples to the flock.” Among the unworthy motives for serving is the desire “for shameful gain.” There would be no need to warn against this motive if the ministers were not paid. Paul, in 1 Cor. 9:4-15, insists on the gospel worker’s right to remuneration, but he himself chooses not to exercise that right. In Paul’s argumentation he cites Deut. 25:4, “You shall not muzzle an ox when it is treading out the grain.” He alludes (in v.14) also to the Lord’s instruction, recorded in Matt. 10:10. The same Scripture and saying of the Lord are cited in 1 Tim. 5:17,18, where it is laid down that “the elders who rule well, . . . especially those who labor in preaching and teaching,” should be considered worthy of double pay.⁹⁸

Conclusions

This survey may serve as a warning against what has been called “structural fundamentalism,” the idea that one pattern of church organization and ministry was laid down once and for all time. In fact, we have seen the ministry of the early church change and develop before our very eyes. The apostolate changed from a small and exclusive circle of twelve men to an ever-expanding circle that ultimately included at least one woman. Before Acts 6 there was no appointive ministry, but in that chapter it begins, and it later develops ranks.

These changes did not occur all at once, nor did they occur without resistance. But they were generally natural developments dictated by necessity and determined pragmatically. A careful comparison of the ecclesiology of the various New Testament writings, as well as early subapostolic writings, reveals that the changes did not occur uniformly in every place. A Christian traveling around the Roman Empire early in the second century would encounter a twofold appointive ministry in some places and a threefold ministry in others. In some places he would find that apostles and prophets were cherished, and in others they were in disrepute and being replaced by appointive ministers, especially bishops.⁹⁹

We do not know at what point and in what places women came to be squeezed out of the ministry. Sociology suggests that as revolutionary movements become institutionalized, women play a decreasing role in their leadership. In the early period, at least in the churches that Paul knew, that had not yet happened. How the change took place is not something to be explained theologically, but rather sociologically. Two women in Romans 16, Junia—representing the charismatic ministry of the apostolate, and Phoebe representing the appointive ministry—stand at the gate of history and hold open today the door for women to ministry. If “ordination” simply means credentialing, Junia and Phoebe clearly had it, for Paul’s commendations of them are explicable on no other grounds.

Furthermore, if one of the functions of laying on hands was to bestow the gift of the Holy Spirit (cf. Acts 8:17 and 1 Tim. 4:14), we cannot pray for the outpouring of the Holy Spirit and at the same time deny the laying on of hands to any, man or woman. “And in the last days it shall be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy” (Acts 2:17).

Notes and References

1. The word “ministry” has come to denote a special privilege in the church, in the sense that one who has it is somehow a cut above those who do not have it. Ministry is indeed a privilege, but the correct connotation can be perceived only if we understand that its proper synonym is “service.” A minister is a servant.

2. In 1 Pet. 4:10,11 the spiritual gifts are connected with the verb *diakonein*, related to *diakonos*, deacon. Hans Küng makes the point, “charisma and diakonia are correlative concepts” (*The Church* [New York: Sheed and Ward, 1967], 393-94, cf. Kevin Giles, *Patterns of Ministry among the First Christians*, Melbourne: [Collins Dove, 1989], 54).

3. Unless otherwise noted, biblical quotations in this article are taken from the Revised Standard Version (RSV). Important manuscripts insert into Mark 3:14 a second clause, “whom he also named apostles,” but this looks like a case of harmonization, influenced by Luke. It is also possible that the variant reading is authentic and the source of Luke’s statement, but the Marcan verse exhibits considerable textual confusion.

4. Judaism also had functionaries called apostles (in Hebrew *shaliach*, in Aramaic *sheliach*). These were sent out from Jerusalem on various missions and errands to the Jewish communities scattered throughout the Roman empire and beyond. They also collected funds for the support of the temple, and generally kept the network of worldwide Judaism together (cf. Acts 28:21). Saul of Tarsus (Paul) was a Jewish apostle before he became a Christian apostle (cf. Acts 9:2). The term is used for Ezra as an emissary of the king of Persia in Ezra 7:14.

5. *Commentary on John* 32.17.

6. In harmony with Origen’s definition and Christ’s declaration, Mishnah *Berakoth* 5:5 says, “A man’s *shaliach* is as himself.”

7. This clearly only meant being an eyewitness to the risen Lord, able to give personal testimony to seeing Jesus alive after he died, since none of the Twelve had actually seen the resurrection itself occur. Only angels and perhaps some Roman soldiers saw that. The first witnesses afterward were two women, “Mary Magdalene and the other Mary.” See Matt. 27:65-28:15.

8. That nothing more is heard of Matthias in the New Testament is not unusual, for the same can be said of the majority of the Twelve. Nevertheless, it has often been maintained that the 120 brethren under the leadership of Peter who filled the vacancy with Matthias made a mistake and should have kept the place open for Paul (who, of course, had not been converted yet). A typical expression of this view is by G. Campbell Morgan: “Casting lots was wholly out of place, and was never resorted to after the coming of the Spirit. That the action was a mistake is revealed in that in His own time and way God found and fitted an apostle. It is to be noted how in consequence of this initial blunder, Paul had constantly to defend his right to the place of apostleship.” *An Exposition of the Whole Bible* (Westwood, N.J.: Fleming H. Revell, 1959), 450.

9. Ellen White regards the commissioning of Paul and Barnabas by the Antioch church as an ordination and remarks: “Paul regarded the occasion of his formal ordination as marking the beginning of a new and important epoch in his life-work. It was from this time that he afterward dated the beginning of his apostleship in the Christian church” (*Acts of the Apostles*, 164-65). Paul was called and appointed by God in Acts 9, as reported also in Acts 22, but that calling needed to be recognized and ratified by the church. In other words, he needed credentialing. There is no hint here, however, of anything like the later doctrine of “apostolic succession,” and it appears that the laying on of hands and commissioning were an act of the whole congregation. Not even the presence of one of the Twelve is mentioned. Paul, in fact, insisted that those “who were of repute added nothing to me” (Gal. 2:6).

10. In the case of Epaphroditus it can be argued that *apostolos* is not used in the same way as elsewhere, but only in the sense of one sent by a congregation and representing it.

11. An additional question concerns the understanding of the phrase “among the apostles” (*en tois apostolois*). Does it mean merely that the reputation of Andronicus and Junia has come to the knowledge of the apostles, or that they are to be numbered among the apostles? The phrase is somewhat ambiguous, but the second option is the more probable for the following reasons: (1) It is the most natural way to take the Greek; (2) Ancient commentaries, when not ambiguous, such as that of Chrysostom, understood it that way (see note 15, below); (3) Paul, who was always anxious to defend his apostleship, would not have spoken of the apostolic opinion in such a way as to seem not to include himself; (4) The first option is not usually taken when the person in question is thought to be a man named Junias. See Stanley J. Grenz, *Women in the Church—A Biblical Theology of Woman in Ministry* (Downers Grove, Ill.: InterVarsity, 1995), 93; Richard S. Cervin, “A Note Regarding the Name ‘Junia(s)’ in Romans 16.7,” *New Testament Studies* 40 (1994): 470.

12. See lexica, s.v. *Iouuias*. Arndt and Gingrich list the name *Iouuias* but note that it is not found elsewhere, other

than Rom 16:7, and conjecture—without evidence—that it is probably a short form of Junianus. (The normal masculine name corresponding to Junia would have been Junias.) They further assert: “The possibility, fr[om] a purely lexical point of view, that this is a woman’s name *Iounia*, as, *Junia* . . . is prob(ably) ruled out by the context” (William F. Arndt and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* [Chicago: University of Chicago Press, 1957], 381). The “context” is the fact that the two people named in the verse are numbered among the apostles. But such an argument is obviously circular. Since a woman could not have been an apostle Junia/Junias must not be a woman, which is begging the question. These lexicographers are apparently unmoved by a fact that they note: “Ancient commentators took Andr. and Junia as a married couple.” The decisive facts, therefore, are these: (1) The feminine name Junia is grammatically possible; (2) The feminine name Junia is lexicographically and historically probable; (3) Ancient commentators whose mother tongues were Greek and Latin understood the person to be a woman. For these and other reasons Peter Lampe without hesitation identifies Junia as a woman and female apostle (*Anchor Bible Dictionary*, 3:1127; see bibliography there). Not until the twelfth century do we encounter the view that the person was a male, no doubt prompted by the same logic that influenced Arndt and Gingrich.

John Piper and Wayne Grudem, in *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism* (Wheaton, Ill.: Crossway, 1991), 79–81, argue against this, appealing to their computer search using the CD-ROM database *Thesaurus Linguae Graecae*. They found only three certain occurrences of the name Junia/Junias in Greek literature outside the New Testament: one in the first-century pagan writer Plutarch, one in Epiphanius, and one in John Chrysostom, the latter two fourth-century church fathers. In Plutarch the reference is clearly to a woman, Junia the sister of Brutus and wife of Cassius. The other two references are to the person in Rom. 16:7. The Epiphanius reference speaks of Junias, a man who became a bishop. The Chrysostom reference understands the person to be a woman, Junia. Piper and Grudem conclude from this that the church fathers were divided and that therefore no argument can be made from Greco-Roman usage, but somewhat more weight should be given to the Epiphanius reference.

Piper and Grudem here make two blunders. The first is that their Epiphanius source, *Index discipulorum*, is spurious, probably from the twelfth century and therefore pseudepigraphical (Luci Berkowitz and Karl A. Squitier, *Thesaurus Linguae Graecae: Canon of Greek Authors and works* [New York: Oxford University Press, 1990], 152). It can be characterized as a late attempt to masculinize what had originally been feminine. Piper and Grudem themselves note that this eccentric source even designates Prisca (Priscilla) as a man (*Recovering Manhood and Womanhood*, 479, n. 19)!

The second blunder is that Piper and Grudem limited their search to Greek literature, though Junia is a Roman name, derived from the name of the Roman goddess Juno, the queen of the gods and Jupiter’s sister and wife, divine protectress of women and goddess of childbirth. Junia meant “one belonging to Juno.” In the Latin sources, again with the aid of the computer, we find more occurrences of the name (e.g., *Scriptores Historiae Augustae Maxim.* 27.5.5; Suetonius *VG Cal* 11.1.12; 12.1.7; Tacitus *Annals* 12.4.3; 13.19.3; 14.12.14; Vellejus *History* 2.88.1.3). These references

are all to women. For further evidence, see *Cervin*, 464–70; see also James Walter, “Phoebe and Junia(s)-Rom. 16:1–2, 7,” *Essays on Women in Earliest Christianity*, ed. Carroll D. Osburn (Joplin, Mo.: College Press, 1993), 1:167–90.

13. The first writer of record to comment on this verse was Origen, whose commentary on Romans survives only in a Latin translation by Rufinus. In it Origen understands the person to be Junia (feminine): “Therefore Paul himself, after considering the sum of the most transcendent mystery, identifies both Andronicus and Junia as some of his fellow prisoners in this world, and well known among the apostles” (*Ita ergo et Paulas tale aliquid de se et Andronico, ac Junia, secundum occultioris sacramenti intuens rationem, concaptivos eos sibi in hoc mundo nominat, et nobiles in apostolis* [*Patrologia Graeca* 14:1280]). It is true that Piper and Grudem find in the same work a passage where Origen/Rufinus refers to the person as Junias (*Patrologia Graeca* 14:1289): “Andronicus and Junias and Herodion, all of whom he calls relatives and fellow prisoners” (80). This discrepancy in the same author was probably introduced by later copyists. In the light of medieval tendencies to change Junia to Junias, we may apply the textual critical rule that the more difficult reading is to be preferred and conclude that the version which was more offensive to the sensibilities of later copyists is probably the original one.

The other ancient interpreters who commented on the verse understood the reference to be to a woman named Junia. Thus Chrysostom exclaimed: “Oh! how great is the devotion (*philosophia*) of this woman, that she should be counted worthy of the appellation of ‘apostle’” (*Homily 31 on Romans*, Nicene and Post Nicene Fathers, first series, 11:555). A footnote in the Nicene and Post Nicene Fathers by George B. Stevens, the translator and editor, disagrees with Chrysostom’s interpretation on the grounds “that a woman should have been an apostle is out of the question!” This sort of circular reasoning lies behind many modern commentaries and translations.

14. The fact that women prophesied in the public service must be placed alongside Paul’s injunction against their speaking in church (1 Cor. 14:33b, 36). Since their prophesying was obviously a speaking in church, the prohibition was clearly not absolute. Paul’s reasoning at several points in 1 Corinthians 14 is rather convoluted and calls for sophisticated exegesis.

15. Paul’s language in 1 Cor. 11:7 seems to suggest that the Spirit’s distribution of the gifts is not limited to any special class of believers.

16. “They” were presumably the apostles, but the Greek also permits the interpretation that the people, or everyone present, laid hands on the seven.

17. This is the first of the references in the book of Acts commonly taken to refer to “ordination.” The actual expression is “laying on of hands” (here and in 13:3; in 14:23 the compound verb *cheirotoneo* is used, usually meaning to elect by raising hands). Elsewhere in the New Testament laying on of hands is performed also for various other purposes, such as bestowal of the Holy Spirit on new believers (Acts 8:17), blessing on children (Matt. 19:13, 15), and healing (Mark 6:5; 8:23, 25; Luke 13:13; Acts 28:8). In Acts 9:17 it seems to effect two purposes simultaneously.

18. Kevin Giles, *What on Earth Is the Church? An Exploration in New Testament Theology* (Downers Grove, Ill.: InterVarsity, 1995), 95. The laying on of hands in these situations has been traditionally designated “ordination,” but that term is not used in the New Testament. Rather we find the expressions “laying on hands” and “appoint.” The

problem with "ordination" is that it carries some medieval baggage that gets retrojected anachronistically into the New Testament. Giles's understanding comes close to the meaning of "credentialing," which is probably the right concept.

19. Thus chapter 9 in Ellen White's *The Acts of the Apostles* is entitled, "The Seven Deacons" (87-96). In places Mrs. White uses the word "deacon," but otherwise she simply calls them "officers" (89). If the proposal set forth in this article is valid, that in the earliest stage the terms elder and deacon were interchangeable, all problems are resolved.

20. Thus, for example, Giles, 95.

21. Various denominations use these two terms quite differently. Among Baptists, for example, a deacon is equivalent to what Seventh-day Adventists call an elder.

22. In considering the role and function of the seven it is also necessary to consider that Acts goes to some length in reporting the activities of two of them—Stephen and Phillip—and their ministry in chapters 6-8 is the preaching of the word, the very work that the apostles assigned to themselves while shifting the administration of relief to the seven!

23. There was a somewhat analogous office and term in Judaism. The New Testament reports elders of local synagogues and elders who were dignitaries of national stature (e.g., Acts 4:5).

24. Gordon Fee approaches my conclusion when he says, "It is altogether likely that *both* overseers' and 'deacons' come under the larger category presbyteroi ('elders')" (G. D. Fee, "1 and 2 Timothy, Titus," *New International Bible Commentary* [Peabody, Mass.: Hendrichson, 1988], 22). Schreiner argues against this that "the New Testament nowhere identifies 'elders' and 'deacons' so that the latter could be construed as a subcategory of the former" (Thomas R. Schreiner, in Piper and Grudem, *Recovering Biblical Manhood and Womanhood*, 505, n. 15). Here Schreiner at best makes an overstatement, for we have shown that the book of Acts makes such an identification when the only title it uses for those who did the work of the seven was elder (Acts 11:30) and never uses the term "deacon."

25. "Bishop" comes from the Greek *episkopos*, which means literally overseer or supervisor. Thus originally "bishop" described function and "elder" described dignity. In secular usage *episkopos* meant a financial officer.

26. Ignatius, writing about A.D. 108, promoted the threefold ministry with such vehemence that we must infer that it was a relatively new development. Typical statements from his seven authentic epistles are *Smyrnaeans* 8:1, "See that you all follow the bishop, as Jesus Christ follows the Father, and the presbytery as if it were the Apostles. And reverence the deacons as the command of God"; *Trallians* 3:1, "Likewise let all respect the deacons as Jesus Christ, even as the bishop is also a type of the Father, and the presbyters as the council of God and the college of the Apostles"; and *Magisians* 6:1, "Be zealous to do all things in harmony with God, with the bishop presiding in the place of God and the presbyters in the place of the Council of the Apostles, and the deacons, who are most dear to me, entrusted with the service of Jesus Christ." The twofold ministry, however, was still the pattern when Clement of Rome wrote to the church of Corinth about A.D. 95 (1 *Clement* 42.4) and for the communities represented by the early church manual called the *Didache* (15:1, 2).

27. It has been pointed out that there is no definite article in the Greek of this verse, so that while two classes of people are referred to, they are not exactly clear-cut groups.

28. The term "elder" (*presbyteros*) probably came from the synagogue, while "bishop" was borrowed from secular Greek usage. Hermann Beyer notes, "There is no closely defined office bearing the title *episkopos* in the LXX," and the term was not used technically in Judaism (*Theological Dictionary of the New Testament* 2:608-22). The Christian usage of *episkopos*, at first as a synonym for elder or pastor, was apparently unique.

29. The qualifications of a deacon here are quite different from the qualifications of the ministers in Acts 6. Cf. Giles, 263, n. 51.

30. Martin Dibelius and Hans Conzelmann, *The Pastoral Epistles* (Hermencia Philadelphia: Fortress, 1972), 50.

31. A. T. Hanson, *The Pastoral Epistles*, TNCBC (Grand Rapids: Eerdmans, 1982), 77, 78. Hanson provides a brief but useful excursus on the clause. Dibelius and Conzelmann show that in the Greco-Roman world "special esteem is accorded the person who was married only once," whether man or woman, and point out that "in either case we are not dealing with a special instruction for bishops" (Dibelius and Conzelmann, *The Pastoral Epistles*, 52).

32. Such a reading of the verse would also rule out unmarried men.

33. A modern illustration can be drawn from Spanish. *Padre* is father, and *madre* is mother; but the word for both parents together is *padres*. As will be seen, the modern feminist move to reform the English language into a "gender-inclusive" language (e.g., "Each person must bring their own spoon") undercuts correct understanding of biblical passages such as the one we here deal with.

34. The English distinction suggests not only difference but also inferiority. In the Seventh-day Adventist Church it has been the practice to ordain deacons, but not deaconesses.

35. *Epistles* 10.96.7, 8.

36. *Ministra* is the plural of the Latin word *ministra*, feminine form of *minister*. It is the exact equivalent of the Greek *diakonos* and the origin of the English word "minister."

37. Barry L. Blackburn finds compelling evidence for reading "female deacons" ("The Identity of the 'Women' in 1 Tim 3:11," *Essays on Women in Earliest Christianity*, 1:302-19).

38. The word used here is *time*, which can mean either pay or honor (cf. English "honorarium"). Most translations read "honor," but the citation of Deut. 25:4, as well as the Lord's saying in Matt. 10:10 ("The laborer deserves his wages") would indicate that pay is meant.

39. At some point the bishops came to be regarded as successors to the apostles.

Robert M. Johnston is professor of New Testament and Christian Origins and chairman of the New Testament department at the SDA Theological Seminary. He specializes in the study of New Testament backgrounds. Johnston was a long-time missionary in Korea and is the author of two books and numerous articles and papers. bobjohn@andrews.edu

Article reprinted with permission from *Women in Ministry: Biblical and Historical Perspectives*. Nancy Vhymeister, editor, published by Andrews University Press, 1998.



Women in Ministry

Landmarks in Women's Ministry since Utrecht

The number of women in ministry is growing in North America. Eleven have been ordained in the past five years. The latest ordination/commissioning service took place at the Arizona camp meeting on June 10.

The Southeastern California Conference (SECC) Executive Committee voted on March 16, 2000, to treat men and women ministers equally by issuing them the same credentials. The Southeastern California Conference is the first Seventh-day Adventist conference in the world to take this step (pages 28-31).

More than a dozen women pastors work full-time in the Southeastern California Conference. Although not all have been ordained, six of the most recent women to be

ordained have been from SECC. Furthermore, Hyveth Williams serves as senior pastor of the Campus Hill Church in Loma Linda.

Congregations are choosing women to serve as local elders, too. In the most recent survey by a conference, Southeastern California found that 51 percent—79 of its 155 churches, companies, and groups—now have women elders, and approximately 20 percent have had or currently have a woman as head elder. An important footnote to the SECC study is that 75 percent of Adventists in the conference attend one of the seventy-nine churches that include women as elders. During 1999, more than 44,000 people belonged to gender-inclusive churches, whereas only 15,000 did not.

No national survey of women elders has been done since 1988, when the Institute of Church Ministry at Andrews University reported that 960 ordained women elders were serving beside 14,495 male elders in North America's 3,036 Adventist churches. The researchers who completed that study discovered that women elders could be found in churches of every racial and cultural background, "disproving the notion that women as elders were only a Caucasian phenomenon," according to Randal Wisbey, who reported on the survey in the book *Women in Ministry*, published by the Seventh-day Adventist Theological Seminary.

Debates on ordination at the past two General Conference sessions and the subsequent negative votes by delegates have slowed the growth of ordination of women ministers. In 1995, delegates defeated a motion to allow divisions to set some policies within their own borders that may differ from those of other divisions. "This is still interpreted officially to mean that women's ordination was defeated," says Kit Watts, director of the Women's Resource Center at La Sierra University, "since the presentations by two seminary professors and all discussion on the floor focused on women's ordination."

The unity that the delegates to the General Conference sought to preserve baffles Jennifer Scott. "I don't understand this fixation with unity," she says. "How can we let our concept of unity be more important than rightly representing God's character. He treated men and women equally."

Scott's ordination-commission by the Loma Linda University Church came shortly after the Southeastern California Conference voted to give men and women pastors equal credentials, which made her the first person to receive the new designation. Her ordination service made front-page headlines in San Bernardino and Riverside, and drew well-wishers from the community, as well as from the church congregation itself.

Called by the University Church after her graduation from Columbia Union College, Scott has had a nine-year ministry at the church marked by extensive involvement in community outreach. She completed a master's degree at Fuller Theological Seminary. One of the youngest women to be ordained, she says that her professional women friends who have succeeded in medicine and law do not understand why barriers still exist for women in the ministry.

Despite very real barriers, there have been some gains over the past decade. As director of La Sierra University's Women's Resource Center, Kit Watts keeps close watch on the achievements of Adventist women in ministry. She notes the following high points in the five years since the last General Conference at Utrecht.

Eleven Women Ordained

- September 1995: Kendra Haloviak, Norma Osborn, Penny Shell, Sligo Church, Takoma Park, Maryland
- December 1995: Sheryll Prinz McMillian, Victoria Loma Linda Church; Halcyon Wilson, Madelynn Haldeman, La Sierra University Church
- July 1996: Margo Pitrone, Garden Grove California Church
- August 1997: Margaret (Peg) Hempe, Loma Linda University Church
- April 2000: Jennifer Ferrell Scott, Loma Linda University Church
- June 2000: Jenny McBride, Catalina Hills Arizona Church
Pat Hart, Oracle Arizona Church

1995

- Seventh-day Adventist Theological Seminary asked to prepare material on issue of women's ordination by North American Division (NAD) union conference presidents

1996

- Women's Resource Center approved by La Sierra University board of trustees

1997

- British Adventists authorize first woman pastor to baptize candidates in England.

1998

- Andrews University Press publishes *Women in Ministry: Biblical and Historical Perspectives*, edited by Nancy Vyhmeister
- First Women and the Word seminar held in Riverside, California, as a pre-session to the Association of Adventist Women Conference. The seminar, conducted by the Women's Resource Center, attracts 100 pastors, administrators, and supporters, who hear women discuss Scripture and issues in the Church that affect them

1999

- Duane Schoonard appointed associate director of the NAD Ministerial Association
- Second annual Women and the Word seminar held in Orlando, Florida
- Trans-European Division invites Hyveth Williams to conduct meetings in Oslo, Norway, for professional development of eighteen women pastors

2000

- Walla Walla Church's Equality Committee and the Association of Adventist Women sponsor retreat for women in ministry in the Northwest. Approximately twenty-five attend.
- Andrea Luxton, president of Newbold College, is included as presenter at the General Conference's international professional growth seminar for ministers, which is broadcast live via interactive satellite
- Southeastern California Conference votes equal credentials for women in ministry

Refocusing the Ordination Discussion as a Local Issue



Photo: Jay Racz/The Press-Enterprise

Jennifer Scott was ordained at the Loma Linda University Church on April 22, 2000.

by Georgia E. Hodgkin

"Today, the Seventh-day Adventist Church is a world movement. Ordained ministers are qualified to serve the denominational organization anywhere in the world. Yet a worldwide credential is not issued. Credentials are issued by the employing organization and are given to those clergy who serve in a specific area. This contrast between a world movement and local service highlights the dualism of present-day ministry. The concept of ordaining ministers to a world movement is in contrast to the position of the early church practice as well as that of early Adventists who often limited ministry to specific areas and among people who looked and thought like them." —Southeastern California Conference Ordination-Commission Procedures

When the Southeastern California Conference (SECC) Executive Committee voted on March 16 to issue male and female pastors in its district the same ministerial credentials, the event marked a first for the Seventh-day Adventist denomination, which operates a two-tier credentialing system for men and women. The twenty-seven-page document on ordination-commission procedures that the Executive Committee adopted spells out the responsibilities of the conference and congregation in the ordination process (pages 32-34). The last paragraph of the document is entitled "Equal Credentials be Granted," and its last sentence reads: "All ministers in the Conference will be issued the same credential."

"Treating women ministers without discrimination in our conference has been a long-standing goal," President F. Lynn Mallory said in the press release posted on the Adventist News Network (ANN). "The document [Ordination-Commission Procedures and Guidelines] was adopted without one dissenting vote."

Coming from the largest conference in the North American Division, the vote did not go unnoticed at the General Conference offices in Silver Spring, Maryland. On April 4, GC president Jan Paulsen posted a comment saying that he regretted the vote. "The issue is not the rightness or otherwise, ethically, morally, or biblically, of the position that there should be no difference between them," said Paulsen. "My regret is that the SECC could not, out of deference to the larger international family of Seventh-day Adventists, have held in check their exercise of 'freedom,' knowing that the Church makes her decisions sometimes frustratingly slowly, but in a very deliberate manner with an eye to many issues. Moving together until we have agreed to give room to differ on specific issues is the price we pay for unity."

The Southeastern California Conference's action also came up for discussion in April at the spring meetings of the General Conference Executive Committee, where committee member Selma Chaij commended the SECC for affirming the equality of women and men in ministry. "I believe the step they have taken is really courageous," she said.

According to the *Adventist Review Online*, North American Division president Alfred McClure took the opportunity to assure the General Conference Executive Committee that the division would not break ranks with the world church's decision not to ordain women. McClure said that he was uncomfortable with SECC's action because it blurred the perceived difference between the process of ordaining and commissioning candidates and thus created confusion. However, the GC Executive Committee did not take any action on the issue.

Southeastern California Conference Officers Support Ordination

The Southeastern California Conference has a long history of support for women's ordination. In 1966, Margaret Hempe joined the staff of the Loma Linda University Church, and was given the title of pastor in 1972. Members of the church, as well as people in the surrounding community, recognized her ministry. Furthermore, pastors of other denominations recommended her to their members for Christ-centered marriage counseling. Eventually, she was invited to participate in the process that lead to ordination. In 1987, Hempe successfully completed the final step, the traditional conference-led interview of pastoral interns. Southeastern California Conference officers immediately recommended her to the Pacific Union Conference (PUC) for ordination, but her name was never put on the PUC Executive Committee agenda.

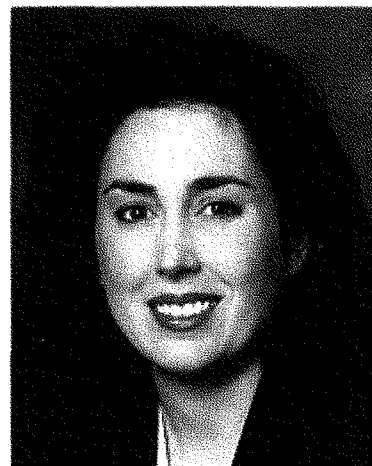
The same thing happened later to thirteen other women pastors whom the SECC also recommended for ordination. Nonetheless, SECC officers continued to hire women pastors and to encourage them to participate in the internship process that customarily culminates in recommendation for ordination.

Women now comprise 10 percent of the conference's ministerial staff. Their names are routinely sent to the

PUC for affirmation of ordination. In January 2000, women's names finally did get to the PUC Executive Committee agenda. The prelude to the vote included an intonation of the vote against women's ordination taken at the 1995 General Conference session at Utrecht, which prompted the committee chair to support commissioning women rather than recommending them for ordination. The committee subsequently voted to commission.



Margaret Hempe



Sheryll Prinz McMillan

Southeastern California

Conference Constituent Actions

The Southeastern California Conference has two Adventist universities in its jurisdiction and pastors and scholars like Louis Venden, Fritz Guy, James Walters, and Raymond Cottrell who have led in the pursuit of equality and justice through sermons, writings, and polls of members. In January 1989, at a special constituency meeting, delegates registered their intention to ordain women in ministry as soon as possible and established a Gender Inclusiveness Taskforce. This twelve-member group was given the assignment to plan and implement a broad spectrum of programs and materials on gender inclusiveness in family and church using a positive biblical approach.

The taskforce, which was chaired by Penny Gustafson Miller, developed videos, slide/tape programs, study guides, pamphlets, liturgies with music, and sermon topics in English and Spanish to be used throughout the SECC. Thousands of single-page information sheets were printed for local churches. Among the titles were: "Ordination in the Bible, the Early SDA Church, and Ellen White," "What Does Scripture Say About Women?", and "What Are the Positive Aspects of Ordaining Women?"

In May 1989, an informed SECC constituency voted in session that local qualified women pastors be considered for ordination in August 1990. This was expected to follow a vote in favor of women's ordination at the July 1990 Indianapolis General Conference session. However, the vote in Indianapolis actually rejected women's ordination, which made the educational work of the taskforce even more important. At the next SECC constituency meeting, the group was made more permanent, upgraded to a commission, and

named the Gender Inclusiveness Commission.

The commission is still chaired by Miller and continues its work. "Commission members have . . . served with grace and distinction," says Miller.

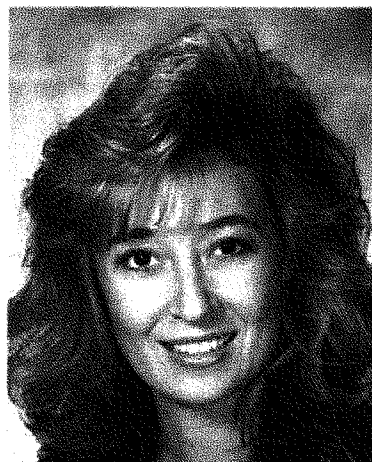
There is a need for continuing education on gender inclusiveness in the broadest sense of the words. Many issues of family justice and empowerment for women, we believe, can have a profound effect on the work of the Church, leading to a hastening of the spread of the gospel, and our Lord's soon return. We are ever searching for creative and effective ways to achieve full gender inclusiveness and involvement in all activities of our Church's life and leadership. We welcome ideas and support in this task.

Ordinations Throughout the Southeastern California Conference

Long ago, local SECC congregations became impatient with a world church that refused to grant equality to qualified ministers because of gender. Following the lead of the Sligo, Takoma Park, Maryland congregation, churches within SECC have ordained six women since 1995. At La Sierra, the University Church has ordained Madelyn Haldeman and Halycon Wilson. The Loma Linda Victoria Church has ordained Sheryll Prinz McMillan, and the Garden Grove congregation Margo Pitrone. In 1997, Loma Linda University Church ordained Margaret (Peg) Hempe—ten years after her recom-



Margo Pitrone



Jennifer Scott



Halcyon Wilson

mentation to the Pacific Union Conference. In April 2000, Loma Linda University Church ordained Jennifer Scott. Each candidate completed the SECC process for ordination and was recommended to the Pacific Union Conference.

Recent Southeastern California Conference Action

The document that the SECC approved grew out of two predecessors. At the Loma Linda University Church, a group of academicians and Bible scholars spent months articulating the process that the congregation wanted to follow for sponsoring ministers for ordination. The document that the members produced describes the need for women in leadership positions and offers biblical examples.

"Ministry at the University Church," as the document is entitled, begins with a discussion of ordination and goes on to discuss "headship" theology. Members well versed in evaluation developed the guidelines for ordination, which include criteria for pastoral internship, candidate qualifications, scope of preparation, and annual review. According to the document, the local church and conference both have responsibilities to prepare pastors. The local church must establish a ministerial committee, which will help supervise the intern. The pastoral intern, in turn, must develop a portfolio with defined materials for submission to the committee.

Not only did Southeastern California Conference's Executive Committee have access to the Loma Linda University Church's document, it also

consulted another developed by F. Lynn Mallery, the president of the conference. These two documents then went into the making of the third: "Ordination-Commission Procedures and Guidelines," which the SECC Executive Committee accepted in March 2000. The most recent document calls for a common credential, which will be issued in October, for women and men pastors within SECC.

Southeastern California Conference's assistant to the president for communication, Kit Watts has praised the Gender Inclusiveness Commission for playing its part in these developments. According to Pacific Union Conference president Thomas Mostert, who attended the SECC Executive Committee's ninety-minute discussion and vote, "This procedure could show the way for the rest of the Pacific Union and the North American Division on how to handle this matter with equality and yet abide by the spirit and letter of church policy."

Responding to those who questioned the SECC action, conference president Mallery says, "We support the ongoing mission of the eleven-million member church of which we are a part. We respect the variety of views that members elsewhere have on this subject. We hope that our fellow believers will also respect our moral conviction that men and women in this conference who are equally qualified and have had fruitful ministries should be treated in the same way."

Georgia E. Hodgkin is a member of the Loma Linda University Church's Ministerial Committee and served as the church's head elder from 1991 to 1995. She is currently president of the Association of Adventist Women and associate professor of Nutrition and Dietetics in the Loma Linda University School of Allied Health Professions.

Southeastern California Conference Ordination-Commission Procedures

Introduction

The call to serve God is an awesome responsibility that is extended to all who profess to be Christian. All Christian believers are called to minister. This call is confirmed by baptism. At baptism, gifts are given to all believers by the Holy Spirit to assist Christian believers in fulfilling their call to ministry. All baptized believers are part of laity. Therefore the term "laity" refers to all believers and represents the total corpus of believers.

Some of the laity feel called to the vocation of pastoral ministry. Just as baptism is the confirmation for all Christian believers (laity) who are called to minister, so ordination-commission is the confirmation of one's calling to pastoral ministry. This call is recognized by those blessed by the pastor's ministry and it affirms that the pastor has performed well the tasks associated with ministry. Through ordination-commission the church confirms that they have been ministered to by the called person.

Today the Seventh-day Adventist Church is a world movement. Ordained ministers are qualified to serve the denominational organization anywhere in the world. Yet a worldwide credential is not issued. Credentials are issued by the employing organization and are given to those clergy who serve in a specific area. This contrast between a world movement and local service highlights the dualism of present-day ministry. The concept of ordaining ministers to a world movement is in contrast to the position of the early church practice as well as that of early Adventists who often limited ministry to specific areas and among people who looked and thought like them.

Many complex factors affect how Adventism is practiced in the world church. The denomination's attempt to maintain a unified, world church structure is constantly confronted by the many tensions within cultures and traditions. Language alone forces the church to proclaim the gospel in new ways using new idioms and thought structures that are understandable in some communities and not in others. Not all have the same level of religious development nor do all share the same understanding of the Adventist experience. First generation Adventists are at a markedly different religious and church experience level than fourth generation Adventists. Education also produces tensions between world church members. Those with higher levels of education tend to view church life differently than those with little or no education. These educational differences often drive many of the special interests found in lifestyle practices and theological understanding.

Social customs affect church practices. The church forbids polygamy yet in some African communities people who are converted retain their polygamist status because of the significant social disruption that would occur if the family was disbanded. The principles of religious liberty are carried out differently in the world church. In some cultures the church refuses government money to support church run schools, yet in other places the church accepts government funds. The Adventist Church makes adjustments for these and other stressors.

A major cultural stressor is the fact that the world church refrained from authorizing more than fifty percent of its members to be eligible for ordination to ministry.

Adventists in some parts of the world find it unconscionable to discriminate against women and prohibit their ordination. In an attempt to ease the stress, several local congregations have ordained women pastors in their church and vouched to others the validity of this ordination. In these local ordinations, each congregation establishes its own ordination criteria and liturgy. There is no standardization among these congregation-initiated services. Furthermore, an excellent woman pastor may never be ordained because the congregation she serves chooses not to ordain her. Other women will be ordained because they serve congregations that are eager to practice inclusiveness. Currently, the ordination credential a congregation gives to a woman is not recognized by other Adventist entities.

It is important that an ordination-commission process be sensitive to various cultures, educational backgrounds, and stages of religious development. This will provide a framework that affirms a person's call to ministry as well as her/his ministry in the local Conference. The intention of this document is to affirm ordination-commission by outlining the roles of the congregation and Conference in the ordination-commission process. It is designed to provide a means to recognize, affirm, and ordain-commission all those who are called to the gospel ministry.

A Model for Ordination-Commission

From earliest times, the Christian community has consecrated its leaders. In its simplest form, these leaders were set apart by prayer and the laying on of hands. Over the centuries, elaborate ceremonies emerged for the ordination of church leaders. The Protestant Reformation eliminated many of the ceremonial elements but retained the laying on of hands with the prayer for consecration. Through the act of ordination, the community prays that the gift of the Spirit will fill the ordained person and direct his/her ministry.

The Southeastern California Conference believes that the initiative to ordain-commission someone to ministry should originate from among those who have primarily benefitted from a person's ministry. While serving in a local church, the pastor evidences his/her call to ministry. The congregation acknowledges the minister's gifts and commits itself to be open towards these gifts. Ordination-commission is a public recognition and affirmation by a community of faith that God has called a person to ministry. The role a congregation plays in the ordination-commission of ministers is illustrated by the process the Apostles used in response to a church leadership crisis.

When the early church experience significant multicultural growth, the apostles found their limited numbers were inadequate. Congregations which were socially and culturally unique felt they were neglected by various ministries of the new church.

In response to this crisis a precedent was established to provide basic principles for filling leadership positions. Apostles called the community of believers together. Simply put, they had a meeting. The problem was clearly stated. The Apostles pointed out that they were not able to meet the demands of the expanding community. They needed additional workers. These new workers, the Apostles said,

must be members in good standing and must be full of the spirit as well as full of wisdom. The community was asked to find individuals from among the group of believers who could serve as their leaders. Once they were found, the Apostles would appoint them to their task.

The community of believers who gathered to resolve this matter were delighted with the suggestion. They proceeded to choose from among themselves those who would fulfill the requirements. These individuals were filled with the Holy Spirit and full of grace. They exhibited ministerial gifts and were filled with wisdom. Each appeared to be a good speaker. Some worked as evangelists. The ones chosen by the church met the specific social-cultural demands of the neglected communities. In other words, these new ministers culturally mirrored the community they were to serve. We have here an early affirmation that spiritual gifts are given to all God's people regardless of gender, ethnicity or social status. Once the community made its choice, the new leaders were presented to the Apostles. They stood before the apostles who prayed and laid their hands on them. The next statistical report implied that the number of disciples (term for believers), despite adversity, greatly increased in Jerusalem because of this new work and additional leadership.

The account of the calling and commissioning of the first deacons in the Christian church provides a useful model for filling ministerial roles in congregations today. These first deacons, or more accurately servants, did much more than wait on the tables of the Greek widows. In fact, after the initial statement of needs, there is no mention that these new workers ever waited on tables. They did, however, function in ministerial roles in their specific community. Their calling and appointment gave them much more responsibility than what we have traditionally come to associate with the work of a deacon. They became the ministers or pastors to their community. It is therefore appropriate to allow this initial process established by the Apostles to inform us as we consider the role of the local church in the development and ordination-commission of new clergy to ministerial positions in our Conference.

Initially, the community and the Apostles cooperated in the process for adding the first ministers to the early Christian church. Four basic elements can be extracted from this narrative that demonstrates this cooperation. These four elements are:

1. There must be a need for ministers. This need originates within the community of believers and is seen as a means to resolve specific issues. In the early church, the request for ministers resulted in naming seven deacons to minister to the community. Ministers were not chosen by the Apostles.

2. Once the need was presented, the criteria for ministers was established by the Apostles. The community was instructed to find ministers from among their own group and not from other places. Those selected were individuals respected by the community. Their lives reflected that the Holy Spirit was working through them. In addition, they had wisdom.

3. The community has the responsibility to recognize those in their midst that have received the call to ministry. Today God calls all laity to minister. Among laity he calls some to the specific function of pastoral ministry. The

Holy Spirit gives gifts for this purpose.

4. The final step in the selection process involved both the church and the apostles. This was the formal recognition that God had called these individuals to serve in pastoral ministry. Those who were to be set apart for ministry were brought by the congregation to the Apostles. The Apostles prayed and laid their hands on them and finally appointed them to their task. Though these first pastors initially served a specific congregation, the appointed task pronounced by the Apostles allowed them to be free to minister in other locations.

The established criteria for ministry continues to develop as the church grows and changes. Today, the Conference establishes the criteria for ministry, extends calls to first time pastors to serve congregations, and directs in their development of ministerial arts. Like their early church counterpart, the congregation is called to the unique role of recognizing that the Spirit has blessed an individual with the gifts of pastoral ministry. This recognition results from the affirmation that people have been blessed by an individuals pastoral ministry. The final cooperative step of both Conference and congregation is the formal public ceremony of recognition that includes prayer, the laying on of hands, and appointing ministers to their task.

The Role of Conference and Congregation in Ordination-Commission

Congregations which are served by pastors who are not ordained-commissioned have a great responsibility. This community will have first-hand knowledge that God has truly called someone, for they are the ones who primarily benefit from a pastor's ministry. Because of this, they take the initiative in the ordination process. This section will first outline the role of the Conference in calling and training a candidate for ministry and will provide guidelines for congregations on the care and nurture of a pastor.

Conference Responsibility. The Conference places calls and assigns a pastor to a parish in consultation with a congregation and/or the senior pastor. A call, in essence, is a job offer which the pastor either accepts or rejects. The Conference Personnel Committee is responsible to research available pastors, work with congregations regarding placement, and recommend placement of pastors to the Conference Executive Committee. At times, a larger congregation will establish its own search committee to address openings when they occur. A representative from the Conference Personnel Committee will meet with a church committee. Recommendations from a congregation's search committee will be presented to the Conference Personnel Committee for approval and recommendation to the Conference Executive Committee. The Conference Executive Committee is responsible for the hiring of all pastoral staff.

A part of the vote of the Executive Committee to hire pastors is to place them on a ministry track that could lead toward tenure and ordination-commission. When a candidate is placed on such a track, an extensive program begins. The purpose of this program is to focus on ministerial arts and issues. This process takes approximately four to five years and normally would include the satisfactory completion of a Master's degree. . . . The Conference Ministerial Director is the one primarily responsible to supervise the introduction to ministry process.

Responsibilities of Local Congregations. Pastors are the most important resource our Conference has in assisting congregations to fulfill their missional purpose. Therefore the Conference takes seriously the need to match a pastor's skills with the expectations and needs of the congregation. Congregations are expected to treat pastors with respect. It is vital that congregations encourage and support pastors in their ministry. In this way a church is a sanctuary, especially for young pastors as they learn and grow in ministry. The congregation needs to be patient, helpful encouragers of all ministers.

Those who are new to ministry are often placed with a senior, supervising or mentoring pastor. These pastors will guide new ministers in their assignments with congregations. Among other things, the supervising pastor will advise the new minister in personal growth and in the development of personal relationships, provide experience in preaching and in organizing worship, direct in areas of pastoral care and nurture, offer experience in evangelism, church growth, and lay training and provide training in church organization and administration.

At times a pastor, after several years under a supervising pastor, is placed in a congregation where there is not direct supervision from a senior pastor. Care must be taken with such placement so that pastors are placed in an environment that is conducive to their growth and development. In such situations, it would be well to have a local elder who will take a special interest in the pastor and provide needed support. It may also be well to establish a small committee which can mentor or encourage the pastor's relationship with the congregation.

While progressing through the ordination-commission track, the pastor should accumulate in a presentable form, material that represents one's ministerial experience. This can include a statement regarding the call to ministry, a biographical profile, a outline of responsibilities and work locations in ministry, learning experiences, anecdotal material reflecting on ministry, letters of support, congregational and church board assessment, and other items that reflect the ministerial experience. This vehicle will serve as one item that indicates ministry is happening.

The Process Leading Toward Ordination

As a minister approaches the completion of the tenure track, the supervising pastor or local church elder at the direction of the Conference will initiate with the church board the possibility of ordaining-commissioning the pastor to the gospel ministry. It is important that this move toward ordination-commission have the participation of those who have experienced the pastor's ministry and can recognize that God is truly working through him/her. The local congregation with the encouragement of the Conference should then move toward the ordination-commission process for their pastor. The congregation or senior pastor should work directly with the Conference ministerial director in this process.

When a minister is working with a senior pastor, the senior pastor at the prompting of the Conference may choose to initiate the ordination-commission process. The ministerial director may contact the senior pastor to encourage the process. The senior pastor would go to the board of elders of the church for their support and approval. Data can be gathered from the congregation in the form of a simple survey that could indicate the congregation has benefitted by the pastors ministry. . . . A formal vote of the church board is made recommending the pastor for ordination-commission, establishing a date for the ordina-

tion-commission, establishing an ordination-commission planning committee, and informing the Conference of their intent to proceed toward ordination. Included with this vote would be a request that the Conference proceed with their traditional peer examination of ordination-commission candidates since the Conference ultimately votes ordinations-commissions.

When the pastor is the sole pastor of a congregation, the local head elder will be encouraged by the Conference to proceed with the process in the absence of a senior pastor. The ministerial director may contact the local elder to encourage the congregation in this process.

Conference Initiated Ordinations-Commissions

In the rare event that a church is not receptive to participating in the ordination-commission process, the Conference will make every effort to reassign the pastor to another congregation that is supportive and cooperative with her/his ministry and would participate in the above ordination-commission process.

At times there are those associated with a denominational institution who are serving in a ministerial role and have not yet been ordained-commissioned. Where there is clear evidence that ministry is happening and people are benefitting from her/his God given gifts, the institution in cooperation with the Conference should endeavor to find a church which would be willing to sponsor and participate in this person's ordination-commission process. The most likely church would be the one where they currently hold their membership.

Recognized by Conference Executive Committee

The names of those ministers recommended by local churches for ordination-commission are presented at a regular meeting of the Conference Executive Committee by the ministerial director. Information about the candidate will also be presented and will include a profile of the pastor's ministry, the voted action of the congregation, and a statement of recommendation from a committee constituted of Conference officers and ministerial peers which would review a candidate's readiness for ordination. If meeting their favor, the Executive Committee would vote the pastor's ordination-commission.

Announcement of a Candidates Ordination

After the Conference Executive Committee votes the pastor's ordination-commission, the Conference Secretary will send the name of the ordained-commissioned candidate to the Union Conference Executive Committee for their action. A yearly announcement of those who have been set apart for ministry will be sent to all North American Unions and Conferences indicating with pleasure that the pastor has entered the ranks of ministers serving our Conference. The Conference is anxious to tell other institutions about the excellent people who recently entered ministry. . . . This announcement would be sent by the Conference Executive Committee, President, and Secretary.

Equal Credentials be Granted

Credentials for those ordained to ministry will be issued by the Southeastern California Conference. These credentials would grant ministers the authorization to perform duties associated with their office. . . . All ministers in the Conference will be issued the same credential.

Note: In the document voted by SECC, five appendices followed this text with specific suggestions for ordination services.

Four Reasons Why Women's Ordination is a Moot Issue

by Sakae Kubo

The Bible does not deal with the question of women's ordination. Therefore, there is no "Thus saith the Lord" either for or against it. The Bible does not deal with many issues, especially those we face today, because the Bible was written in the context of its time. The context differs between the Old and New Testaments, and even within Testaments. For example, before the issue was settled, neither the Old nor New Testament had dealt with the matter of circumcision for Gentiles. That issue would not have come before the Jerusalem Council had there been clear biblical statements related to it. The same was previously true in regard to slavery, and, today, is true about women's ordination.

Women's Ordination and Cultural Issues

Disagreement about women's ordination is a cross-cultural conflict. In his discussion of the women's ordination debate at the 1995 General Conference session in Utrecht, Jon Dybdahl points out that the vote followed cultural lines. Based on his conversations with individual delegates, Dybdahl says that

The issue of women's ordination is as much a cross-cultural conflict as it is a theological issue. The cultural lines the vote followed were clear. Conversations with individual delegates indicated that North America, Western Europe, and to some extent Australia were heavily in favor of allowing North America to ordain women. Those from Latin America, Africa, and to a large extent Asia and Eastern Europe were strongly opposed. African Americans and Hispanic Americans, on the other hand, spoke in favor of the measure. It seems obvious that the vote is, then, not really ethnic but cultural.¹

Jon should have said that the vote was not theological, but cultural. That is the point of his observation. If what Dybdahl observes is true, the likelihood of the world church allowing North America to ordain women is nil, because the majority of Adventists come from cultures where women's roles are not as advanced as in the West. What the world church has said, in effect, is that it will allow societies that are least advanced in regard to the role of women in society to determine what that role should be in countries where women's roles have been upgraded most.

Such issues, it seems to me, clearly ought not to be brought before the world body. Matters that have cultural implications should be addressed on the union or division levels. It would be just as mistaken for the western section of the Church, if dominant, to vote that the world body should ordain women.

This is an important consideration for those who voted against the proposal. Would they want the western part of the Church to dictate such matters to them? If the societies from which the majority of the membership came still used slaves, should those in the minority be expected to institute slavery in their churches? This is what we expect analogically with the women's ordination issue.

The Priesthood of All Believers

Belief in the priesthood of all believers affirms women's ordination. This issue has demonstrated that some Adventists have a surprisingly high concept of ordination, closely in line with Catholics and Anglicans. Opposition to women's ordination in high church circles is understandable because that tradition considers ordination "a sacramental conferral of a grace which effects an indelible, lifelong change and empowers the ordained to celebrate the sacraments."² Because Adventists do not have such a high view of the sacraments—which include ordination—we do not absolutely require an ordained person to administer them. If ordination is not considered in this high sense, what, then, is the reason to be so exercised about women's ordination?

Adventists maintain that every person is a priest, that there is no distinction between a minister and a layperson. I believe these teachings are biblical. This does not mean that we're all laypersons, but that we're all priests. Although it made sense in the early Adventist Church to use ordained ministers who had converted to the Adventist faith to ordain other ministers, the practice is not currently necessary according to our view of the ministry. The idea that only an ordained minister can ordain others is the

Catholic idea of apostolic succession, the belief that unless our ministry can trace its roots back to the apostles and Christ, the ordination is invalid.

I believe that the early Adventist Church could have claimed authority to ordain qualified people as ministers even though none of its members was already ordained. Ordination does not need to be traced back to Christ. Church historian George Knight indicates that the early Adventists' approach to ordination was pragmatic, i.e. based on the need to distinguish between approved and unapproved ministers and the needs of the field.³ Because we are all priests, we can all serve as ministers. But, in a practical sense, not all of us can devote all of our time to a minister's work or have all the required skills. We agree, therefore, that we will "ordain" certain ones with the necessary qualifications to serve full-time.

Nothing mystical or magical takes place to raise that person to a higher level. If that were the case, we shouldn't be too exercised about women being ordained. After all, they, as well as men, are priests. As long as women have the qualifications we want for ministers (spiritual gifts are not gendercentric), we can set them aside. When we want someone to sing, we don't ask whether they are male or female, we only want to know whether they can sing. So with the ministry; we need only ask if they can minister. We are all priests.



Julie Z. Lee is a writer, editor, and media relations coordinator.

"PUC didn't teach me what to think. It taught me *how* to think."

—Julie Z. Lee, Class of 1998

On April 11, 1882, our founders launched a small college and a big dream. They valued academics, to be sure. But more importantly, they dreamed of a Christ-centered campus whose alumni would always be "thinkers, not mere reflectors of other men's thoughts." Today, we salute our alumni who embody our founders' big dream.



PACIFIC UNION COLLEGE
ALUMNI ASSOCIATION

707-965-7500; 1-800-862-7080; WWW.PUC.EDU

Don't miss Pacific Union College's Alumni Homecoming, April 19-22, 2001.

Consistency and the Use of Scripture

Those who oppose women's ordination apply scriptural passages inconsistently. They base their arguments against women's ordination on passages that speak about the headship of males over females, about women being silent in church, and against women teaching and exercising authority. If these Pauline statements are valid today, then they should be applied not only in regard to women as ministers, but elsewhere, as well.

Following this practice in our colleges and universities, where men and women work together, would mean that we should not have women as teachers of religion, academic deans, vice presidents, or chairs of departments, to say nothing about women presidents. Women would also be excluded from executive positions in our academies or church schools, where there are also men. We should definitely not have women as ministers, even though unordained. Of course, it should be completely inconceivable in the light of these Pauline restrictions to have a woman serve as a senior pastor. We should not even have women as general Sabbath School superintendents. And we should probably exclude women in certain professions, such as law, politics, and some medical fields.

Yet there is no opposition voiced against women filling these positions. Such silence shows inconsistency and weakness in the use of these arguments. To oppose women's ordination on the basis of such Pauline texts is clearly not applicable or enforceable overall in a consistent and logical manner. Why, then, should we try to apply them in one small area?

Service Versus Ordination

Because women already serve as ministers, ordination is a moot issue. The real issue, it seems to me, is not whether or not women should be ordained, but whether women should be allowed to be ministers. In other words, those who oppose women's ordination do so because they do not want women to serve in that capacity. Yet, currently, women already serve as ministers, perform baptisms and marriages, and administer the ordinances. In Loma Linda, for example, a high-profile woman minister serves as senior pastor of the Campus Hill Church.

In effect, the issue of women's ordination is moot because the real issue, women serving as ministers, has been and is a continuing reality. Nonordination does not prohibit women from such service. If that were the case, why fight over the issue of ordination? Ordination is only the approval and confirmation of a person's acceptable service; it is not the approval needed for him or her to become a minister.

Why, then, should we argue over this narrow area of ordination? Is it because we have unfortunately allowed this issue to become the point over which we can take a vote? We have not allowed the world body to vote over whether we should employ women as ministers. This situation is analogous to allowing people to drive without a license and then requiring them to acquire a license after they have driven successfully for a number of years.

The fact is that the battle has already been won. The real issue over which so much debate has gone on is not whether women should be ordained but whether they should serve as ministers. They have served as ministers for some time and will continue to do so. Thus, ordination of women is a moot issue. It has been ever since women were accepted into the ministry. It's completely illogical to say to women, "you can serve as ministers but you cannot be ordained."

These four reasons show that the debate concerning women's ordination is culture-centered, not a world issue, theologically opposed to Adventist theology, inconsistent and unenforceable, and irrelevant and moot.

Notes and References

1. Dybdahl, "Cultural and Biblical Understanding in a World Church," in *Women in Ministry: Biblical and Historical Perspectives*, ed. Nancy Vyhmeister (Berrien Springs, Mich.: Andrews University Press, 1998), 429.

2. Russell Staples, "A Theological Understanding of Ordination," *ibid.*, 141.

3. Knight, "Early Seventh-day Adventists and Ordination," *ibid.*, 111.

Sakae Kubo lives in Chico, California. During his forty-two years of service to Adventist education he has held positions as professor of New Testament at Andrews University, librarian of the SDA Theological Seminary, dean of the Walla Walla School of Theology, president of Newbold College, and vice president for Academic Affairs and dean of the college at Atlantic Union College. He is the author of eighteen books and over fifty articles. skubo@cmc.net

Another version of this article is being co-published in the on-line magazine, adventistperspective.com



■ Exploring Toronto's Vegetarian Palate ■

by Jaelene M. Mannerfeldt

Toronto is a city with a distinctive vegetarian appetite. With forty vegetarian restaurants and forty more with significant vegetarian options, Toronto offers much for which the vegetarian tourist can be thankful. Ethnic neighborhood restaurants demonstrate that vegetarianism is an international diet. Indian, Greek, Vietnamese, and Thai restaurants provide delicious choices. Little Italy, the Kensington Market, and the five Chinatowns in the city offer other options.

Adventists are not the only vegetarians who will visit the city this summer. Right after the General Conference session ends on July 8, the World Vegetarian Congress arrives for its meetings from July 10 to 16.

Both groups have chosen a city that is clearly pro-vegetarian. In May 1998, the *Toronto Star* ran a full-page debate on the issue of vegetarianism. The phone-in poll that followed received calls from 1,300 readers who were pro-vegetarian, in comparison to 892 who favored meat in their diet.

The Toronto Vegetarian Association's website <www.veg.on.ca> provides a virtual tour of the city's vegetarian restaurants. The association also publishes the *Toronto Area Vegetarian Directory*, which lists a wide variety of natural food stores, as well as restaurants that have exclusive vegetarian menus and those that offer vegetarian options.

Of restaurants that are exclusively vegetarian, I recommend Le Commensal, 655 Bay Street (entrance off of Elm street). Upon entering, you will immediately see a buffet of familiar and exotic vegetarian choices.

Food is sold by weight, but for less than ten dollars, including dessert, you can easily satisfy your hunger. The atmosphere is friendly and groups are easily accommodated.

For a dining experience quite different, try the Marche, 42 Front Street, located in the BCE Building beside the Hockey Hall of Fame. This is the flagship restaurant of Switzerland's Movenpick group and promises something for every taste. As you enter this restaurant, which can accommodate groups of one to many, your host will give you a brief tour of various eating stations. Marche is not exclusively vegetarian, but the choices for vegetarians are numerous.

You are free to roam and collect food from any station after finding your seat. Just remember to keep your ticket, otherwise, you may find yourself washing dishes to pay for your food. If you don't like washing dishes, the option is to pay \$100 for the lost ticket.

Another option in Toronto is to pick up food for a picnic and head by ferry to the Toronto Islands for an afternoon in the Toronto Harbor. You can find many quiet places to relax, enjoy your picnic, and view the Toronto skyline from a distance.

No dining experience in Toronto is complete without a trip to the various ethnic restaurants. This is the only way to explore the multitude of cosmopolitan flavors available.

I always return to Indian Flavour, 595 Bay Street (in the Atrium on Bay, at the corner of Bay and Dundas, just north of the Eaton's Centre) for at least one meal when dining in Toronto. The vegetarian lunch buffet is an excellent value at about ten dollars, with the dinner buffet ringing in at around fifteen dollars. Here you will find a variety of Indian foods that are tasty, varied, and moderately spiced.

If you enjoy Asian food, most Thai restaurants have vegetarian curries. One Thai restaurant, which I have often visited, is the Salad King Restaurant, 335 Yonge Street, across from Ryerson Polytechnic University. Salad King offers a meal that you can acquire for less than ten dollars. The vegetarian choices are tasty and satisfying.

For the adventurous, Toronto's Greektown on the Danforth is home to restaurants with traditional and nouveau Greek cuisine. Enjoy a traditional Greek salad at a sidewalk table or explore other gourmet offerings at Myth, 417 Danforth Avenue. In my experience, anything I've tried on the Davenport has proven satisfying and left me wanting to return. I find myself coming back to this part of Toronto not only for the food, but also for the cultural experience.

If you want to explore the area around the University of Toronto, I would recommend walking west of University Avenue on College Street. On the south side, there are a number of quick lunch spots that offer vegetarian burgers or falafels. When you reach Spadina Avenue, turn north toward Bloor Street. Tucked into a little corner at 673 Spadina Avenue is Café Elise. The chef here offers a daily change of menu items, including various vegetarian options with a European twist.

During your walks around Toronto you will notice the multitude of sidewalk hotdog vendors. These barbecue grills on wheels offer vegetarian hotdogs with condiments. Some vendors carry more than ten toppings, and you can judge the quality of the stand by the assortment. For a quick lunch distinctively Toronto in flavor, try one of these hotdogs. The vendors will also provide you with a beverage and chips to finish your meal.

Vegetarian Toronto leaves you salivating with pleasant memories.

Jaelene Mannerfeldt attended Andrews University and has an M.D. from the University of Calgary. She is completing a residency in OB-GYN, and lives on an acreage with her husband, two children, and the requisite horse, dog, and cats.

Web Sites to Visit

Toronto Vegetarian Association

www.veg.on.ca

An extensive listing of Toronto's vegetarian restaurants highlights this site, along with links to other veggie sites worldwide.

Tourism Toronto

www.torontotourism.com

Discover things to see and places to eat, stay, and meet in Toronto and check out Toronto's daily weather forecast.

City of Toronto

www.city.toronto.on.ca

The official municipal government site features interactive maps of Toronto, a virtual tour of the Toronto Music Garden, and a guide to summer recreation.

All You Need to Know About Toronto

www.toronto.com

Check out a live traffic map or send virtual Toronto postcards from this site, which is a partnership of Canada's largest newspaper, the *Toronto Star*.

General Conference 2000

www.adventist.org/gc2000

On the official G.C. site find a schedule of meetings and satellite uplink broadcasts, as well as transportation, lodging, and dining information relevant to the G.C. session.



■ The Toronto Pilgrimage Beyond the SkyDome ■

by Richard Bottomley

Their names become part of Adventist history—those cities in which General Conference sessions are held. Utrecht, Mexico City, and Indianapolis are remembered for what happened there. This year Toronto joins the list.

To welcome the world church to Canada for the fifty-seventh General Conference convocation, Canadian Adventists have commissioned the sculptor Victor Issa to prepare a work of art that depicts the Second Coming of Christ in twelve life-size castings. Issa captures the expectancy, joy, and idea of being “caught up” to Christ as the heavenly hosts descend toward the earth. The sculpture will be unveiled at the opening meeting in the SkyDome, one of Toronto’s major landmarks, on June 29.

“Almost Home” is the theme for the ten-day session, at which officials expect daily attendance to average 10,000, with 50,000 on weekends. “We have this hope” is the theme song that will be sung each day. Between meetings, where the 2,000 official delegates work through the agenda of elections and church manual changes, explorations of Toronto and its environs may be an important part of the pilgrimage.

The landscape upon which the city of Toronto sits is a wonder of the age of glaciers. Only a relatively few years ago, all of Ontario was buried beneath kilometers of ice. As the ice rapidly melted back, it left evidence of its passing in the drumlins, eskers, and hundreds of thousands of lakes carved into the pristine granite of the Canadian Shield. The endless expanse of the Great Lakes is only a tawdry reminder of the majestic greater lakes of melt water that previously existed here. The city itself is a hundred miles south of the bare rock of the shield, and sits on limestone that resisted the relentless bulldozing of the ice.

Native Americans of the region realized that the site where Toronto now stands was a natural place to spend the winter. Due to the effects of the nearby Great Lakes, Toronto is remarkably snow free, although to the north, east, and west of the city, snow belts blanket the fertile farmland until the advent of the spring. To the south lies the city of Buffalo, and we all know what happens there in the winter.

The local Adventist population, traditionally made up of WASPs, is now heavily leavened with the sounds of Caribbean English. This mirrors the makeup of modern Toronto, which is slowly shaking off its traditional reputation of being Toronto the Good (and the Bland). It is a city of neighborhoods, often ethnic in their makeup. There is a Little Italy, Little Portugal, five Chinatowns, a Vietnamese Village, and the Danforth (Greek) and Indian conclaves, but remarkably no ghettos or slums.

The city is amicable and relatively crime free. This is partly attributable to the live-and-let-live sensibility of the Canadian society and to the fact that the city planners kept people living in the core of the city by zoning, restricting development, and having a first-rate transportation system.

Adventist Population a Blend of Ethnic Communities

The Adventists have traditionally lived in two pockets. The enclave at Oshawa, thirty miles east of Toronto, is the home of Kingsway College, a senior boarding academy, the Ontario Conference Office, and the headquarters of the Adventist church in Canada. The other community, Willowdale, in north Toronto, grew up around the Adventist Branson Hospital, which has recently been amalgamated with another community hospital and has an uncertain future. Willowdale is also the home of Crawford Adventist Academy, a K-12 day academy of almost 500 students that is now the largest Adventist school of its kind in Canada.

Recent Adventist immigration has tended to spread itself out much more across the city, especially

because the Church no longer employs the majority of members. Today, there are numerous ethnic churches and companies: Chinese, Estonian, Filipino (5), Ghanaian, Hispanic (3), Hungarian, Italian, Japanese, Korean (2), Portuguese (2), Ukranian, and Yugoslavian. As well, there are a number of churches facilitating smaller groups through Sabbath School classes, for Finnish, Romanian, French, and East Indian immigrants.

The center of the city is a compact series of tall modern buildings sandwiched between older buildings of a much less grand scale. Here is Bay Street, the financial heart of Canada, akin to Wall Street in the

United States and the City, in London. The most memorable street is University Avenue, a wide boulevard lined by hospitals and insurance companies, that ends in the Ontario legislature and the University District. Just a couple of blocks east is the more retail-friendly Yonge Street.

Underneath the city center are miles of passageways that link the major build-



"The King is Coming," Victor Issa, sculptor.

A work commissioned by the General Conference of Seventh-day Adventists © Victor Issa Studios, Loveland, CO.

ings. The passages are actually an endless mall of small stores and shops that line bright and safe corridors and enable citizens and visitors to avoid contact with the elements outside.

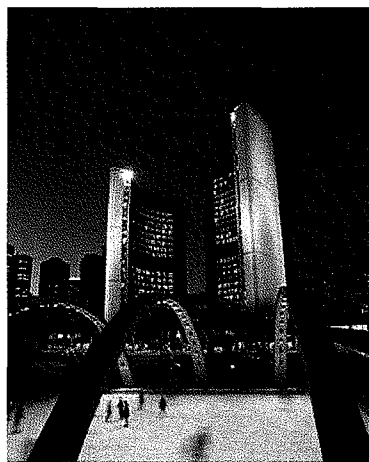
The city is well served by parks, a large number created in the aftermath of Hurricane Hazel. In 1954, Hazel stormed up from the Gulf of Mexico and dropped an amazing amount of rain in twenty-four hours. The resulting flood wiped out all the houses built in the rivers and ravines of Toronto and southern Ontario. To prevent this from happening again, all the river valleys have been turned into public parks and conservation areas. As a result, there are long linear parks for biking, walking, and picnicking, even in the middle of the city.

Because the city is not very old and certainly was never as wealthy as places like New York City, the scale and grandeur of the buildings and monuments is a notch or two lower. Nonetheless, there are several gems of various styles, ranging from the BCE Place, a modern cathedral-like arcade of glass to the Grange, a Georgian-

age residence open to the public as part of the Art Gallery of Ontario. Fresh bread is baked daily on the hearth of The Grange.

Other examples include City Hall, a modern classic by Viljo Revell set off by a large public square from the Romanesque city hall that it replaced; Roy Thomson Hall, home of the Toronto Symphony and a stunning inverted glass pillbox in the center of the Theatre District; St. Lawrence Hall, the finest

Renaissance-style building in Toronto, just a kilometer east of the convention center; Eaton Centre, a glass galleria that is the center of downtown shopping; and the University of Toronto, a fine collection of collegiate architecture that includes gargoyles, quadrangles, chapels, and ivy-covered colleges that feature Gothic, Norman, and Neo-Pathetic styles.



City Hall
Photo courtesy of Tourism Toronto

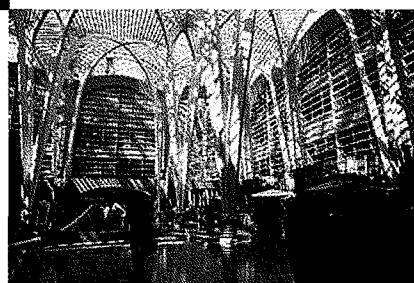
town, including the Parliament and the home of the governor. The soldiers looted the town and then retreated, taking with them the mace, the traditional symbol of parliamentary government.

The burning of Washington D.C., a year later was partly in retaliation for the sacking of York. You burn my capital and I'll burn yours—an early form of capital punishment, if you like. The charred presidential residence in Washington was then painted white to cover the damage, which gave the mansion a new name. (To be honest, isn't the White House a better name than the President's Palace, as the house was known before the war?)

A visit to Old Fort York with its period buildings, furnishings, costumed troops, and musketry demonstrations makes for a vivid history lesson.

Incidentally for those Americans who will miss

the 4th of July fireworks back home, there will be a half hour of fireworks on the nights of July 1, 5, 8 as part of the annual Symphony of Fire on the waterfront at Ontario Place.



BCE Center
Photo courtesy of Tourism Toronto

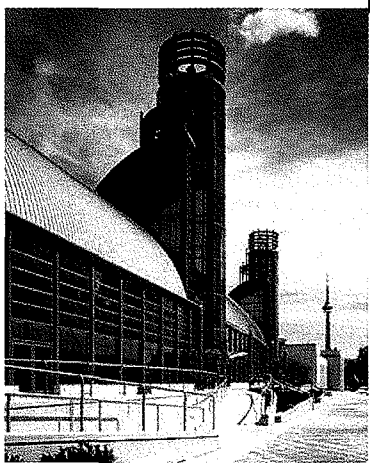
Make sure you encourage the evening speaker to quit by 10.30 p.m. those evenings, because it won't be all quiet on the western front until 11 o'clock.

Historical Connection Between Washington and Toronto

There is an interesting historical connection between

Washington D.C., the home base of the Adventist Church, and Toronto, the home base of this year's General Conference. In 1813, the Americans sailed a large raiding party into Toronto Bay and proceeded to attack the fort and town. Toronto was then known as York, and it was the capital of Upper Canada.

During this assault, Gen. Zebulon Pike, of Pike's Peak fame, was killed. The American soldiers took out their anger by burning all the public buildings in the



Trade Center
Photo courtesy of Tourism Toronto

Biblical History on Display at ROM

The Royal Ontario Museum houses a wonderful collection of historical artifacts, natural history, mummies, and dinosaurs. There is a ceramic tile lion from the wall of Nebuchadnezzar's throne room in Babylon. We like to think that Daniel once stood as close beside it as our family does every time we visit.

(Note to parents: the ROM runs an excellent series of day camps that utilize the wonders of history and nature housed within its walls. If you are looking for a safe, fun, and educational place to leave your kids during the day, contact the museum for registration in advance.)

Other lesser-known museums worth visiting include the Gardiner Museum of Ceramics and the Bata Shoe Museum. That's right—shoes!

New Music Garden Echoes Bach

One of Toronto's newest attractions is a small garden just east of the Harbourfront Park on the lakefront designed in collaboration with cellist Yo Yo Ma. The garden is based on the movements of Bach's First Suite for Cello: prelude, allemande, courante, sarabande, minuet, and gigue. Say aren't those last ones all dances?

Other gardens that are often chosen for Sabbath afternoon walks are the James Gardens, Edward's Gardens, and High Park—three beautiful parks with rock gardens and paths for walking that really lift your spirits but are infested to the gunwales with brides on Sabbath.

Moore for Art Lovers

The Art Gallery of Ontario contains a really fine collection of art. It is especially strong in Canadian Art and the sculptures of Henry Moore, who donated most of his working molds to the Gallery. The McMichael Canadian Collection, in Kleinburg just northwest of the city, is home to a remarkable collection of Group of Seven paintings and their contemporaries displayed in a series of log buildings on the ravine of the Humber River in Kleinburg, just northwest of the city. Here you find impressionistic landscape painting at its best.

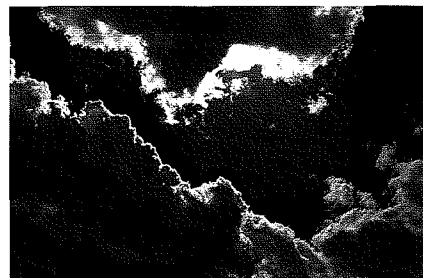
Canadian Stamp to Commemorate Adventists

Expect postcards from friends who attend General Conference to carry a special Adventist stamp. Canada Post has announced that its year 2000 stamp program will include a special commemorative stamp that will feature Adventists. The forty-six-cent, first-class stamp will be released at the time of General Conference, a special seal for stories of this pilgrimage in the Adventist story.

Richard Bottomley graduated from Atlantic Union College with a degree in religion. After obtaining a doctorate in physics, he worked for Shell Oil in its exploration and research divisions. He teaches at the college level.
bottomley@cnet.com



WHEN OUR STUDENTS GRADUATE FROM CANADIAN UNIVERSITY COLLEGE THEY SHARE AN AMBITIOUS CAREER GOAL



(*heaven.*)

At Canadian University College, we're interested in

students who are not only committed to changing their

lives, but who are also committed to changing their

world. We want students who are concerned not only

about earthly success, but heavenly success as well. If

you're one of those students, please contact us.

1 800/661.8129 • <http://cauc.ab.ca>

(THE FINE PRINT: Canadian University College offers more than 20 accredited academic degree programs, with excellent study options ranging from pre-medical studies and youth leadership to business and music. Annual costs are approximately US\$8,500.)

Presidential Prospects

for the North American Division

by Doug Morgan

The 2000 General Conference session will be a critical moment in the history of the North American Division. For only the second time in its brief existence as an entity distinct from the General Conference, the NAD will select a new president, replacing Al McClure, who, it is anticipated, will retire. With no heir apparent to the presidency, the division faces numerous challenges as it enters the new century, such as gender and racial issues, decentralizing forces, church growth and vitality, and diversity in theology and lifestyle. Moreover, the entire bundle of issues is laced with potential for conflict between the NAD and the world church, especially now that the NAD's structural distinctiveness is solidly in place.

It is widely assumed that the new president will come from the ranks of incumbent union conference presidents, with Tom Mostert of the Pacific Union, Charles Sandefur of the Mid-America Union, and Don Schneider of the Lake Union most frequently mentioned as the likeliest choices. However, sources stress that the election appears to be wide open, with modifications in the election process since 1990 contributing to the uncertainty.

Until the era of Charles E. Bradford's leadership (1979-90), administration of the North American Division blurred with that of the General Conference. In contrast to other world divisions, the NAD had no president, no budget, no offices, in short, no administrative structure. Whereas Bradford and his predecessors held the title of General Conference vice president for North America, other General Conference vice presidents held responsibility for aspects of the work in North America, and the decision-making body was a General Conference committee for North America. No separate departments (Youth, Sabbath School, Publishing, etc.) existed for North America.

Believing a true division—separate from the General Conference and attuned to the unique needs of the North American church and society—crucial to a vital future, Bradford and his associates set about the task of bringing such a division into being. Trenchant opposition from within the General Conference made the project a complex and arduous one. Though the 1985 General Conference session in New Orleans brought forward steps—the establishment of separate departments for the NAD and the official designation of Bradford as president of the division (not just General Conference vice president for North America)—obstruction from



Photo: Pacific Union Conference

Thomas Mostert Jr.
President
Pacific Union Conference
since 1986

Education

Andrews University
M.A., 1964
Southern Missionary College
B.A., 1963

Denominational Service

Pastor

Arkansas/Louisiana Conference
Chesapeake Conference

Ministerial Secretary

Potomac Conference

President

Mountain View Conference
Hawaiian Mission
Southeastern California
Conference

within the General Conference bureaucracy persisted, particularly from some individuals in the treasury.

Personnel for the new separate departments were told by General Conference department directors that they couldn't take any equipment with them when they moved out of their GC offices, and some found their new working quarters to be folding tables in hallways. General Conference personnel continued to take a direct hand in American church matters in ways often at odds with the NAD leaders' agenda of adapting church policies and programs to the distinctive characteristics of the North American field. Contention continued, for example, over whether the NAD should be allowed to create a separate youth Sabbath School curriculum.

Bradford encouraged his colleagues to keep pressing forward despite the frustrating slowness of change. "Yard-by-yard it's hard, but inch-by-inch it's a cinch," he would say. The process did indeed inch forward. In 1990, the year of Bradford's retirement, policy language that kept the NAD in a unique category of greater dependence on the General Conference was removed. Finally, the NAD had a status parallel to that of the other world divisions. However, the NAD was still declared to have a "special relationship to the General Conference," even though there was little if any de facto substance remaining to the "special relationship."

Some impediments lingered. For example, separate financial accounts had been established for the NAD, but no working capital was provided. However, by 1995 this issue had been resolved and at the General Conference session that year even the "special relationship" phrase was dropped.

Al McClure, sources say, has led with a steady hand since his election in 1990. Though conservative in orientation, his commitment to the integrity of the process of church decision making has led him to support and implement voted decisions, even measures about which he initially had doubts.

While leading the NAD through finalization of its full divisional status in relation to the General Conference, however, McClure faced a new political challenge from another direction. The NAD's previous weak division status had allowed the union conference presidents in North America greater autonomy than in other parts of the world. Not surprisingly, then, they have not always shown enthusiastic support for strong, centralized division-level administration. When, for example, an NAD commission developed a plan to update the structure of church's literature ministry, replacing the Home Health and Education Services (HHES) with Family Enrichment Resources (FER), only three unions went along. McClure found that getting the nine union presidents to work together was just as difficult as getting the NAD to full division status. The union presidents' presumed disinclination to put strong, activist leadership in place over them may prove to be a factor in this election.

In many respects, **Tom Mostert** would appear to be in the strongest position for the division presidency. President of the largest union conference, the Pacific Union, he also holds the longest tenure of service as a union president—fourteen years. He is regarded as bright, energetic, and innovative. He has reduced layers of bureaucratic duplication in the union and conference departments, supported "celebration churches" and experimental lay ministries, and implemented "Plus Line"—an 800 number at which callers may reach a well-informed, live operator for help or referral on all aspects of church life, such as ordering videos for youth ministry, finding a counselor, or getting the recipe for communion bread. Although his willingness to innovate has earned him the political advantages and liabilities of a progressive image, some advocates of women's ordination have been disappointed that he has not taken a firmer stand on this issue. An even more serious liability may be the alienation of African-American church leaders who feel that he mishandled the



Photo: Lake Union Conference

Don Schneider
President
Lake Union Conference
since 1994

Education
Andrews University
M.A., 1966
Union College
B.A., 1964

Denominational Service
Pastor
Arkansas-Louisiana Conference
Minnesota Conference

Departmental Secretary
Oklahoma Conference
Oregon Conference
Central Union

President
Wyoming Conference
New Jersey Conference
Arkansas-Louisiana Conference
Rocky Mountain Conference
Northern California Conference



Photo: Southern Adventist University

Gordon Bietz
President
Southern Adventist University
since 1997

Education

Andrews University
 D. Min., 1976
 Loma Linda University (La Sierra)
 B.A., 1966

Denominational Service

Pastor
 Southern Union Conference
 Northern California
 Conference

President

Georgia-Cumberland
 Conference



Photo: James Ferry Photography

Harold L. Lee
President
Columbia Union Conference
Since 1998

Education

McCormick Theological Seminary
 D.Min., 1995
 Harvard University School of Business
 Certificate in Educational and
 Financial Management, 1976
 Andrews University
 M.A. 1964
 Oakwood College
 B.A., 1963

Denominational Service

Pastor
 Allegheny Conference
 Caribbean Union Conference
 Southwest Region Conference

Stewardship Director

Caribbean Union Conference
 General Conference
 North American Division
 Columbia Union Conference

V.P. for Development and P.R.

Oakwood College

proposal for a regional conference in the Pacific Union.

Three other union conference presidents are regarded as possibilities, though each carries negatives that may prove difficult to overcome. Most prominently mentioned among these is **Charles Sandefur**, president of the Mid-America Union. Viewed by many as an exceptionally talented and well-informed administrator, Sandefur served as president of the Hawaii and Rocky Mountain Conferences prior to his election as Mid-America president in 1995. He completed all the requirements except the dissertation to earn a doctorate from Princeton Theological Seminary, but made a conscious choice to pastor and administer rather than pursue academics. However, his role in bringing about the partnership between Adventist and Roman Catholic health care administrative entities in the Denver area stirred considerable protest, and he may be perceived as too liberal to gain the breadth of support needed.

On the other hand, **Jere Patzer**, president of the North Pacific Union, has staked out an outspoken conservative profile. While viewed as a leader likely to "move up" in 2000, sources suggest that a General Conference post may be more probable for him. His handling of the controversy that involved theology faculty at Walla Walla College has not endeared him to the educational community at the NAD.

Harold Lee, the newest of the union conference presidents, like Sandefur, holds impressive academic credentials. He earned a doctor of ministry degree in denominational administration from the well-regarded McCormick Theological Seminary in 1995. He also holds a certificate in educational and financial management from the Harvard University School of Business. At the 1999 Annual Council, Lee presented a paper on church governance that was, at the encouragement of the General Conference leadership, intended to be provocative. The far-reaching reductions in the denomination's administrative structure and other reforms there proposed may bolster his appeal with some but may threaten others. Moreover, he has never served as a conference president and has only been Columbia Union president since 1998.

The union conference president with the least negatives, and thus regarded by sources as the most electable, is **Don Schneider**, president of the Lake Union Conference. Schneider has worked in more conferences and unions than any of the other likely candidates, distinguishing himself most in the area of youth ministries. Though quietly supportive of women's ordination (all nine union presidents, in fact, are on record as favoring it), Schneider has generally avoided controversial areas. He is an affable leader who expresses himself in a simple, straightforward manner. At the same time, he is viewed as an effective administrator and generally gets high marks as chair of committees and business sessions. Moreover, the union presidents may prefer someone less defined by strong stands in hopes of minimizing top-down control from the division.

Though conventional wisdom points in the direction of a current union conference president, observers stress that the election is highly unpredictable. Particularly if the multiplicity of candidates among the union presidents leads to deadlock, delegates could look elsewhere.

The name most frequently mentioned as the leading alternative in that event is **Gordon Bietz**, president of Southern Adventist University. Bietz enjoys remarkably high regard across the Church's ideological spectrum. Pastor of the Collegedale church at SAU for many years, Bietz became widely appreciated throughout the division as an articulate and thoughtful voice in the pulpit. He is seen as a creative and progressive thinker and yet has not alienated the right wing of the Church. His stint as president of the Georgia-Cumberland Conference adds breadth to his administrative background.

It may also be that African-American church leaders will back a candidate not among the current union presidents. **Calvin Rock**, a vice president of the General Conference, former president of Oakwood College, and second in the vote that elected Jan Paulsen to the world church presidency last year, is one such possibility. According to a source in the regional conferences, the regional conference presidents express the voice of African-American Adventism on such matters. It is not clear at this point, however, whether they will support one of the perceived frontrunners mentioned above or promote an alternative.

Another possibility, though not a likely one, is that a candidate may emerge from the ranks of the current conference presidents. Here the strongest resume appears to be that of **Gordon Retzer**, president of the Florida Conference. Retzer has been a conference president in four different unions and has earned a strong reputation as an administrator and spiritual leader. He has also served as president of Adventist World Radio, a General Conference position.

Exactly what is the process for the election of a division president? Here, recent rule changes will likely increase the influence of the union conference presidents over the process, yet they could at the same time increase the element of unpredictability. On the first evening of the General Conference session, all of the approximately 2,000 delegates will caucus by division to elect their representatives to the nominating committee. Delegates from each union conference in turn will form a subcaucus to select the two or three nominating committee members from their union. The union president is almost always elected first. A new rule that requires 50 percent of the General Conference delegates to be individuals who are not church administrators will increase the likelihood that the remaining one or two slots from each union will be filled by pastors, educators, or lay people. The proportion of conference presidents selected will thus almost surely be reduced. The non-administrators placed on the nominating committee could bring independent perspectives, making for a more wide-open process, but on the other hand could be more likely to follow the leadership of the union presidents if they feel a lack of sufficient information to pose alternatives.

After the nominating committee has been voted in, it meets as a total group and elects the General Conference officers. Then, members break into divisional caucuses, which bring recommendations for the officers of their respective divisions back to the full nominating committee. Only rarely are the recommendations of a division caucus overridden by the nominating committee as a whole. Committee members are wary of interfering in the affairs of other divisions because that opens them to the danger of others interfering with them. The nominating committee's selections are then submitted to the entire session delegation and are routinely approved.

What will it matter to North American Adventists whom their next division president will be? Although Mostert and Sandefur would likely be more daring and innovative than Schneider, it seems certain that whomever is elected will pursue the goal of an NAD empowered to carry out its distinctive mission. The major story of the 2000 General Conference session and beyond may be the extent to which the same centrifugal dynamic shapes church life within the division.

This article is based on interviews with sources currently and/or formerly involved at the conference, union conference, and North American Division levels.

Doug Morgan is associate professor of church history and chairman of the department of history and political science at Columbia Union College. His Ph.D. in church history is from the University of Chicago.
 dmorgan@cuc.edu



Photo: Adventist News Network

Calvin Rock
Vice-President
General Conference
since 1985

Education

Vanderbilt University
 Ph.D., 1984
 Vanderbilt University
 D. Min., 1979
 University of Michigan
 M.A., 1966
 Oakwood College
 B.A. 1954

Denominational Service
Pastor

South Atlantic Conference
 Lake Region Conference
 Northeastern Conference

Associate Secretary of
Ministerial Association

Southern Union Conference

President

Oakwood College

*Once upon a time, Chuang Chou dreamt that he was a butterfly, flitting from flower to flower in the golden sunlight and flirting with the female butterflies. Then he woke up. "Was that me, Chuang Chou, dreaming himself to be a butterfly," he mused, "or am I now a butterfly dreaming himself to be Chuang Chou?"*¹

There and Back and In-between

Pilgrimage in Adventist Consciousness

by John R. Jones

Only 9:30, and already it's sweltering. As I sit in my car waiting, the clouds of dust from passing jeepneys mix with the shimmer of heat waves. But I don't have to wait long that



A pilgrim greets the small crucifix in the plaza by kissing the feet of Jesus. Photo: John R. Jones.

Wednesday morning of Holy Week in central Luzon Island. I hear the clatter and clank as they come from behind me along the roadside: the clanking from the eighteen-inch chain between the young man's ankles, the clattering from the old roller skate tied to the bottom end of the big cross on his shoulder. All three, he, his sister and their mother, are robed in faded and dusty crimson, standard pilgrim garb in the Philippines.

As they sip hot water from my once-cool thermos, they answer my queries. They are making their way to San Fernando, where hundreds of spiri-

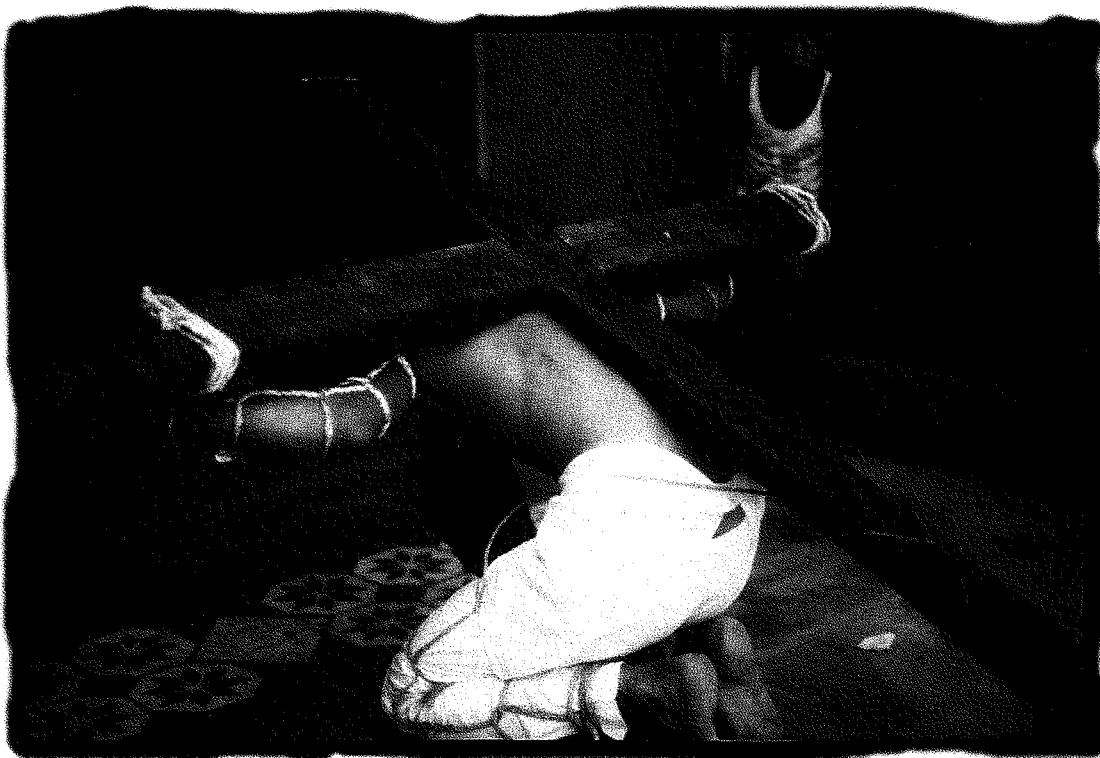
tual sojourners converge at a major cathedral every Holy Week. Still fifty kilometers away, they will arrive some time on Good Friday, having journeyed a total of ten days from their hometown. This is their fourth year in a five-year sequence, promised in a sacred vow of gratitude for some divine boon bestowed on their family. And they're ready to move on.

I ask if I might join them for a few kilometers. "Katoliko kayo?" "Hindi; Sabatista ako." They hesitate, considering whether my Adventism will violate the ritual sacrality of the aura in which they move. But our shared Christianity—or our shared humanity—win out, and we set out together.

Blasts of heat and dust and air horns buffet us along the narrow road. Village curs, no pets, these, snarl out from every little barrio, drawn by our wrong scent and our clatter. Yet as if in atonement, each township offers a tiny shrine by the roadside, a sanctuary of permanent concrete construction or thrown together for the occasion out of woven split bamboo matting with palm frond roofs. At each of these little *kapilyas* we pause to pray the rosary, to read a snatch from the Gospel of St. Matthew, to make the sign of the cross, to rest in shade for

a moment. But above all, to tap the *kapangyarihan*, the mana-like spiritual power of the place. Each of these stations legitimates the pilgrims' alternative reality, a counterpoint to the mundane world through which they are journeying.

"In the world but not of it." Like a mantra, the phrase keeps hovering in my mind during the three hours we walk together. We interact with the secular scene sufficiently to purchase *empanada* snacks and lukewarm soft drinks along the way. But such transactions are held to a minimum. It is as if the little band moves in its own bubble, constantly reweaving the spell with Hail Marys and the hummed melodies of folk Catholicism. The pilgrims have kindly allowed me into their experience for a time,



Kneeling at the Cathedral entrance: A cross-bearer. Photo: John R. Jones

and, however vicariously, I have caught something of how it works for them. I am grateful.

Squeezed into the rattletrap bus on the way back to my car, I reflect on how much we have lost as the entire notion of pilgrimage has slipped from popular western consciousness. Perhaps more than most, we as Adventists have shared in that loss. The founding vision of our movement originally held great power for us. Generations of early believers defined themselves by its imagery of shared struggle toward a celestial city, along the “straight and narrow path, cast up high above the world.”² Perhaps the ancient echoes of Canterbury and Chartres, Jerusalem and Rome, still hung on in the subconscious life of Americans of the mid-nineteenth century, people whose mental compasses still pointed back across the Atlantic. But already the advancing frontier was reorienting the country westward. The Old World gestalt of pilgrimage to ancient centers was yielding to a new vision, of claiming and taming this land, this place.

Pilgrimage Today

Thus, today the whole notion of pilgrimage, long dormant, is having to be reawakened for North Americans. The ancient summons is only beginning to be heard again, a resurgent call perhaps first

answered by hitchhiking hippies and “Jesus freaks” of the 1960s and 1970s. If the destinations have changed from those of past centuries, so have the challenges. Today’s spiritual vagabonds who would reinvent the phenomenon in contemporary terms recognize that journeying as spiritual experience is linked to some sense of adventure, even of danger, a foray into the unknown other. Yet it is just these elements that are suppressed in the logistics of mass transportation and packaged tours. It is not easy to overcome the pervasive banalization of travel today—or the creeping homogeneity of most destinations.³

Yet it can be done. Contemporary studies of ritual behavior bring several religious phenomena to the surface of our understanding—phenomena that natural practitioners of rite and ceremony have understood instinctively. By paying some attention to these, we can hope to tap afresh something of the power of this archetypal idea. Among these characteristic features of ritual are those termed *liminality* and *communitas*.

Liminality

Traditionally, religious pilgrims moved along the margins of the mundane world, skirting all cultures, familiar and alien, for the sake of immersion in otherworldly realities. Hermann Hesse captured the



A pilgrim heads a procession of travelers, most likely family members. Photo: John R. Jones

classic modality in his description of the pilgrim band in *The Journey to the East*. "Faithful to our instructions, we lived like pilgrims," he wrote, "and made no use of those contrivances which spring into a world deluded by money, number and time, and which drain life of its content; mechanical contrivances such as railways, watches and the like came chiefly into this category."⁴

In our age, he could certainly have included airplanes. The act of flight simulates liberation, yet in its commercialized form it proves imperious in conforming us. It is true that altitude itself still raises us above our conventional mental frameworks. There's no question that at 30,000 feet the inner separation from the mundane world sets in. With flight, the ancient words of the Lankavatara Sutra

assume new meaning: "In the sky there is no East or West. We make these distinctions in the mind, then believe them to be true." The trick, of course, is to maintain such exalted perspectives back on the ground—even in the face of Hesse's perverse contrivances.

Victor Turner called this experience of inner distance "liminality."⁵ As a student of religious experience, he traced the power of ritual to change us. Like Arnold van Gennep before him, Turner saw that this happens as we are (1) separated from the normal world, (2) pulled through new experiences that challenge our ordinary perceptions of reality, (3) finally to be integrated back into our former lives as different people. It's the second of these three steps that is the most dynamic, because here we are most vulnerable to the alternative world that the ritual invokes. Cut off from what we were and will be, we have crossed the threshold into a "betwixt-and-between" condition in which ambiguity opens us up to other ways of seeing and being.⁶

Although Turner observes this condition of marginality in many ritualized contexts, he sees pilgrimage as an activity that particularly invokes it. Some of today's pilgrims, however, seem to me to differ from those of yore in the way they trigger the liminal condition. If previously the idea was to

skirt all of this world's cultural scenes for the sake of traveling within one's own parallel world of sanctity toward a destination defined by that same sanctity, the pattern now defines the other as an alternative cultural/spiritual context *within* this world. For such travelers, the liminality express the distinction between two or more human worlds, rather than between terrestrial and celestial orders. It comes through engagement with, rather than disengagement from, other human scenes. If pilgrimage once meant physical adventure while journeying within the confines of one's spiritual comfort zone, perhaps modern pilgrimage compensates for today's relative physical security by deliberately venturing onto other's spiritual turf. So Lhasa and Dun-huang win out over Chartres and Canterbury.

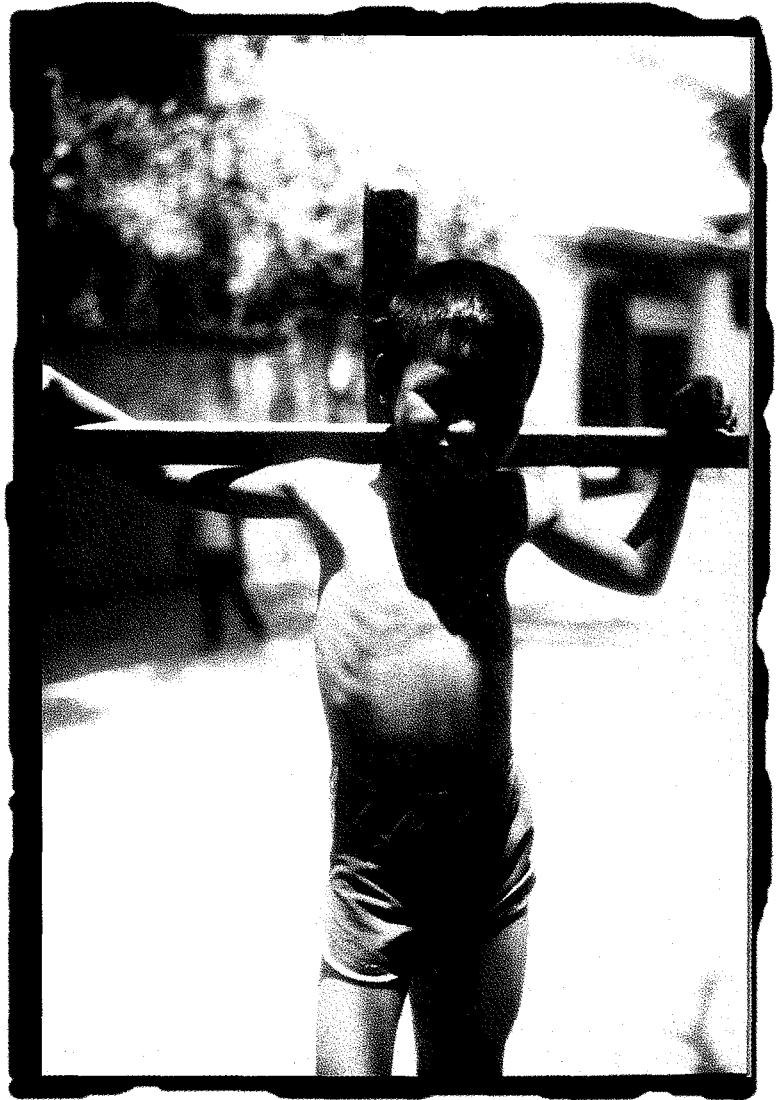
Perhaps this modern model makes more explicit a pattern that infuses all pilgrimage: To journey from culture A to culture B and back to A again is indeed a two-way adventure. More than a trek from the earthly to the heavenly, it is a bimodal experience within the single plane. Thus the reciprocal movement must receive its due, as we shall consider further below.

Communitas

Additionally, we contrive to rescue the spirituality of the experience by sharing it. Shinto pilgrims making the ritual circuit of temples around the perimeter of Shikoku island do so by bus and typically are complete strangers to one another. Yet in their arbitrary groupings they establish instant bonds that last for the duration. So strongly does their shared spiritual world overwhelm the secular, that even the mundane logistics of transportation are made to serve their group consciousness. A group photo of a particular pilgrim busload of travelers briefly thrown together by happenstance graces many a Japanese home, a memory of a significant moment experienced as a fleeting, floating community.

Turner called it "*communitas*," that intense mutual loyalty inspired by shared ritual experience. This quality, too, he writes, can regularly be found among groups of people on pilgrimage.⁷ An important characteristic of *communitas* is the strongly developed sense of comradeship, of shared endeavor, experienced by pilgrim groups. Tight bands of Shaivite pilgrims jogging in gong-paced cadence across India's parched countryside, bearing small brass pots of water from the Ganges to their home temples, exude an almost threatening solidarity. It was self-evident to me even before I was told, that they should be left absolutely alone. Even a misunderstood glance could trigger a swarming defense of any member of the group.

In more benign form, this same bond takes its rise from the way we especially think of a beloved friend whenever we experience something meaningful, especially on trips to new scenes. During my own childhood in missionary contexts, all arrivals and



How the tradition gets passed on: A member of the next generation spontaneously imitates what he sees happening.
Photo: John R. Jones

departures, all significant moments in our corporate life as fellow workers, were marked by singing "Blest Be the Tie that Binds."

Communitas also regularly shows a strongly egalitarian streak. As Turner observes, the conventional social structures of the larger world are ameliorated within the pilgrim group.⁸ One thinks of Malcolm X's experience of this leveling within the Muslim *hadj* that so revolutionized his understanding of the potential for relations between races.⁹

Communitas does not suppress differences, but integrates them. Again, Hesse captures the spirit: "Each [pilgrim] had his own dream, his wish, his secret heart's desire, and yet they all flowed together in the great stream and all belonged to each other, shared the same reverence and the same faith, and had made the same vow!"¹⁰

Hebrews

The Epistle to the Hebrews appears to have been written from within a pilgrimage consciousness. We read of Jesus' suffering "outside of the camp" as the basis for an appeal that we, too, should "go forth to him outside the camp, bearing abuse for him. For here we have no lasting city, but we seek the city which is to come."¹¹ The liminality of the imagery comes through, as does the *communitas*: the believers are to "stir one another up" to love and good works, meeting regularly together and encouraging one another. All of this is to intensify as they "see the Day drawing near."¹²

Interestingly, it is precisely among millenarian groups, pressing toward the advent of a new order, that Turner also observes these phenomena typical of pilgrimage.¹³ He also acknowledges that the liminal sense and the intense *communitas* characteristic of such countercultural religious movements "are essentially phenomena of transition," in that they tend to fade with time. Read through these eyeglasses, Hebrews becomes intelligible as addressed to a circle of religious adherents whose experience has come to the point of reintegrating with the standard cultural structures of their day. The letter's repeated exhortations to reembrace the sufferings of estrangement, to pick up drooping hands and strengthen weak knees in the pilgrim band, in fact attest the nascent Christian movement's success; it has endured to the point of the third step in van Gennep's model.

Now for the author of Hebrews comes the crucial question: Which strategy to adopt? To try to pull the group back into an eternal state of otherness, to try to sustain the radical alienation from all of this world's reference points, or to find new ways of recasting old conventions, as two worlds are allowed to converge? The letter's option for the former strategy may have extended the liminal phase for a time in the early Christian alternative vision. In his butterfly dream he awakens us, too, to the implications of our own founding vision as a people, journeying always in that delicate but powerful threshold between two worlds.

Notes and References

1. Adapted from *Chuang Tzu*, chap. 2.
2. Ellen G. White, "My First Vision," *Early Writings* (Washington, D.C.: Review and Herald, 1882), 14.
3. Pico Iyer traces these trends in *Video Night in Kathmandu* (1988; reprint, Vintage Books, 1989).

4. Herman Hesse: *The Journey to the East*, trans. Hilda Rosner (N.Y.: Farrar, Straus and Giroux, 1956), 13, 14.

5. From the Latin *limen*, "threshold." Turner follows Arnold van Gennep, who first used the term "liminality" in his studies of rites of passage. It is Turner, however, who develops the concept and applies it to a variety of ritual settings, including pilgrimage. See his *The Forest of Symbols: Aspects of Ndembu Ritual* (Ithaca, N.Y.: Cornell University Press, 1967) chap. 4; *The Ritual Process: Structure and Anti-structure* (Chicago: Aldine, 1969), chaps. 3 and 4; and *Dramas, Fields and Metaphors: Symbolic Action in Human Society* (Ithaca, N.Y.: Cornell University Press, 1974), chaps. 5 and 6.

6. "The attributes of liminality . . . are necessarily ambiguous, since this condition and these persons elude or slip through the network of classifications that normally locate states and positions in cultural space. Liminal entities are neither here nor there; they are betwixt and between the positions assigned and arrayed by law, custom, convention and ceremonial. . . . Thus, liminality is frequently likened to death, to being in the womb, to invisibility, to darkness, to bisexuality, to the wilderness, and to an eclipse of the sun or moon." Turner, *Ritual Process*, 95.

7. "[P]ilgrimages are liminal phenomena. . . . [T]hey also exhibit in their social relations the quality of *communitas*." Turner, *Dramas, Fields and Metaphors*, 166. Turner prefers this form over "community" as a way of distinguishing the sense of mutual loyalty from a geographical area of common living. His meaning is closer to the German *gemeinschaft*.

8. In speaking about the *communitas* that characterizes separatist religious movements generally (whether their pilgrimage is literal or symbolic), Turner states: "Organizationally, they often abolish priestly hierarchies and substitute for them either prophetic charismatic leadership or democratic methods of representation." *Ibid.*, 267.

9. Malcolm X, *The Autobiography of Malcolm X* (New York: Ballantine Books, 1992 reprint), chap. 17.

10. Hesse, *Journey to the East*, 23, 24. Cf. Turner: "I am suggesting that the social mode appropriate to all pilgrimages represents a mutually energizing compromise between structure and *communitas*; in theological language a forgiveness of sins, where differences are accepted and tolerated rather than aggravated into grounds of aggressive opposition." Turner, *Dramas, Fields and Metaphors*, 208.

11. Heb. 13:12-14, RSV.

12. *Ibid.*, 10:24, 25.

13. "Among the more striking manifestations of *communitas* are to be found the so-called millenarian religious movements." Turner, *Ritual Process*, 111.

John R. Jones is dean of the School of Religion at La Sierra University. He has conducted study tours in the Middle East and Asia.

Life-Altering Vacations



Photo: Guam Hilton Resort and Spa

by Sharon Fujimoto-Johnson

A Closer Hawaii

Approximately 3,700 miles west-southwest of Honolulu and just 1,500 miles southeast of Tokyo lies Guam, a footprint-shaped island placed diagonally in the South Pacific Ocean. Only 212 square miles in size, Guam is nonetheless the largest of the Mariana Islands. To the Japanese, this tropical island is a recently discovered, closer Hawaii. It comes complete with white sand beaches, world-class hotels, PGA golf resorts, dolphin watching, and all the water recreations of a tropical destination. Yet it is a mere three-and-one-half-hour hop from Tokyo—the equivalent of the road commute from the northeast side of Tokyo to southwest side of neighboring Yokohama during rush hour. Guam is close. And, as a U.S. territory with more or less relaxed entrance policies, it is also accessible: Japanese tourists can enter Guam sans visa for a short vacation of fifteen days or less. Add to this Guam's small tropical island charm, and you have a Japanese tourist magnet.

Guam's appeal to the Japanese is not lost on the Hilton Guam Resort and Spa. It is the island's premier international hotel with 687 guestrooms and suites and sits on thirty-two acres of tropical landscaped gardens on the waterfront at Ypao Beach overlooking Tumon Bay. Throughout the year, approximately 70 percent of the Hilton's guests are Japanese. During the Japanese holiday seasons of New Year's, Golden Week (end of April and beginning of May), and Obon (in August), the number inflates.

Because tourist agencies promote the island's sun and fun, Guam has maintained its image as a vacation spot for young working Japanese. But the industry is beginning to recognize families and older travelers as promising but largely untapped markets for all tropical destinations. In 1999, for example, Japanese tourist agencies launched an advertising campaign to promote the island of Hawaii as a vacation spot for these two groups.

The Guam Hilton Resort and Spa, too, has honed in on these markets, particularly older retired Japanese. Two characteristics distinguish this group: they are conservative travelers, preferring short-distance travel and minimal jet lag; and they want to preserve health and quality of life as they age.

"Hilton Guam Resort and Spa recognized that the demographic and social needs of our primary market (Japan) had changed. The Japanese had become conscious about their well-being, and a product to satisfy this need was required to maintain our leadership in the industry by fulfilling this customer need," explained Herman Ehrlich, general manager of the Guam Hilton Resort and Spa.

Ehrlich was central to the recent creation of a new vacation package offered by Hilton—a health getaway on the close and accessible island of Guam. For this market-driven package, Ehrlich envisioned a five- or seven-day stay in the plush Magahaga wing of the Hilton that included health and lifestyle education courses provided by a health expert, and massage/spa treatments at Mandara Spa.

When it came time to consider a health program partner to launch the program, Hilton Guam approached the local Guam Seventh-day Adventist Clinic. A partnership with the clinic "made sense," according to Ehrlich. "The SDA Clinic's asset is two-fold—its values and its network," he said. "The SDA organization is recognized worldwide for its values in wellness and medical well-being. It made sense that we partnered, therefore, as two organizations who could complement each other in their individual

endeavors."

The Guam SDA Clinic has an established presence of forty-three years on Guam, offering lifestyle intervention, NEWSTART, and individual preventive care programs. The clinic responded enthusiastically to Hilton's proposal, but also recognized that its staff was already fully occupied with existing responsibilities. Keith Horinouchi, Dr. P.H., a preventive care specialist at the clinic, then turned to a fellow Loma Linda University graduate and classmate, Edward Fujimoto, Dr. P.H., of Tokyo Adventist Hospital. Horinouchi saw Fujimoto as an ideal fit because (1), as director of TAH's Center for Health Education, Fujimoto had seventeen years of professional experience managing programs much like those proposed by Hilton; (2) he is an established lecturer, author, and health expert in Japan; and (3) he is a native English speaker, but also speaks Japanese fluently—a point crucial to provide a comfortable environment for the older Japanese clientele.

Fujimoto accepted the challenge to direct the startup health program. In early 2000, the Wellness Center of the Guam SDA Clinic partnered with Hilton Guam Resorts and Spa and Mandara Spa to launch its new program called "Healthy Lifestyle Experience," and promotions in the Japanese tourist industry began. The project was approached in two stages, according to Ehrlich: minor capital improvements to accommodate the new market needs, and a project to extend an existing building with specific facilities for that market.

In addition to full-time preventive care specialist Fujimoto, Hilton, the SDA Clinic, and Mandara Spa also provided workers to staff the program's hospital-ity lounge. In March 2000, the facilities and staff on Guam were equipped and ready to begin. As of May 2000, they were standing by somewhere between concept design and realization, waiting for the first tour groups to arrive while tourist agencies in Japan were approached and package details were sorted out between the agencies and Hilton.

Why a Health Boom?

Hilton's interest in marketing a health tour attests to the current Japanese mindset. The tide is turning in the immoderately convenient and materialistic digital kingdom of urban Japan. In an information-driven society ridden with an excess of PCS phones, phone booth internet access, and digital

gadgetry that would put Pacific Bell, Sprint, and Nokia all to shame, the population is burning out on the resulting complexity. So, in a country that rides trends like no other, health is now "in." Almost as an antithesis to man-made materialism, a wave of all things natural has swept Japan in recent years—everything from conventional health products like organic produce and Chinese herb teas to downright odd fads like natural horse shampoo purported to bring out the shine in the thick manes of Japanese women. Popular women's magazines advertise the newest trendy vacation: weekend-long spas at luxury hotels. True, the digital escalation continues, and urban Japan is not getting any less crowded or hurried. But the Japanese seem to have acquired a taste for serenity and better health.

Yet even as health products flood the economy, the health of the Japanese people stands in jeopardy. A nationwide Japan Health and Welfare Ministry study shows that roughly one-third of the population has symptoms of illness, whereas two-thirds of the population are receiving treatment for illness. Almost all Japanese companies provide their employees with "human dock" programs, or comprehensive annual health examination of all physiological systems. A nationwide survey of all of these "human dock" programs reveals the startling fact that only one out of seven participants receives normal test results. Unfortunately, being symptom-free or having normal results does not necessarily mean that one is healthy. Fujimoto emphasizes that health is "not just an absence of disease but a positive state of physical, mental, social and spiritual well-being which allows a high level of functioning." By this definition, he estimates that less than 5 percent of the Japanese population could possibly qualify as being healthy.

The concern of the government, the older generation, and the thinking Japanese, is to correct a downhill spiral in the health of the aging population. The fact is, Japan's population is aging rapidly and there is an inadequate net to handle the projected bedridden population. Studies predict that by 2025 one out of every two Japanese women in their forties

will be a caretaker for a bedridden person. The centralized health insurance system is geared to gradually place more and more of the financial burdens on the family of the ill, a prospect with grave economic and societal impact. In order to avoid a system overload, Japan must limit the number of people who become bedridden. With this uncertain future ahead, the older generation, along with much of Japan, seeks health investments rather than financial assets.

A Personal Responsibility

Hyperlipidemia, diabetes, cancer, heart disease, smoking, and obesity are the major health problems

"Hilton Guam Resort and Spa recognized that the demographic and social needs of . . . Japan had changed. The Japanese had become conscious about their well-being, and a product to satisfy this need was required. . . ."

that Japan faces. Recently, the Japanese Health and Welfare Ministry changed the commonly used term "seijinbyo" (adult diseases) to "seikatsushukanbyo" (lifestyle diseases). And for good reason. In a country where healthcare is government subsidized, the Japanese tend to perceive that responsibility for individual health management lies in the hands of the government. However, these leading health problems are largely self-inflicted and the result of lifestyle choice—something for which individuals hold personal responsibility. Fujimoto asserts that if good health is a true personal quest, then the individual must take personal responsibility to obtain it.

Modern immunizations, pasteurization, public sanitation, and antibiotics have largely eliminated the outbreaks of those feared infectious diseases that historically caused deadly epidemics. The human race has made spectacular progress in medical care and

treatment. However, growing confidence in the accomplishments of modern medicine sometimes leads human beings to disregard sensible health measures. Because an individual is protected from the dreaded diseases of the past, he/she may not feel susceptible to diseases of the present. He/she eats nutritionally poor food, smokes tobacco in spite of related dangers, drinks alcohol and caffeine to feel better temporarily, gets inadequate exercise and sleep, is overstressed, overworked, and overweight.

Fujimoto's philosophy is simple: To attain good health one must do whatever facilitates good health and eliminate whatever hinders it. Specifically, this means practicing good habits that include: (1) eating healthy foods; (2) getting physical and mental exercise; (3) getting proper physical and mental rest; (4) maintaining physical and mental cleanliness; and (5) having a positive support system, such as good social and spiritual relationships. The Healthy Lifestyle Experience is designed to enable guests to adopt a healthy, responsible alternative lifestyle with good health habits, and to help them refocus on personal total health that includes not only the physical but also the spiritual and mental.

Financial or Health Success?

On a typical day in the Healthy Lifestyle Experience, a guest awakens to the music of wind chimes and the gentle rhythm of waves breaking on the coral reef just below the ocean-view veranda. After sipping one of the healthy herb teas provided in the room, he/she selects a self-guided walk or jog on the trails of the thirty-two acre property, a historical tour of the grounds, or exercise at the fitness center for mental and physiological awakening. A healthy buffet-style breakfast at the Garden Terrace follows. Wellness, Nutrition, and Cooking School, a vegetarian cooking class taught by Chef Sakata of Roy's Restaurant, fills out the morning—with tennis, aquarobics, step aerobics, full-course spa, and massage treatments on alternate days. In the early afternoon, the guest chooses from a curriculum of specialized arts and crafts classes, an internet familiarization class, and sessions on smoking cessation, weight management, stress management, and individual consultations. These activities are arranged so that the guest may spend the cooler late afternoon and evening hours outdoors. Between activities, he/she stops in at the plush, program-exclusive spa lounge to study, receive

health advice, and visit with other program participants.

Hilton's objective in offering the Healthy Lifestyle Experience is largely financial. According to Ehrlich, Hilton wants to "create a new market product to satisfy a genuine need in [Hilton's] primary market as a result of demographic changes—and therefore, change in travel patterns."

Fujimoto's personal objective, however, is somewhat different. He has aimed from the outset not only to fulfill Hilton's goal but also to initiate lifestyle change. Specifically, he emphasizes that "If nutritional *lifestyle change* is the goal, the program must offer menu selections that are Japanese, near-Japanese, or easily adopted by Japanese. Otherwise, the changes will not be adopted on return to Japan. Exercise should be age-group oriented, and adaptable, and adoptable in Japan."

The leaders of Healthy Lifestyle Experience expect eventually to serve four groups per week with fifteen to thirty persons per group, or approximately 4000 persons annually. If true to typical hotel/tourist industry product development, it may be a year before full capacity is reached.

Will the program succeed? The answer may rely partly on whether success is judged on financial or health gains and where those two objectives meet. As a preventive care specialist, Fujimoto's goals will be fulfilled if the program successfully empowers individuals to make positive and permanent lifestyle changes. After all, one week of healthy living is only a fling with a better lifestyle if it lasts only that long. However, in order to sustain this program that gives participants a chance at a healthy life, Fujimoto's program must also fulfill the financial goals of Hilton Guam, the SDA Clinic, and Mandara Spa. Finding a balance between the short-term, exciting vacation that will draw crowds and a long-term and perhaps challenging lifestyle change for a few people in Japan's aging population will undoubtedly be a challenge. One must not overlook the fact that the program's success also relies partly on how ready Japan's older generation is to receive Guam as, not only a tropical destination, but also a starting point toward a health destination.

**Sharon Fujimoto-Johnson is a writer, graphic designer, and translator in Sacramento, California. She graduated from Pacific Union College with degrees in international communication, French and graphic design. She is the assistant editor of *Spectrum*.
SFJ@bigfoot.com**

Beyond Dull Meetings and Desserts

Improving Nonprofit Boards

by Juli Miller and Scott Ormerod



Unseen but powerful. Capable of changing the course of things slowly over time or dramatically in no time at all.

Can be extremely positive tailwind or incredibly negative headwind. Can switch directions with no warning. Can come to complete standstill. Can be the critical difference for whether or not an organization achieves its goals no

matter how competent the staff. Boards of directors are like the wind.

The board has decided not to approve that.

The board will jump on that opportunity immediately!

The board is going to delay its decision for a while.

Something must have happened at the board meeting last night.

How did the board let this happen?

Wait until the board hears about this!

As we move through life, some of us eventually find ourselves serving on a nonprofit board of directors or reporting to one. These experiences can be intriguing, exciting, and inspiring. Great things that can happen as a result. The experience can also be unbelievably dull or even discouraging, making one dread the next meeting and question why one even bothers to participate because nothing really happens beyond boring reports and polite conversation and dessert.

Barbara E. Taylor, Richard P. Chait, and Thomas P. Holland have been among the keenest critics of nonprofit boards in recent years. In an article entitled "The New Work of the Nonprofit Board," they put it bluntly:

Effective governance by a nonprofit organization is a rare and unnatural act. Only the most uncommon of nonprofit boards functions as it should. . . . A board's contribution is meant to be strategic, the joint product of talented people brought together to apply their knowledge and experience to the major challenges facing the institution. What happens instead? Nonprofit boards are often little more than a collection of high-powered people engaged in low-level activity. . . . The stakes remain low, the meetings process-drive, the outcomes ambiguous, and the deliberations insular.¹

Ken Turpin, director of the North American Division's Philanthropic Service for Institutions (PSI), would agree. "I don't know of one single Adventist Board that is where it should be," he says.

One could argue that Adventist boards should be the best boards. We have a common worldview and

mission. We should have a high code of ethics and conduct, shared values, and an enormously diverse and talented constituency. Many people know us only by our institutions: the hospitals, schools, businesses, and local churches we operate. In North America, many church members consider their institutions the Church's most significant accomplishments, according to an informal survey conducted by Gordon Bietz, president of Southern Adventist University.

How is our faith represented by how we govern our institutions, by the stories in the newspaper or evening news programs? How often are we setting benchmarks for leadership, integrity, and commitment? After all, as management consultant Peter Drucker observes, nonprofit organizations must be governed in accordance with tangible performance goals and not merely by good intentions or shared values.²

Roles for boards are evolving to adapt to the changing environments. There is a stronger call for real accountability on the part of boards as a whole as well as for individual members. Throughout the United States, nonprofit boards are seriously reassessing what they really need to be doing for their organizations today and how to restructure and reprogram themselves to accomplish those goals. Goals in the past might have been mainly ones of preserving and maintaining an institution, and monitoring organizational behavior, observes consultant Carolyn Hamilton, but current priorities might be fund-raising or accreditation. By-laws, policies, mission statements, and job descriptions are being totally rewritten, not only for the sake of change, but also so that the members of the board can best use their time and expertise to work on matters of highest priority. One consultant in northern California has even replaced Robert's Rules of Order with Roberta's Rules in order to support better board discussions and decisions through better meeting processes.

Rather than fleeing from service on boards, enough people are taking responsibility, rolling up their sleeves, and digging in to transform boards and the way they work throughout the country. The courage and commitment of these members is moving boards from mediocrity to greatness, from being stuck in the past to creating the future. The nonprofit sector in this country is buzzing with renewed vitality and becoming a powerful leader in solving problems.

Donald McAdams, former president of Southwestern Adventist College and professor of history at Andrews University, is currently serving his third four-year term as an elected member of the Houston Inde-

pendent School District Board of Education. In his new book *Fighting to Save Our Urban Schools . . . and Winning!* he observes: "Since we cannot change society we must change boards. Strong principals, involved communities, and business partners can improve individual schools. . . . But throughout urban America, if school systems improve, it will be because boards (and the superintendents they hire) make them improve. No one else can."³

In this article, we glance quickly at national issues and trends and place them in the context of Adventist boards. Are there benefits to be gained from paying attention to these changes? Are we already leading the way in some areas? Are our institutions so different that we have nothing to learn from the experiences of others?

CURRENT ISSUES

Among many issues that boards currently face are three in particular: (1) composition, size, and work of the board; (2) the board's code of ethics and legal liability; and (3) crisis management plans.

Composition, Size, and Work

The structure of a board speaks loudly about its commitment to a clear mission, organizational culture, and understanding of players needed for key strategic decisions. Are thirty-five board members and ten standing committees really a good idea? Would ten board members, three committees, and ad hoc task forces work better? How can a board accomplish tasks with the greatest efficiency and the best use of resources? What set of skills (knowledge, experience, professions, skills, and contacts) does the board need? What groups should be represented on the board? Are board members passionate about the institution and mission, and free of conflicts of interest?

Boards are getting smaller. They currently range in size from twelve to twenty, with a median of seventeen. New boards are organized as teams with strong ties between board members and organizational leaders. In addition, recent trends call for a strong distinction between governance and operational issues, strategic initiatives and day-to-day decision making. Ideally, board meetings focus on long-range vision and strategies, critical relationships and resources, and the future—not on last month's numbers. Standing committees are reduced, and much of the board's work is

assigned to task teams that have short life spans.

Adrian Zytoskee, retired senior vice president for integrated delivery systems of Adventist Health Systems/West, recalls that his organization once had forty-five board members, many ex officio because of their conference or union positions. Over time, however, it reduced this number to thirteen and benefited from better board leadership. "These members were very focused on the governance of this organization and met five or six times a year for an entire day or two in order to have enough time to thoroughly review or discuss priority issues," says Zytoskee.

Adventist boards might well inquire into the ratio between members of the board who work for the Church and those who do not. In addition, they might ask whether the chair should be a lay person rather than an ex officio denominational employee and whether the same person should chair two or more boards in actual or potential competition.

It is difficult to change the entire structure of boards but sometimes just changing the number and role of ex-officio members or the number and type of standing committees vs. task forces can improve the board's decision-making processes.

Ann Gibson, dean of the School of Business at Andrews University, has thirty years of denominational experience working with boards and committees:

I don't think that bringing lay members in to replace church officials is an automatic answer. Sometimes the lay members selected know nothing about the institution. . . . [T]his is a great sadness because they attempt solutions out of ignorance. As a result, even if later . . . they come up with good ideas, they are ignored because of some totally impossible ideas which they espoused earlier. . . . The board has a very real responsibility to govern the institution—and sometimes that isn't recognized by either the lay or church-related members.

Succession planning can influence composition and direction dramatically. What will the board do when the current board leadership steps down? Who is available to lead? Have other members been mentored to assume responsibilities on the board? Are current members constantly looking for new colleagues? Are they giving others opportunities to

become acquainted with the existing board?

Codes of Ethics, Performance Standards, and Legal Liability

Recently, boards have been examining their charters with an eye on ethics and morals. Members are often asked to sign a code of ethics, agree to a code of conduct, complete conflict-of-interest statements, and give annual assurances that they have not engaged in criminal activities. For their part, boards are issuing statements that establish protocols for interaction and operation, and are providing members with team expectations. The National Center for Nonprofit Boards <www.ncnb.org> has samples of such statements and policies.

Related to these sensitivities is the development of environments that encourage members to ask questions. Answers often communicate openness. The intention is to encourage full investigation and broad discussion of issues so that members of the board end up supporting the final decision, even in the presence of disagreement.

Finally, boards increasingly recognize the need to pay close attention to the legal implications and potential liability. Special complications often arise among Adventist boards, in particular, because of ownership by conferences at the local, union, division, and General Conference levels. Signing codes of ethics can obligate board members to represent the interests of the organization above all others. At present, some boards even devote one full session each year to discuss personal and organizational liability with outside consultants.

Crisis Management

Recent events at various church-related institutions remind us of the need for well-considered crisis plans. "An issue which concerns me with church-related boards is the tendency to wish to only listen to reports (which, coming from administration, are generally good) and to rush into overdrive when the issues get sticky," observes Andrews University's Gibson. Gibson continues:

Even known sticky issues are often rushed to a vote. . . [I] have puzzled as to why this is. One reason, I suspect, is that given the

relatedness—I mean church relatedness—we want to trust each other and . . . don't want to air the dirty linen too much. So we rush through issues which ought to be more carefully considered only to find that these same issues rear their ugly heads later—and are more difficult to resolve . . . then they might have been when they were small.

Gibson strongly advocates adequate orientation and education for board members in the interest of timely and positive responses. "I have concerns when criticism expressed to a board about an issue—even when appropriate and legitimate—is seen as a personal attack," she explains. "Other board members will rise to 'support' the administration only to learn later that the administration was, in fact, in error and should have been admonished earlier."

Key elements for boards to consider for successful crisis management include:

1. clear delineation of individuals or departments responsible for press relations
2. outline of succession plans if a board or key administrative leader cannot perform duties
3. protocols to handle such emergency issues as teleconference meetings, proxy votes, and quorums, and authority to call emergency meetings
4. channels of communication for administrators, employees, constituents, clients/customers, and other concerned individuals
5. annual review of insurance policies for directors and officers
6. yearly board briefings on institutional grievance policies, or establishment of such policies if not already in existence
7. consideration of mechanisms to promote spiritual guidance for the board and for compassion, healing, and renewal for individuals and teams affected by crises

DOING BUSINESS AS A BOARD

Given such issues, what other tools are boards using to meet challenges that they face? In short, there appears to be a revolution in how they do business. Three areas stand out in particular: (1) technology, learning, and commitment; (2) board meeting strategies; and (3) ongoing self-assessment.

Technology, Learning, and Commitment

Not only does technology connect board members to each other as never before, it also connects them to constituents. Organizational leaders need to communicate frequently with board members. For example, one nonprofit executive director in the San Francisco Bay Area regularly e-mails board members about significant gifts. Board members are encouraged to thank donors with personalized notes. Such rapid response begets other donations from the same contributors. The organization regularly receives calls, notes, and e-mails from donors that thank board members for notes of appreciation. So important is this trend that some boards have even gone so far as to require members to have e-mail addresses.

Another technological development of significance is the Worldwide Web. The Web has a number of sites, many available for free, that allow team members to share calendars, points of interest, and e-mail, and to take advantage of instant messaging. (For additional information, see <www.intranets.com>, <www.egroups.com>, and <www.ecircles.com>, to name only a few examples.) Boards in the future will meet more frequently on the Web or via videoconferencing, armed with much relevant information that members have received prior to the session via e-mail or a Web site. Decisions or discussions don't have to wait for three or four months, when the board will meet again. New people may be available to serve on boards because participation won't be contingent on their ability to attend regular meetings in person.

Technology aside, board teams also need concerted human efforts to learn about their organization and understand the scope of its vision and mission. On many new boards, members are carefully oriented about expectations in regard to their own work, as well as the board's work style, protocols, organization culture, and goals. Some boards even have one-year orientation programs for new members and assign mentors who sit by rookies during sessions to answer questions or meet with them before meetings.

Ideally, questions are encouraged and answered openly. Boards are seeking ways to improve the base of knowledge they have to make good decisions. They encourage many and any questions. They provide adequate time for complete discussions with trained facilitators. They bring in guest speakers, watch

videos, suggest outside reading. There are site visits or field trips. The boards hold retreats. Consultants are brought in to help the board team learn how to work as a truly effective team.

As for commitments, more and more board members are being asked to state their level of involvement and sign statements that clarify their responsibilities. For example, they might be asked to attend all meetings, participate in committees or task teams, share expertise, provide community contacts, identify resources, raise money, speak on behalf of the organization, and make a personal financial contribution.

They might also be asked to fill a specific niche. In earlier times, for example, an attorney might have been asked to serve as a member of the executive committee and as a volunteer legal advisor. Recently, one such member was ready to leave her board because of its wide-ranging demands, but readily agreed to continue serving after the executive director asked her to serve in a limited capacity. In this case, the position was redefined and expectations delineated.

Strategies for Board Meetings

Today, board teams typically deal with strategic planning, develop new resources, implement new programs, envision investment strategy, discuss mergers with other organizations, and search for new CEOs. Whatever the topic, boards need to stay focused with progressive, results-oriented discussions that implement plans and assign responsibilities.

Wise use of the consent calendar permits boards to focus on what they are supposed to do. At least one week prior to the board meeting, members are informed about all items in the consent calendar. They are told about such routine issues as minutes, agendas, reports, calendar items, and old business. Members can submit corrections to the administrative office via e-mail or fax prior to the meeting. After it begins, however, they can devote no more than ten minutes to the consent calendar and must then vote on it as the first item of action.

Other measures can also be used to help focus the energies of the board. Recently, one organization asked its strategic planning task team to lead a discussion about its mission statement. The old statement included only one paragraph, but had four sentences and was 120 words long—much too long. To address this problem, members were asked to submit key statements that translated the statement into a briefer, more concise statement. At the next meeting, the

board revised the mission statement into nine very powerful, moving words.

Current trends suggest that wise management of the board's energies begins early. At the first board meeting of the year, members should identify ten or fifteen top items that they want to address over the next twelve months. Subsequent meetings of the year tackle one or two topics at a time, assign selected topics to committees or task teams, and bring in useful guests and information so that good decisions can be made.

Self-Assessment

Face it, we all benefit from feedback. Why should a board team be any different? Assessing board performance is not a new trend, but it is one area that has frequently been neglected. The best reason for the board to assess itself is to take a member-by-member reality check and permit each member to speak and be heard. Not only does assessment reveal the board's strengths, it also exposes problems that need to be addressed.

One excellent evaluation tool is *Self-Assessment for Nonprofit Governing Boards*, published by the National Center for Nonprofit Boards <www.ncnb.org>. This particular tool asks each member of the board to assess his or her performance as part of a team and as an individual. The instrument covers ten board responsibilities: mission/purpose, strategic planning, programs and services, adequacy of resources, fiscal oversight, risk management, chief executive relationships, staff/board relationships, organization public image, new member recruitment/orientation, and board organization.

The tool also asks team members to identify issues that the board should address in the future and solicits insights about how they think board performance can improve. In addition, it asks individual board team members to assess their own performance and to answer specific questions about satisfaction. At its next meeting, the board summarizes and analyzes the instrument to help set a course for the future.

Some boards have adopted the habit of holding a brief executive session after meetings in order to assess how they behaved as a board and to identify areas for improvement or attention next time. Did we manage the process well? Did we come to good decisions? Did we really deal with the staff's concerns? Were so-and-so's questions about whatever handled well? Did we remember to thank the staff for

this or that? Does everyone understand how we are going to handle the media communications about this or that? Did anyone seem uninvolved today?

THE IMPORTANCE OF GOOD BOARDS

Service on a board often means making difficult choices. Sometimes the risks are staggering. Priorities can clash and beliefs might come into conflict. Decisions might entail huge leaps of faith or convictions that inspire courage and hope. Yet, through boards, magnificent, enduring things can be done to carry out our mission on earth.

Like so many other things in life, boards get better or worse one decision at a time. If you serve on a spectacular board, be grateful, celebrate, and share what you have learned. On the other hand, if you serve on a less-than-great board, don't feel overwhelmed. Take one critical vote, one astonishing recommendation, one revealing question at a time.

Also, remember that help is available. Recently, PSI sponsored a major board development seminar in partnership with the National Center for Non-profit Boards specifically out of concern for Adventist institutions and their boards, and is currently working with interested institutions on further training.

Successful board operation is exceedingly hard work. Cyril Houle has observed that only those on a board can understand its complexities, the delicate balances that must be maintained, the careful work that must be done with the executive team and staff.⁴ But a strong committed and creative breeze is blowing throughout the land. Boards are doing some extraordinary work in many places and under many circumstances. The landscape is changing.

Notes and References

1. *Harvard Business Review*, vol. 74, no. 5 (Sept./Oct. 1996): 36-46.
2. Drucker, "Lessons for Successful Nonprofit Governance," *Nonprofit Management and Leadership* 1, no. 1 (XXX): 7-14.
3. McAdams, *Fighting to Save Our Urban Schools . . . and Winning! Lessons from Houston* (New York: Teacher's College, 2000), 262.
4. Cyril Houle. *Governing Boards: Their Nature and Nurture* (San Francisco: Jossey-Bass, 1997).

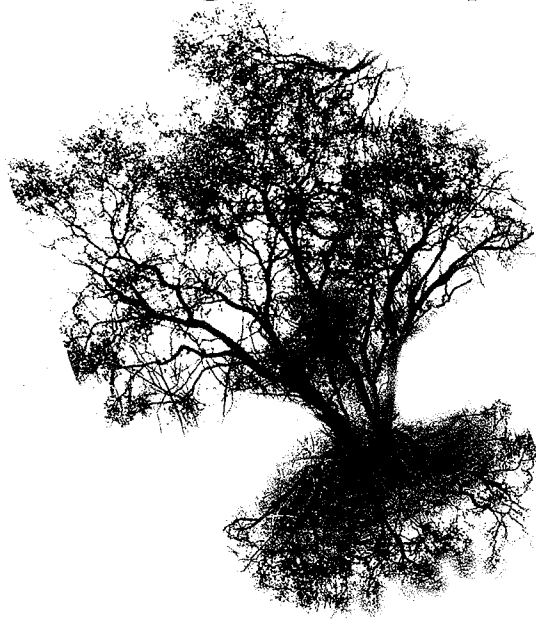
Bibliography

- Block, Peter. *Stewardship: Choosing Service Over Self-Interest*. San Francisco: Berrett-Koehler, 1996.
- Carver, John. *Boards That Make a Difference*. San Francisco: Jossey-Bass, 1997.
- Chait, Richard, Thomas Holland, and Barbara Taylor. *Improving the Performance of Governing Boards*. Phoenix, Ariz.: Oryx, 1996.
- Chang, Richard. *The Passion Plan*. San Francisco: Jossey-Bass, 2000.
- Drucker, Peter. "Lessons for Successful Nonprofit Governance." *Nonprofit Management and Leadership* 1, no. 1 *Governance Trends and Practices at 50 Major Hospitals*. The Governance Institute. <www.governanceinstitute.com>
- Herman, Robert, and Richard Heimovics. *Executive Leadership in Nonprofit Organizations: New Strategies for Shaping Executive-Board Dynamics*. San Francisco: Jossey-Bass, 1991.
- Hesselbein, Francis, Marshall Goldsmith, and Iain Somerville, eds. *Leading Beyond the Walls*. San Francisco: Jossey-Bass, 1999.
- Houle, Cyril. *Governing Boards: Their Nature and Nurture*. San Francisco: Jossey-Bass, 1997.
- Hughes, Sandra R. *To Go Forward, Retreat: The Board Retreat Handbook*. Wash., D.C.: National Center for Non-profit Boards, 1999.
- Lencioni, Patrick. *The Five Temptations of a CEO*. San Francisco: Jossey-Bass, 1998.
- McAdams, Donald R. *Fighting to Save Our Urban Schools . . . and Winning! Lessons from Houston*. New York: Teacher's College Press, 2000.
- Masaoka, Jan. *All Hands on Board: The Board of Directors in an All-Volunteer Organization*. Wash. D.C.: National Center for Nonprofit Boards, 1999.
- Maxwell, John C. *The 21 Indispensable Qualities of a Leader*. Nashville: Thomas Nelson, 1999.
- _____. *The 21 Irrefutable Laws of Leadership*. Nashville: Thomas Nelson, 1998.
- Miller, Judith, Kathleen Fletcher, and Rikki Abzug. *Perspectives on Nonprofit Board Diversity*. Wash. D.C.: National Center for Nonprofit Boards, 1999.
- _____. *Self-Assessment for Nonprofit Governing Boards*. National Center for Nonprofit Boards. <www.ncnb.org>
- Taylor, Barbara, Richard Chait, and Thomas Holland. "The New Work of the Nonprofit Board." *Harvard Business Review*: vol. 74, no. 5 (Sept./Oct. 1996), 36-46.
- Zeitlin, Kim Arthur, and Susan E. Dorn. *The Nonprofit Board's Guide to Bylaws: Creating a Framework for Effective Governance*. Washington, D.C.: National Center for Nonprofit Boards, 1996.

Juli Miller is a consultant in El Dorado Hills, California, who works with numerous non-profit boards. Topcub2@aol.com

Scott Ormerod is the owner of LEAP Solutions, a human resources, organizational development, and management consulting firm in Santa Rosa, California. He is an active volunteer and board member for the Greater Bay Area Make-A-Wish Foundation. He earned his MBA in Management from Golden Gate University. leapsolutions@worldnet.att.net

Uprooting Shady Grove



by Alita Byrd

Myrriads of changes have buffeted Shady Grove Adventist Hospital in Rockville, Maryland, and its parent company, Adventist HealthCare, over the past year: high turnover in top executive positions, a dramatic drop in the hospital's quality care ranking, strained relations between the medical staff and the board of directors, and public displeasure about compensation paid to top officials.

Many of the problems that Shady Grove has faced can be traced to the board of Adventist HealthCare, which has weathered scathing denunciations in the *Washington Post*, the incredulous anger of Adventist HealthCare employees and Adventists across the country, and the disapproval and distrust of the medical staff. The board has been forced to become much more aware of things that happen at the institutions under its charge and has changed its thinking about how a board should operate.

Adventist HealthCare oversees Shady Grove Adventist Hospital, Washington Adventist Hospital in Takoma Park, Maryland, Hackettstown Community Hospital in New Jersey, seven nursing and rehabilitation homes, and other health services. It has an average annual operating revenue of \$400 million. With 5,200 full- and part-time employees and 1,300 volunteers, Adventist HealthCare is the largest private employer in Montgomery County, one of the wealthiest counties in the nation. More than 1,600 doctors serve at Shady Grove and Washington Adventist hospitals, delivering more than 6,000 babies and performing 900 open heart surgeries annually. Last year, Adventist HealthCare spent more than \$1 million on prevention and wellness programs for the community. Shady Grove Adventist Hospital has 263 beds, about 1,300 doctors, and sees 60,000 patients each year in its emergency room alone. It would be an understatement to say that, during its twenty-year history, Shady Grove Adventist Hospital has made an impact on its community. Now, however, after a period of intense scrutiny by the press, accrediting agencies, and the state of Maryland, Shady Grove will never carry the same reputation it once did.

"Shady Grove has gone from a highly esteemed hospital to one that's on the brink of being dissolved," says Cheryl Winchell, a family practitioner and member of Adventist HealthCare's board of directors.

Two main issues have contributed to the demise of Shady Grove's reputation: large compensation packages paid to top executives and the apparent lack of quality care, both of which were widely discussed and investigated as a result of stories printed in the *Washington Post*. Although allegations of grave medical mistakes harmed the hospital's reputation in the community and with accrediting agencies, it was especially reports of huge compensation packages that infuriated Adventists and generated intense discussion in the Church.

On December 1, 1999, the *Washington Post* reported that executives at Shady Grove "gave themselves large raises and severance payouts, according to federal tax returns." The story went on to say that Bryan Breckenridge, chief executive officer at Adventist HealthCare with twenty-five years of service, had left in September 1997 with \$4.74 million in compensation and lump-sum pay, and that chief financial officer Edmund R. Peters left soon afterward with \$3.1 million. The story also mentioned large compensation packages for Ron Wisbey, chairman of the board for Adventist HealthCare, and Cory Chambers, who served as chief executive officer at Shady Grove after Breckenridge retired, but who had resigned before the story came out. The compensation figures quoted in the *Washington Post* were obtained from the publicly available Federal Form 990, which includes compensation figures for key employees and board members that Adventist HealthCare, a tax-exempt corporation, must file each year with the Internal Revenue Service.

After the *Washington Post* reported the multimillion-dollar figures, pandemonium broke loose. Reactions to the exposure of the hefty compensation packages, although varied, were vehement. Hospital employees called the compensation "ridiculous" and "obscene" while some hospital officials hotly disputed the method the *Washington Post* used to arrive at specific figures.

The compensation amounts had always been duly filed with the IRS, but no one had thought to look at them before. "People told me that when these guys quit they had been compensated well," said Avram Goldstein, the *Washington Post* reporter who broke the story. "But no one could give me numbers. I just decided to check."

Even board members, whose job it was to approve executive compensation, had never seen the actual figures. The Adventist HealthCare board met the same day the story broke, according to a report from the office of chairman of the board Harold Lee,

and board members expressed disappointment in top executives. According to members of the board, they had been denied all the facts regarding compensation, even though they had appropriately requested them from management.

Terry White, a board member of four years and interim president of Shady Grove after Chambers left, said he hadn't been aware of the amount of executive compensation. "It never came up, we never talked about it," he asserts. "It was just done by the compensation committee."

Cheryl Winchell, who has served on the board for almost ten years, says that the board never saw any specific executive compensation information.

All we got was aggregate data for all the employees working in the support center, about 200 people. We pressed for specific data but were told that the liability for setting salaries should be kept away from the board and that the compensation committee would take care of that. The idea was that we were being protected. The perks like vacations, cars, and retirement benefits were also never presented to the board. If I'd pressed harder at the time perhaps we could have avoided this public excoriation. . . . [I]t's been painful, but hopefully this was a learning experience.

Even the compensation committee didn't discuss specific dollar amounts, but evaluated raises, bonuses, and salaries in percentage terms, according to the minutes and members of the compensation committee. "While I was on the compensation committee we didn't talk about fringe benefits," says Dale Beaulieu, former treasurer of the Columbia Union and member of the board and compensation committee since 1997. "We talked about salary and bonuses . . . but in all the times I served we never talked in dollar amounts, only in percentages. We set rates based on the counsel of employment experts . . . who were supposed to make sure the percentages were okay and examine how we compared to hospitals in the area." Beaulieu continues: "They would say something like 'You are about 17 percent lower than the community and you need to come up.' . . . But with the fringe benefits—like housing, vacation, expense accounts and all that—we [the compensation committee] were way out of line. That's all been pulled back to what [other Adventist health systems] are doing."

"Unless you see a dollar amount it's hard to see what it would really mean in dollars to the system," claims Les Pitton, former executive vice president for Adventist HealthCare. "I think that's why some of the board members may have felt they didn't have full disclosure."

Although upset that compensation amounts were not fully disclosed, board members and others argue that the aggregate figures published in the *Post* are not what they seem to be. "The *Post* reports were misleading," says Charles Scriven, a member of the board. "One-time only contributions to retirement funds is what led to these astronomical numbers."

Beaulieu concurs: "Retirement benefits skewed the totals [reported by the *Post*]. They [the executives] withdrew a lot of income from retirement funds that was counted as income."

Henry A. Smith III, of Smith & Downey, the tax attorney who provides tax counsel, explains the high numbers thus: "Apparently the *Post* reporter simply added up all amounts of any kind reported on the federal tax return that were accrued by Mr. Breckenridge over any period during his twenty-five year AHC career and reported them as 'received in September 1997.'"

According to Smith, Breckenridge's actual salary for 1997 was \$326,251, with a bonus of \$103,853 for meeting performance goals, as determined by "an independent committee of community board members, acting upon the advice of a nationally recognized compensation specialists." Smith says that the rest of the money is listed because Breckenridge "did retire in 1997 and elected lump-sum distributions of certain of the deferred compensation and other benefits accrued over his distinguished twenty-five-year career."

Some of these other amounts consist of a withdrawal of Breckenridge's personally funded savings plan in the amount of \$589,302, a cash-out of twenty-five years of unused vacation and sick leave in the amount of \$648,769, and withdrawal from an employer-funded retirement plan with a payout of \$1,305,633.24, according to Smith and corporate compensation office records. Also included in the

form—as required by the IRS—were severance payments that followed termination of employment for a three-year period valued at \$869,995, plus continued benefits worth \$124,365, and \$517,965 in deferred compensation benefits payable in February 1999.

The contract Breckenridge worked under gave him three years of severance pay equal to his full salary plus benefits if he did not accept a job with a competing organization. He continues to receive his full salary until August 2000. The contract was called an Employment Agreement, drawn up individually for each executive, and was initiated on June 1, 1995, for Breckenridge and Peters, and on September 1, 1997 for

Chambers. The Employment Agreements included an evergreen clause, which automatically renewed the three-year contract each day so that the employee always had three full years remaining in his contract. The evergreen clause made it possible for the executives to be paid a full salary for three years after leaving the organization.

Hospital officials and others say that the 990 forms do not accurately show income. "Goldstein conveniently fails to mention the difference between an IRS Form 990, which has complicated reporting rules that

include accrued benefits, and a W-2 income statement, which lists income earned during a given year," argues Kenneth B. Stefano, vice president and general counsel for Adventist HealthCare, in a letter to the *Washington Post*.

"No one in any health care organization trusts the 990's at all," says Monte Sahlin, vice president at the Columbia Union Conference.

Goldstein says that the 990s, all of which are public information, were all he had to work with. "They [the administration] told me if I looked at the W-2s the numbers would look different. But they wouldn't show me the W-2s." (The W-2s for hospital executives still have not been released on the advice of legal counsel. Privacy laws protect W-2s, which cannot be released without the permission of individuals involved.)

"The 990s have nothing to do with base salary," claims White. "Nine-Nineties are dangerous. That's one

"The latest revelations about Adventist health care compensation are only the most recent in a decades-long discussion about what constitutes fair pay for executives and how it should be determined."

reason the IRS set it up this way. They had no way to regulate the nonprofits, but they could use the whip of public opinion."

"Of course, the numbers will be big after the money has sat in an account and accrued interest for decades," says Sahlin.

Disgruntled employees complain that, even if the amounts listed on the 990 form are not accurate measures of annual income, the money eventually went to the person being reported and payment still involved millions of dollars, whether in the form of retirement funds, bonuses, salaries, or accrued income.

The intersection between the faith community doing charity and big business looking for profit is a difficult one to define. Expectations within the Adventist community are generally very different from those of the national market or even local community. "Here we had a melding of private industry and church philosophy," says Winchell. "Our executives got the big salaries normally paid by private corporations, but they also got all the benefits, many of which are offered to church workers to make up for their puny salaries. Contracts of this kind are highly unusual."

"This is not really a charitable activity any longer," asserts Sahlin. "It's really a highly competitive business. The government has done this to us with managed care and all of that."

In its April 13 issue, the *Adventist Review* published a story that compares compensation for executives at the eight Adventist health care corporations in the United States based on each corporation's 990 forms. Compensation amounts are given in a table published on the *Adventist Review's* web site <www.adventistreview.org> that lists each corporation according to its total operating revenue. Because employee compensation is based on revenue, it is logical that executives at larger corporations are paid at higher rates.

This wasn't always true, however. Adventist HealthCare, the fourth largest company of the eight, paid its top executives more than any of the other corporations for years, according to the 990 forms. In 1996 and 1997, Adventist HealthCare reported that its average operating income was \$337,299,779 and that its highest paid executive, Bryan Breckenridge, was paid \$586,665 and \$593,230, respectively, including only reported base salary and bonus. Adventist Health System Sunbelt Healthcare Corporation reported an average operating revenue of \$1,731,892,667 and revealed that its highest paid executive received

\$417,287 and \$497,652, respectively. Although executive compensation at all the corporations is in six figures, Adventist HealthCare executives seem to receive a much higher percentage of their annual budget than do executives at the other corporations. "It seems apparent that other Adventist health care systems [other than Adventist HealthCare] have followed lower levels of executive compensation," the *Review* concludes.

Adventist HealthCare's base pay for executives is comparable to executive pay at nonprofit hospitals in close geographic proximity to Shady Grove in affluent suburban Maryland. Holy Cross Hospital in Silver Spring, Maryland, has an annual revenue of just under \$200 million and pays its president and CEO \$313,062. Suburban Hospital in Bethesda, Maryland, has an annual operating revenue of \$137 million, and compensation for its president and CEO is \$405,431, according to their filed 990 forms.

As chair of Adventist HealthCare and Kettering Adventist HealthCare, Ron Wisbey did not make a salary as large as Breckenridge and the top executives, but was still paid handsomely by Adventist standards. Wisbey, an Adventist minister, served as president of the Columbia Union Conference and, in that capacity, as chair of the health care organizations, as had previous union presidents. In 1994, he felt that health care needed more of his time, resigned as union president, and accepted a new position created to be liaison between the Columbia Union and Adventist HealthCare and Kettering HealthCare. In 1997, as a professional chair, Wisbey received a base salary of \$124,315, \$37,229 in benefits and bonus for meeting performance goals, and \$55,594 for retirement investments by the health care corporations. When the *Post* stories on salaries appeared, Wisbey suddenly decided to retire citing personal health reasons. After Wisbey's abrupt departure in January, no new health care liaison was named, and it is not yet clear whether that position will continue to exist.

Harold Lee took the job as chairman of the board after Wisbey left. This change put the duties of board chair back in the hands of the union president. Along with the title, Lee inherited the responsibility to explain how Shady Grove had gotten into such a mess. Lee's office put out a "Report on Recent Developments at Shady Grove Adventist Hospital" and presented it to top church officials, the board, and other interested parties. It was then published in the Columbia Union *Visitor*. The report gave detailed information about compensation and quality care issues and tried to

explain the background of recent problems.

Lee did not inherit, however, a salary paid by Adventist HealthCare and Kettering. In March it was voted that Columbia Union officers who serve on health care boards are not to be compensated in any way by the health care organizations. Instead, Lee is paid as only a union officer by the union. His travel expenses are even reimbursed by the union.

History of Compensation

The latest revelations about Adventist health care compensation are only the most recent in a decades-long discussion about what constitutes fair pay for executives and how it should be determined. Should the standards that govern health care executive compensation be based on church compensation policy or on current market rates?

In 1989, the General Conference Executive Committee decided that, in order to recruit and retain top candidates, pay for top executives in Adventist health care institutions should be based on the current market instead of the denominational pay scale. The committee drew up a Remuneration Plan as a guide to determine health care executives' compensation.

According to the report from Lee's office, however, different people have interpreted the plan in different ways. "Some have believed that it set the maximum salary for hospital executives at the 50th percentile or mid-point of the pay of the competing health care institutions in the area," the report reads. "Others read it to mean that executives of Adventist health care organizations are to be paid no more than the lowest salary paid by other healthcare organizations in the same area."

The *Review* quotes Neal Wilson, former General Conference president and attendee at the meeting, as saying, "Most don't interpret it [the 1989 action] correctly. It specifically rejected the 50th percentile."

Lee's report indicates that a guideline was adopted by the compensation committee of Adventist HealthCare "in 1995 or prior to that time to set executive compensation at the 75th percentile of comparable, competing organizations."

At present, Adventist HealthCare has a contract with Deloitte & Touche, an international consulting and accounting firm respected for its expert counsel on executive compensation. Each year, Deloitte & Touche consultants present a report that shows what comparable health care organizations pay their

administrators and recommends compensation for Adventist HealthCare administrators based on market averages. Executive salaries are set by the compensation committee, which acts on the recommendation of the consultants.

Smith & Downey, a law firm that specializes in executive compensation issues, is paid to provide tax counsel. Henry A. Smith III says he has great confidence in the report that Deloitte & Touche has prepared. "They are very highly skilled compensation specialists," he says. "Compensation scientists draw on very specific databases using sophisticated techniques and compare compensation to enormous amounts of data. . . . Then they blend the data to make it useful to Adventist HealthCare. Their extraordinary professionalism inspires confidence."

In fact, federal regulations require an outside expert to examine executive compensation. According to Smith, however, Adventist HealthCare used outside experts long before such rules required it to do so.

Did the compensation committee at Adventist HealthCare base all executive compensation decisions on the recommendations of outside advisors? Lee is not willing to release the reports developed by the experts, so it is impossible to say.

Many people agree that the base salary should be competitive with market rates, but the other benefits offered exceeded average market rates. "We were way out of line with the fringe benefits," says Beaulieu. "Where it really got wacko was with the vacation and paid days off and all that," said a union employee who studied the figures while helping to prepare Lee's report.

Lee's report states that Adventist HealthCare's compensation committee, which operated in accordance with old bylaws made inoperable by recent IRS regulations, was made up of Adventist HealthCare's board chair, its chief executive officer, and its chief financial officer, along with a few members from the community. Ron Wisbey, Bryan Breckenridge, and Cory Chambers all served as members of the compensation committee, which, in turn, determined their salaries, bonuses, benefits, and retirement packages.

According to Winchell, previously Breckenridge could write a nice contract for himself, as well as for Edmund Peters, Ron Wisbey, and Kiltie Leach, former chief operating officer for Adventist HealthCare. Denise Valenzuela, a spokesperson for Lee, claims that the recollection of most board members is that when discussion about a particular person's salary arose, that person left the room. This practice is not reflected

in the minutes, however. (Wisbey disputes Lee's report, asserting that the chief financial officer was only present as counsel and recording secretary, not as a voting member. In addition, he says that pay for executives never reached the fiftieth percentile of area hospitals, but was always below.)

New guidelines for executive compensation are now spelled out in a policy manual that will apply to all executives. The new policies limit accumulated vacation hours, set compensation at approximately the fiftieth percentile of market rate, and end the practice



Shady Grove Adventist Hospital

Photo: Courtesy of Adventist HealthCare

of banking hours, which afforded departing employees compensation for accrued vacation hours at highest salary, regardless of the level at which those hours had been accumulated. Executives will no longer work under employment agreements that they, as members of the compensation committee, might have helped tailor for themselves.

Breckenridge's handsome severance package culminated a twenty-five year tenure at Adventist HealthCare characterized by growth and prosperity. "We adored him as a CEO," says Winchell. "We admired him as a visionary."

"Adventist HealthCare wouldn't be at the level it is if it hadn't been for Bryan Breckenridge," says Wisbey. "It's here because of his vision and the leadership he gave to the company and the board. I found it a great privilege to stand at his side and help guide the company through its formative years."

"He built it [Shady Grove Hospital] up from scratch out there," says Beaulieu. Breckenridge, who now lives in Scottsdale, Arizona, asserts that he worked very hard for twenty-five years, putting in sixty- to seventy-hour weeks. He refuses to discuss the current

situation at Shady Grove or the controversy over his compensation, citing confidentiality agreements.

Instead, he leaves it up to the spokespeople at Shady Grove and the Columbia Union Conference to defend compensation decisions, including his salary. Although his tarnished legacy may be sweetened by his generous retirement package, Breckenridge must be hurt by the hostility former colleagues felt after details about his compensation were revealed. "It angered me that he built up a good institution and then raided it," says an acquaintance at a neighboring Adventist institution.

If Breckenridge were to visit Shady Grove Adventist Hospital today, he would find a rectangle of darker-colored wood on a prominent wall in the main lobby behind the receptionist's desk. That is the previous location of Breckenridge's framed picture, which once acknowledged him almost as the "father" of the institution. According to several physicians, the picture quietly disappeared during heated discussions about Breckenridge's compensation.

Quality Care Issues

Although divulgence of executive compensation in the *Washington Post*

rankled Adventist HealthCare employees and Adventists across the country, the local community may have been even more disturbed by reports published in a series of *Post* stories that began on October 17, 1999, and revealed deteriorating care at Shady Grove, as well as "rampant errors" that threatened patient safety.

The week before the *Post* published its first story, reporter Goldstein, a frequent writer about health care issues, received a copy of complaints and concerns about staffing, information systems, and management at Shady Grove that the fifteen-member medical executive committee had prepared for the board. Someone sent Goldstein a copy before it even reached the board.

According to doctors and nurses quoted in the report, staff cuts had led to medication errors, medical order violations, and missed opportunities to remedy problems. Goldstein started to talk with people and soon received "an unprecedented number of e-mails, letters, and calls from people who were angry with Shady Grove." Doctors and nurses alike complained about too much work and about a staff-to-patient ratio much too low. After the

first story appeared, according to one physician, Goldstein only needed to sit back and wait for the phone to ring to write follow-up stories.

The first *Post* article lambasted the hospital for several costly medical mistakes, including the death of an intensive care patient left unattended in a hallway and the replacement of the wrong hip in another. One day later, three hospital inspectors from the state of Maryland began a six-day unannounced survey. Four days afterward, a pair of evaluators from the Joint Commission on Accreditation of Healthcare Organizations, an independent organization that rates hospitals nationwide, joined the state inspectors. The findings of their survey resulted in the Joint Commission's decision to lower the status of the hospital from its top position of "accreditation with commendation" to "preliminary nonaccreditation," the lowest category, which could lead to loss of accreditation. Without accreditation from the Joint Commission, the hospital could lose essential funding from Medicare and Medicaid.

"Fifteen months after accreditation with commendation we get this?" asks Wisbey. "We've always done really well when the Joint Commission came in every three years," says Richard Boyd, manager of radiology at Washington Adventist Hospital and an employee of Adventist HealthCare for twenty-five years. "Last time we worked really hard and Shady Grove got a 99 [out of 100]. We've never had any problems like this."

In December, representatives from Shady Grove appealed the decision before a review panel at Joint Commission headquarters in Chicago. On February 3, the Joint Commission announced that it would continue Shady Grove's accreditation on a conditional basis, subject to another unannounced survey within ninety days.

The next, unannounced survey started on February 22, when fifteen examiners visited Shady Grove for a four-day inspection. They did not restore Shady Grove to full accreditation, partly because the hospital had still not hired key executives to solve important patient care problems. Continued scrutiny

will continue while the hospital struggles to resurrect its image in the Joint Commission's eyes.

Because of this continued scrutiny, many hospital employees and board members are wary of speaking with the media about any topic, other than the most positive or benign. They fear that any additional media attention could get them into more trouble.

Criticism of the Joint Commission

The Joint Commission which evaluates nearly

20,000 health care organizations nationwide has recently been under fire itself. The *Post* has reported that, prior to Shady Grove's problems, the accreditors were under pressure to crack down.

"The Joint Commission has long drawn criticism from patient advocates and government officials who believe its relationship with the hospitals it inspects is too cozy," a December 12 story stated. "Congress has been very hard on the joint commission and the way they survey hospitals," White was quoted in the same story.

According to Wisbey,

"Shady Grove is in the backyard of Congress and consequently the Joint Commission focused on this hospital where they could prove their ability to deal with an institution from a harsher standpoint."

"It's true that the hospital may not have been as good as the rating they were given in 1998," says Alan Kravitz, a surgeon on the medical executive committee. "But it's not as bad as the [latest] score they gave it. The Joint Commission has been criticized for their whole inspection process. The hospital was unfairly slammed; they came down hard on us because they were embarrassed."

Hospitals have at least six weeks notice to prepare for the standard inspection, which occurs every three years. The Commission says it selects 5 percent of all organizations it inspects for random, unannounced surveys. In addition, it will conduct unannounced surveys in response to reported complaints.

"Before we were told what to think and we left [the meeting]. Now everything is questioned and looked at with a much more critical eye. No one is spoon-feeding the board anything anymore."

"The inspection process is lame," claims Kravitz. He asserts that hospitals can prepare for the inspections, saying that once Shady Grove even planted trees to improve the grounds before an inspection, then ripped them out afterward. After the media reported serious lapses in patient care at Shady Grove, "JCAHO (the Joint Commission) had to look tough, and the state had to look in charge and show people they know what they're doing," says Kravitz.

The Joint Commission, however, has denied singling out Shady Grove to demonstrate toughness to the state and federal governments.

Quality Care Lacking While Executives Make Millions

Goldstein, the *Post* reporter, wrote his stories about the compensation of executives at Adventist HealthCare only after reporting seven pieces over a month and a half about the apparent lack of quality patient care at Shady Grove. "I never planned to write all these stories," Goldstein says. "But news just kept on happening."

The stories implied that terrible mistakes in the hospital were attributable to financial pressures that led to staff shortages, which then resulting in overworked nurses. So, of course, when the *Post* published a story about how the executives, who had no personal contact with patients, were making millions, the community became angry.

Nurses were disgruntled to learn that the executives made such big money. One nurse said that the hospital did not even provide pens, and that she and her coworkers had to use their own to mark patient charts. It made many people bitter to be told about cost cutting measures and feel that everyone should tighten their belts together, yet to learn that the CEO left with almost \$5 million. One former nurse at Washington Adventist Hospital, who now works at Adventist Home Health Services, worried that her tithe money was paying the salaries of top administrators. According to her, many people she knows ("pillars in the community") stopped paying tithe because of this concern. (In fact, none of the compensation came from tithe money; the salaries were paid by the institution, which is not funded by the Church.)

Hospital officials have always denied that Shady Grove had staff shortages. The *Post* quotes

spokesman Robert Jepson: "In comparison with other hospitals in Maryland, Shady Grove is at an appropriate staffing level." When asked what the precise figures were for layoffs in 1997 and 1998, around the time that Breckenridge left, Jepson said, "We had no major layoffs during that time. It wouldn't have been more than a couple."

Lee's report went to great lengths to show that Shady Grove doesn't have staff shortages and that any layoffs were insignificant. "There are 1,725 employees at SGAH (Shady Grove)," the report says. "Of those 1,135 are clinical employees with patient contact. The actual net reduction in work force from January through October, 1999, was 44 and only five of these were nursing positions."

Where did the *Post* get the idea that staff shortages existed? The idea originally came from the memo drafted by the medical executive committee, which had serious concerns about staffing and management issues and voted to demand board action.

But there could be another explanation. After the uproar that accompanied Wisbey's retirement on January 18, Adventist Health System Sunbelt, which is based in Orlando, Florida, and runs thirty-four hospitals in nine states and Puerto Rico, came in to provide temporary executive management and consulting services. During the system's assessment of patient care at Shady Grove, representatives made many recommendations to improve quality.

"They provided us with outside eyes," says Winchell. "We have plenty of staff—the staff cuts made were a drop in the bucket. But nurses were saying they had no time and doctors were saying there weren't enough nurses. . . . How can this be?" Winchell continues: "Adventist Health System said that the staff were working so inefficiently they had to work much harder than they should have to get the work done. They weren't lazy, we just hadn't set up systems that made sense," explains Winchell. "The chief operating officer needs to set up efficient ways of getting work done. Adventist Health System said we were duplicating effort and not communicating well. . . . As a result of this scrutiny we've found out about some extremely inefficient and illogical procedures."

Some doctors quoted in the *Post* support this view. Wayne Ledbetter, an orthopedic surgeon, told Goldstein, "I have been frustrated perpetually with the lack of teamwork in the operating room as nurses are constantly reassigned and new nurses are being trained."

Lack of communication between all levels of hospital employees caused tremendous problems at Shady

Shady Grove, from nurses failing to communicate with other nurses to administrators failing to listen to doctors. Many employees said that there were not adequate procedures in place to accomplish tasks efficiently.

"There was a system for communicating, but there was some breakdown along the way," claims Beaulieu, a member of the board. "This is how communication between the medical staff and the board was supposed to work: Doctors reported problems to the executive medical committee. If it wasn't resolved they could report it to the chief operating officer. If he didn't do anything they could contact the chief executive officer. If nothing was done at that point, they felt they weren't being heard."

Beaulieu goes on: "What I think was happening was that when the concern got to the chief executive officer [Cory Chambers], he would go back to the chief operating officer and tell him to take care of it. Then nothing would happen. You can't ignore the medical staff—they must be taken seriously. . . . We all should have to report to somebody. Even the president of the United States reports to Congress. We are all accountable to somebody. Now clearer steps are outlined so that everyone understands that those are the procedures."

The board began to pay a lot more attention after the lack of effective communication became apparent. "The board has gotten very involved in quality issues," says Winchell. "We used to think our job was overview—the big issues—but now we're very involved. We weren't hearing that things weren't working before. It's too bad things got to such an extreme before we heard the medical staff. Now the medical staff don't have a lot of trust in the integrity of the board, which is very sad. It's painful to see that the medical staff doesn't trust you."

Winchell believes the problem lies in poor management, not staff shortages. The performance improvement committee is working diligently to bring problems to the board level, according to Winchell. They are now working under the premise that "if you do it right the first time, you will end up with a better and cheaper product."

The idea behind bringing in Adventist Health System was that their "resources and management expertise . . . would be a valuable asset," according to an internal memo sent to all employees by Ron Wisbey, who stepped down as chief executive officer to make way for Robert Henderschedt of Adventist Health System to serve as interim president and CEO.

For a time it was unclear whether Adventist

Health System would only provide temporary management or whether the two health systems would merge, which would have given the larger Adventist Health System control of Adventist HealthCare. The original agreement was that Adventist Health System would stay for thirty days, after which time the situation would be assessed.

"Initially the chairman of the board [Harold Lee] expressed a lot of interest in a merger," says Charles Scriven, a member of Adventist HealthCare's board. "He asked the board to approve Adventist Health System providing leadership. The board saw that the chair wanted a more permanent relationship, but the board . . . was never sold on a merger and rose up in fairly strong opposition. The board felt virtually unanimously that it would be best to remain independent."

"In the end," according to Scriven, "the feeling of the board prevailed. Adventist HealthCare is probably worth a couple of billion dollars. Why would we just give the company away? Members of the local community felt a little queasy about the idea that the hospital would come under the control of a corporation in Orlando. The public seemed antagonistic to the idea."

"The interim team was helpful," says Winchell, "but we as a board were never interested in a merger. Harold Lee wanted to merge, but he wasn't straight with us that that was his game plan." When the discussions of merging with Adventist HealthCare were underway, the search for a CEO was pushed aside. A new CEO was only needed for an independent Adventist HealthCare. "The board plan [to find a new CEO quickly] got strung out for so long while the hospital staff was desperately crying out for leadership," says Winchell.

On March 16, the Adventist HealthCare board voted to remain independent and to accelerate the search for a permanent CEO. The search had theoretically been going on since Chambers was forced to resign at the beginning of November 1999. Several other key management positions were also vacant awaiting input from the new CEO before they could be filled.

Such a turnover in management may have helped the hospital get rid of unqualified executives who did not do their jobs effectively, but lack of permanent replacements has made it difficult to effect improvements. The chief executive position passed into four different pairs of hands over the course of only six months. Wisbey, chairman of the board, served as interim CEO until retiring suddenly on January 18, citing health and personal reasons. Henderschedt, senior vice president for Adventist Health System, then became interim CEO until a permanent replacement could be found. Terry

White, a member of the board and a health care professional, was installed as interim president of Shady Grove during this time.

Other changes in top administration added to the instability. In November, Kiltie Leach was removed from his position as chief operating officer for all of Adventist HealthCare to become chief operating officer for Washington Adventist Hospital. Harry Weis, chief financial officer for Adventist HealthCare for two years, left in early January to accept a position as the chief financial officer for a system of five hospitals in California and was not replaced.

Fortunately, less than a month after the board voted to remain independent a permanent president and chief executive officer was named after a national search. Bill Robertson, chief executive officer of Shawnee Mission Medical Center in Kansas City, Kansas, began his duties at Adventist HealthCare on May 17. Physicians, board members, and employees express positive hopes for the future of Shady Grove under Robertson's leadership.

"His first priorities are to fill the vacant or interim management positions that exist," says Jepson. "That is the best prescription for resolving these issues."

Beaulieu, a member of the search committee, is confident that "Bill Robertson will bring great new leadership and put in place a new CFO, COO, and CNO at Shady Grove. When he gets his feet on the ground we'll see a lot of great things happening."

"His credentials are impeccable," adds Marshall Ackerman, a board member and physician. "I'm very, very encouraged that we have found someone who can really accomplish the tasks that are needed to bring us in line with all the authorities."

Robertson says that he feels "honored and thrilled to be here [at Adventist HealthCare]. It is a wonderful organization with wonderful people and a wonderful mission of service." Robertson is aware of numerous problems at Shady Grove, but says that "When you're working for people or on behalf of people in partnership with God, the problem is never bigger than God."

Under Robertson's leadership, more changes are being made. In building a new executive team, Pitton, executive vice president of Adventist HealthCare and one of the few executives left, was let go. Ed Hodge will assume his responsibilities and serve as executive vice president of general administration. Deborah Yancer has been hired as president and chief operating officer of Shady Grove, replacing Terry White who was serving on an interim basis. Robertson has also presided over the acquisition of a bankrupt psychiatric

hospital located adjacent to Shady Grove for \$7.2 million.

As the board installs new leaders at Adventist HealthCare and implements changes at Shady Grove Adventist Hospital, it is also reinventing its function and process.

"We used to meet every few months," says Winchell. How often does the board meet now? "Lately it feels like about every thirty-five minutes!"

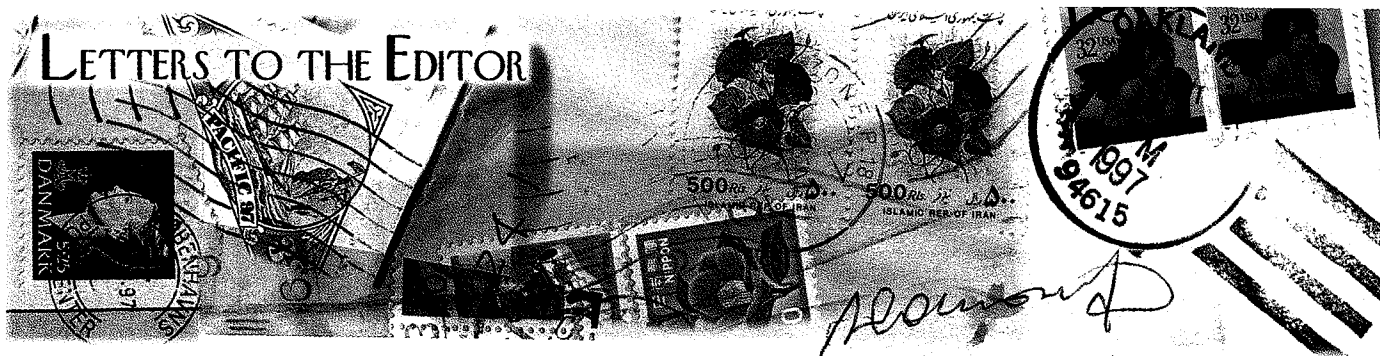
"What's changed is that the numbers and policy used to be withheld from the full board," observes Scriven. "Only the small group [the compensation committee] saw those. Now the full board sees everything. There is an openness I've never seen on the board before."

The board has approved a completely new compensation and benefits policy for executives conforming to standard rules. The bylaws that govern the board are also being discussed and evaluated for future amendment as needed. The compensation committee now has more members and all board members are invited to its meetings. Minutes of board meetings are kept more carefully and board members question everything.

"Before we were told what to think and we left [the meeting]," says Winchell. "Now everything is questioned and looked at with a much more critical eye. No one is spoon-feeding the board anything anymore. Once you see that you've been caught asleep at the wheel, you make sure you don't . . . drive off that cliff a second time." According to Winchell, "Harold Lee allowed all board members to be part of policy setting. It's all a very open process. We hope others can learn from our mistakes."

Administrators, employees, and Adventist HealthCare board members are optimistic about the future of Shady Grove. "The twenty years of service Shady Grove has given to this community has built up tremendous goodwill," says Ben Wygal, vice president for prevention and wellness at Adventist HealthCare. "While that goodwill may be somewhat damaged with all this business, it is recoverable because we have such a quality future. I'm super optimistic about rebuilding the confidence that may have waned a little here and there. You have to look at the continuum rather than just a snapshot in time."

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



We welcome letters to the editor.

Write to Bonnie Dwyer at
editor@spectrummagazine.org

or

SPECTRUM

P.O. Box 619047

Roseville, CA 95661-9047

Should Regional Conferences be Disbanded?

One of the "quiet" topics being discussed lately is the continuing rationale for the existence of regional conferences. These conferences have shown steady increase year after year. At the end of 1999, their combined membership was 215,000 and tithe income was \$85 million. They operate schools that are mainly located in the urban areas of the country, plus one boarding academy operated by the Allegheny East Conference, as well as campgrounds used for camp meetings, workers' meetings, and youth activities.

These conferences sprang up as a part of the church structure in the 1940s. They addressed the African-American believers feeling of being locked out of the socio-educational process of the Church. They addressed the feeling of being powerless that was produced by constitutionally designed boards made up of positions that African Americans could not hold. Even the boards of Oakwood College and Riverside Hospital consisted primarily of Anglo-Saxon males. Regional conferences addressed the dualist messages sent down to the congregational level that a group norm would tolerate acts of group oppression. The African-American leaders of the 1940s raised unanswered questions concerning the handling of finances as it related to the issue of fairness. The answers did not come. So the regional conferences were the answer.

To embrace enough members to financially support the organization, the conferences were designed with large geographical areas covering several states and hundreds of miles. The Southwest Regional Conference, for example, extends from the Tennessee border, on the east to the California border, on the west. The Lake Region Conference spans the Canadian border, on the north, to the Kentucky border on the south. Serving these large areas creates taxing demands on the conference administrators.

So the quiet questions: Are these conferences obsolete? Are they unnecessary duplications? Are they spiritu-

ally and ethically correct in today's society? Is it time for the "better way" referred to in Ellen G. White's writings?

Should the regional conferences be dissolved?

Idealistically, YES. They should be dissolved, along with many of the Anglo-Saxon conferences that would be affected. Will this happen in the near future? My "final answer" is NO. This change is afar off.

There are profound social implications involved in these questions. The dissolving of regional conferences would place some state conferences that are now mostly Anglo-Saxon in the position of receiving more African Americans than Anglo-Saxons into their conferences. Will this be accepted?

Merging these conferences would bring together a large influx of lower income people. The continuing practice of dualism at the church level makes this a formidable challenge. It is in this area that the question of regional conferences existing or not almost becomes a mute one. As long as church members flee, as long as school enrollments change, the message of dualism will remain. This reality alone is enough to question whether or not we have arrived at the time of the "better way."

The financial challenges of Christian education in the urban areas of our country would be combined with the suburban approach, creating a wide challenge gap. The absence of Anglo-Saxon churches in many of our largest cities clearly says that Anglo-Saxons don't care to be bothered at this time.

Many of the regional conferences members are convinced that it is better to be separated without striving.

From where I stand, what is needed now is mutual forgiveness and creative justice. Mutual forgiveness has the power to reunite. Without this, old wounds remain open. Creative justice is the ability to look beyond current conference constitutions and rewrite them to reflect the desired outcome. This would include the examination of conference boundaries and the duplication of services. While timing is important, as reflected in the statement of E. G. White, "until" he shows us a better way, time is not neutral. If she suggested "until" she could have meant that he does have a "better way."

The weight of this change cannot rest upon the backs of the previously denied. This change rests within the grasp of church administrators in combination with local groups to explore the possibility of a "better way." The fulfillment of mission is bound to eternity. A divided church is a latent church, and a latent church cannot reflect the Kingdom of God.

Charles D. Joseph
Chicago, Illinois

Inner Tension in Church Government

Two serious contradictions have prevailed for many years in the Seventh-day Adventist church, because of the two conflicting governing principles under which the church has been organized.

Concept A. Representative Government—the form of church government which recognizes that authority rests in the church membership, with executive responsibility delegated to representative bodies and officers for the governing of the church. “The representative form of church government is that which prevails in the Seventh-day Adventist Church,” according to the Church Manual. Yet on the very next page, the Manual tells a different story.

Concept B. Hierarchical Government—“The General Conference in session, and the Executive Committee between sessions, is the highest organization in the administration of the church’s world wide work, and is authorized by its constitution to create subordinate organizations to promote specific interests in various sections of the world; it is therefore understood that all subordinate organizations and institutions throughout the world will recognize the General Conference as the highest authority, under God, among Seventh-day Adventists.”

In Concept A, the *locus of authority* in representative church government by definition is vested in the church membership. But in Concept B, the *locus of authority* in the church is vested at the top of its organizational structure in the General Conference and its Executive Committee. If the General Conference and its committee of church officials at the top of the church government have been vested with the highest authority under God in the church, how can the *locus of authority* in the church also be vested the same time at the bottom of its government in lesser mortals who serve from the pews?

When the *locus of authority* is vested in all of the member-citizens of the church as in Concept A, that authority is decentralized to create a representative government of decentralized authority. Under representative government the authority to carry out only one of the three major functions of government, namely executive responsibility, is delegated by the church members to representative bodies, such as the executive committees of the church. Authority to carry out the other two major functions of government, that is, legislative and judicial, is to be vested elsewhere under a separation of powers principle of government. If the General Conference and its committee have been vested with the highest authority, under God, it logically follows that they have been vested with the highest legislative, executive, and judicial authority in the church. Vesting authority to carry out all three of the major functions of government in a select group of professional clergy at the top of the church government creates a *hierarchical* form of government of highly centralized authority.

Concepts A and B together have also created a theological contradiction. On the one hand, Concept A operates under the theological principle that God has vested the *locus of authority* at the bottom of that community’s government, that is, in the priesthood of all believers thereby creating a representative church government.

On the other hand, Concept B suggests that God has vested the *locus of authority* at the top of that community’s government in a select group of professional clergy, thus creating a hierarchical government of highly centralized authority which is delegated down to the members at the

bottom of the government.

Given these two inherently contradictory forms of government under which the church has been governed for many long years, is it any wonder that serious tensions and gross misunderstandings have characterized the relationships between General Conference officials and the rest of the church members? Is it any wonder that there is an alarming increase of members embracing congregationalism in an effort to resolve the tensions created by the two inherently contradictory forms of government under which the church has been organized? However, under congregationalism, the local congregation remains supreme with no authority delegated to higher levels of government. This obvious theological contradiction in church governance is The Great Dichotomy in the organization, and it exists because of our failure to develop a correct, scripturally based answer to this question: Where has God vested the *locus of authority* in the church in our day.

When General Conference officials undertake studies of the authority vested in their church offices, they become involved in a serious conflict of interest which may impair their objectivity. Impaired objectivity produces impaired scholarship. Therefore I make this *urgent appeal*:

1. That the Biblical Research Institute [BRI] establish a commission charged with developing an ecclesiology of church government for a community of believers under the primacy of Scripture. Such a commission MUST include the direct participation of at least five church members who are specialists in the science of government. Further, for obvious reasons, it should not include the direct participation of General Conference officials with the exception of the BRI director and associate directors.

2. This special BRI commission on the ecclesiology of church government should present its findings and recommendations in *laiteze* [the language of the laity] directly to the entire church membership without first obtaining approval of the General Conference Executive Committee or any of its officers—*this being standard operational procedure in representative forms of government*.

Brantley Johnson
Pleasant Hill, California
brantley2nd@cs.com

Re: Roy Branson’s “Adventism’s Rainbow Coalition,” vol. 28, no. 2

The little man in the group picture identified as Edson White is William Clarence White, my grandfather. He and Uncle Edson differed dramatically in both appearance and personality. Uncle Edson was very tall. Grandpa was very short! Walking together, they made a curious pair. My mother, Grace, and her twin brothers, Henry and Herbert, playfully referred to them as “Mutt and Jeff.”

Both brothers were fun loving. Edson was a great pianist who composed tunes for hymns expressive of his personal experience. . . . Until I was seventeen, I gardened, chopped wood, and traveled with W. C. White. We were the best of friends. He was a firm but gentle man who expressed his love in wonderful ways. I still miss him.

Oliver Jacques
Fallbrook, California

Re: Censorship and the Adventist Student Press in vol. 28, no. 2

An update on the Kentucky case of censorship where administrators at Kentucky State University in Frankfurt confiscated copies of the 1993-94 student yearbook is in order. After a three-judge panel rejected arguments that state officials had violated students' First Amendment rights, two students asked the appeals court to reconsider its decision, claiming the ruling ignored over thirty years of legal precedent providing strong First Amendment protection to college student media. The two Kentucky state students won a motion for rehearing. In granting the motion, the Sixth Circuit Court of Appeals has vacated the ruling and selected a panel of thirteen judges to reconsider the case.

It's important that this alarming court decision has been vacated, but scary, too. We're not sure where the court is going with this.

Stacy Spaulding
Takoma Park, Maryland
Sspauldi@cuc.edu

Oops! (Re: spring issue)

In Table 1, on p. 45, the headings for the first two columns somehow got reversed—the first should be Caucasian and the second African.

Ron Lawson
Flushing, New York

Taking Time to Celebrate our Differences

New Year's night my husband and I entertained a group of friends. After all the millennium mania and silly polls, it seemed the perfect occasion to do an intelligent survey. Twenty-six well-educated, fiftyish, southern California Seventh-day Adventists shared with me their views and beliefs. In the weeks following the turning of the millennium, prompted by never-ending curiosity, I surveyed an additional 200 youth, university students, and senior citizens in the Loma Linda area. I know the survey is geodemographic, and is not representative of all SDA youth, university students, boomers, and seniors, but the results are still interesting.

In one sentence, the women were significantly more liberal than the men. The following charts show how the groups differed on religious, social, and political issues.

The survey's results have made one thing abundantly clear. We are all spectacularly different. If there is to be joy in the new millennium, it will be born of respect and celebration of each person's uniqueness.

Leigh G. Anderson
Redlands, California

	Youth		University		Boomers		Seniors	
	M	W	M	W	M	W	M	W
God Answers Your Prayers	100	100	80	100	90	90	100	100
Do Angels Minister to You	60	90	60	90	60	70	75	100
Believe in Second Coming	100	100	100	100	90	90	100	100
Two Party System Relevant	70	80	40	50	70	70	75	75
Favor Constitution Amendment	70	80	60	30	60	40	50	25
Replace Jury System	30	40	10	0	40	40	0	25
Support Same Sex Marriage	20	20	20	10	10	0	0	0
Divorce Other than Infidelity	70	80	100	90	90	90	50	75
Sexual Relations/Intercourse	80	90	70	100	80	90	25	50
Take Moon Trip	100	70	90	50	70	20	0	0
Consider Cryogenics	40	20	0	0	20	0	0	0
Support Human Cloning	30	10	30	0	10	20	0	0
Substitute Pill for Food	10	20	30	10	20	30	0	25
Favor Work Station Over People	70	80	90	100	60	80	100	100

Table 1. Percentages of Respondents Answering "Yes" to "Yes-No" Survey Questions

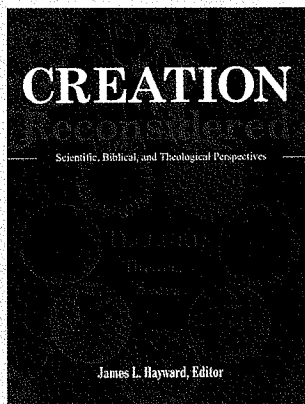
	Youth		University		Boomers		Seniors	
	M	W	M	W	M	W	M	W
Ellen White Relevance	5.7	6.1	6.2	6.4	5.4	8.2	10.0	8.5
Weekly Worship Value	7.0	7.9	6.2	6.4	8.8	6.9	2.5	0.0
Daily Witness Importance	7.2	6.7	7.6	8.0	8.5	7.1	7.0	6.7
Acceptability of:								
Female President	8.7	8.8	9.1	9.4	7.8	8.2	8.0	6.2
Minority President	8.9	7.9	9.2	9.9	7.9	8.5	6.7	6.7
Gay/Lesbian President	4.1	3.2	5.3	4.3	1.3	3.8	2.7	0.0
Family Worship Importance	8.2	8.6	8.2	9.8	8.0	6.7	10.0	9.8
Importance of Telling All	8.6	8.6	8.4	9.2	5.8	6.3	5.8	7.5
Ensuring Others' Happiness	8.5	8.4	6.9	5.8	7.7	7.8	9.3	7.3

Table 2. Respondents' Average Scores to Survey Questions Rated on a 1 - 10 Scale

New from AAF

EDITED BY:
James L. Hayward

CONTRIBUTORS:
Milo V. Anderson
Richard J. Bottomley
Roy Branson
Glenn E. Coe
Raymond F. Cottrell
Fritz Guy
Richard L. Hammill
Frederick E. J. Harder
P. E. Hare
Elvin C. Hedrick
W. William Hughes
Harold James
Gary Land
Edward Lugenbeal
Jack W. Provonsa
Richard M. Ritland
S. Clark Rowland
Graeme Sharrock
Ervin Taylor
Alfred North Whitehead



\$25 including shipping
and handling in the U.S.

To find out how to
order contact:

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

RECENT "HAPPENINGS" IN SAN DIEGO THAT YOU, TOO, CAN ENJOY ON TAPE:

Dr. Ervin Taylor

Crises in Adventist Creationism . . .

Dr. Ivan Blazen

*Genesis 1: Theological Dimensions and
Existential Implications*

Mike Scofield and Panel

*Sabbath and Sabbath-keeping in
Contemporary Culture*

Drs. Geraty, Guy, and Graybill

*The Story Behind the 27 Fundamental
Beliefs*

Dr. Raymond Cottrell

Adventism in the Twentieth Century

Mark your choices. Send with check for \$8.50
per presentation to:

San Diego Adventist Forum
P.O. Box 3148
La Mesa, CA 91944-3148

For a complete listing of San Diego Adventist Forum
tapes, send a SASE to the above address.

Receive the **free** AAF e-mail newsletter!

The quarterly newsletter features:

- AAF news
- SPECTRUM previews
- AAF chapter updates
- The voices of AAF officers
and chapter presidents

To subscribe, send your request to
AAF Executive Secretary, Alita Byrd:
aafnews@spectrummagazine.org

Provided by
THE ASSOCIATION OF ADVENTIST FORUMS

The greatest of these



is

LOVE

How the gospel defines, inspires,
& maintains Christian *agape*

DR. DESMOND FORD PASTOR ROY GEE

Good News Unlimited Congress

11-13 AUGUST 2000

ALDERSON HALL

11710 Education Street, Auburn, CA 95602

530.823.9690

gnu@goodnewsunlimited.org
www.goodnewsunlimited.org

HOW TO . . .

Give SPECTRUM to Your Friends and Family. . . And Three Reasons Why You Should:

- 1 It's a gift that lasts a whole year.
- 2 You'll have someone with whom to discuss the articles.
- 3 You can get your shopping done without leaving the house.

Just fill in this form and send it to us. With the first issue, your friend(s) will receive a card notifying them of your gift.

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

Name _____

Address _____

City _____ State _____ Zip _____

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

Name _____

Address _____

City _____ State _____ Zip _____

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

Name _____

Address _____

City _____ State _____ Zip _____

• Subscribe/Become a Member:

It's easy. Simply fill out the Membership Form on the right. Mail, fax, or even call in your order.

• Become a Contributing Member:

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

• Become an Advisory Council Member:

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

SPECTRUM

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

Membership Form

1. Personal Mailing Information

Name _____

Address _____

City _____ State _____ Zip _____

Phone Number () - _____

E-mail _____

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

☐ I am renewing my membership to the Association of Adventist Forums.

(My account no. from the label is: _____)

☐ My address has changed. Please update your records to the above address.

(Date in effect: _____ / _____ / _____)

2. Membership Dues

	U.S.	Foreign (including Canada)*
<input type="checkbox"/> One year/4 Issues	\$30	\$50
<input type="checkbox"/> Two years/8 Issues	\$57	\$97
<input type="checkbox"/> Three years/12 Issues	\$81	\$141
<input type="checkbox"/> Student (4 Issues)	\$20	\$20

*Note:

For airmail service on all international orders, please add \$30/year to the subscription price.

☐ I want to be a Contributing Member.

I am contributing \$ _____.
(See guidelines at left.)

☐ I want to be an Advisory Council Member.

I am contributing \$ _____.
(See guidelines at left.)

3. Billing Information

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

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

_____ Visa
_____ Master Card

Account No. _____

Expiration Date _____

Signature _____

Anxiety about Salvation

Causes and Cures

FROM
AAF

Many factors can cause anxiety about salvation. Physical maladies, for instance, can prompt mood disorders that manifest themselves in theological ways. In such cases, however, the basic problem is not theological. Cure the physical problem, or bring it under control, and (thankfully!) the anxiety about salvation decreases.

Other anxiety about salvation is secondary to relationship problems. I have known individuals who have experienced much anxiety about their own salvation until their spouse has died, after which time the survivor's distress has rapidly declined. Persons who find it impossible to please their husbands or wives may find it difficult to sense that they are acceptable to God. This is a problem, a major one; nevertheless, it, too, is not theological in nature.

Still other anxiety about salvation may be prompted by ethical considerations. If one intentionally persists in thoughts, words, or deeds that one believes morally evil, one may experience anxiety about salvation. But again, theological factors do not cause this anxiety. It is prompted by the gap between who one is and what one does, on the one hand, and one's own ideals for one's own life, on the other.

As the term suggests, anxiety about salvation that is theological in its source and substance has to do with our thoughts and feelings about God. At some level, some of us suspect that God is against us. Deep down, some of us sense that the Ultimate Judge of all things is cruel, arbitrary, capricious, and unfair. In ways that are not always fully conscious, some of us feel as though the One who guards the gates to eternal well-being is looking for every possible justification to exclude us. Such distorted feelings about God prompt much anxiety about salvation.

We can do nothing to extricate ourselves from this distress. Only an accurate apprehension of God as pure, unbounded love, as John Wesley liked to put it, can do so. This sense of what God is really like is emotional, as well as cognitive.

One way to receive a more accurate view of God is to review how Jesus treated persons who found themselves in great difficulty. How did he relate to Judas Iscariot, Simon Peter, Mary of Magdala, Nicodemus, and to the frustrated father who cried, "Lord, I believe! Help thou my unbelief"? How did he relate to those who suffered because of the mistakes of others, to those who brought misfortune upon themselves? How did he treat the two thieves with whom he was executed?

Without exception, those who encountered Jesus found their dignity enhanced, their confidence in themselves and others increased, and their sense of value and purpose improved. This is as clear an indication as we can have of what God is like and how God treats finite and fallible human beings.

Ten years ago, my younger but taller and more talented brother ended his own life in his apartment on Broadway Street in midtown Manhattan. In the months that followed, discussions occurred among my friends and relatives about his eternal destiny. On one occasion, my mother brought such an exchange to fitting finale. "The only thing that could keep your brother out of heaven," she said, "is God's knowledge that he would not be happy there."

Heaven is open to all except those for whom it would be hell.

We need not fret about salvation—our own or that of others. We can trust God to do the best for each one of us. This is all the assurance we get. This is all the assurance we need!

David R. Larson
AAF President

These remarks are drawn from a Sabbath School lesson taught on March 25, 2000, at the Loma Linda University Church. Audio (\$3.00) and video (\$17.00) recordings of the entire presentation are available from Media Ministries, Loma Linda University Church, Campus and University Streets, Loma Linda, Calif. 92354.

ASSOCIATION OF ADVENTIST FORUMS

Officers

President
David R. Larson
Loma Linda, California
aafpresident@spectrummagazine.org

Vice President
Brent Geraty
Portland, Maine
bgeraty@andrews.edu

Executive Secretary
Alita Byrd
Takoma Park, Maryland
aafnews@spectrummagazine.org

Treasurer
Nancy Bailey
Redlands, California
nirishcream@prodigy.net

Editor
Bonnie Dwyer
Granite Bay, California
editor@spectrummagazine.org

Directors

Of Campus Relations
Kendra Haloviak
Silver Spring, Maryland
khaloviak@cuc.edu

Of Development
Ronald M. Smith
Portland, Oregon
rons@npuc.org

Of International Relations
Walter Douglas
Berrien Springs, Michigan
wdouglas@andrews.edu

Regional Representatives

Atlantic
Gary Gilbert
Boston, Massachusetts
ggilbert@massmed.org

Canadian (East)
Todd Coupland
Toronto, Canada

Canadian (West)
Bruce Buttler
Lacombe, Canada
buttler@telusplanet.net

Southern Pacific
Jim Kaatz
Lakeside, California
averillejimkaatz@compuserve.com

West
Michael Saucedo
Sacramento, California
msaucedo@pacbell.net

Chapter Presidents

New York, New York
Ron Lawson
rlawson@cloud9.net

Takoma Park, Maryland
Bryan Zervos
bzervos@cuc.edu

Keene, Texas
Robert R. Mendenhall
bobm@swau.edu

Pleasant Hill, California
Brantley Johnson
brantley2nd@cs.com

Loma Linda, California
Bernard Brandstater
bbrandstater@earthlink.net

San Diego, California
Jim Kaatz
averillejimkaatz@compuserve.com

Dayton, Ohio
James Londis
JLondis@aol.com

Melbourne, Australia (Victoria)
Sharyn Cameron
camerons@bumet.mbcnr.unimelb.edu.au

Sydney, Australia (New South Wales)
Bronwyn Reid
lynden.rogers@avondale.edu.au

Battle Creek, Michigan
Elaine Haddock
Eric Vetne
Margarita Covarrubias
evetnez@msms.org

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

"One Light, Many Reflections: Women Passing the Flame"

October 12-15, 2000
Sacramento, California

Eighteenth Annual Conference of
The Association of Adventist Women

Themes include women connecting across generations, spiritual direction, our foremothers (including Ellen White), mentoring, and the role of young women in the church.

Highlights & Workshops:

- "Women and the Word," day-long seminar sponsored by the Women's Resource Center of La Sierra University
- "A Jury of Her Peers," a one-act play by Susan Glaspell
- Opening Plenary Session: "In His Secret Garden," by Ileana Douglas, vice-president for academic affairs, Pacific Union College
- "Why Mentoring Makes a Difference," Gail Catlin, President, Leaderspirit; instructor in the Master's of Organizational Leadership program, Chapman University
- "Growing Up with Female Stereotypes," panel of academy girls
- "Ordination and Adventist Rhetoric: An Analysis of the Utrecht Presentations," by Ginger Harwood
- "Listening to God: The Work of Spiritual Direction," by Beverly Beem, professor of English, Walla Walla College
- "The Legacy of Eve," Jean Sheldon, assistant professor of Religion, Pacific Union College
- "What We Want Our Older Sisters in the Church to Know," panel of college women
- "The Head, Hand, and Heart of Salvation," Aileen Bauer, adjunct faculty, Pacific Union College

For information, contact Nancy Lecourt,
professor of English, Pacific Union College:

Phone: (707) 965-7550

Email: nlecourt@puc.edu

SPECTRUM ADVISORY COUNCIL

March 1, 2000 – June 1, 2000

Delmar and Cheree Aitken*
Edward C. Allred*
Terry and Jan Anderson*
Len and Nancy Bailey
Alita S. Barnes
Geneva Beatty
Ted and Ruth Benedict*
Kevin and Jeanie Benfield*
Charles and Bonnie Bensonhaver*
Duane S. Bietz
Gary and Lee Blount*
Michael and Shelley Boyson*
Joseph and Cynthia Bozovich*
Bernard Brandstater*
Floyd and Mary Brauer*
Ellen Brodersen**
E. Jane Brown
M. L. S. Brown*
Becky Wang Cheng*
Gerald and Barbara Chipeur
Glenn and Judith Coe
Patricia and Ronald Cople
Marilyn and Michael Crane*
Richard Doolittle
Beth and Elwin Dunn*
James and Mary Dunn*
Debra and Anders Engdahl
Dan Engeberg
Paul H. Eun
Gerald and Joy Fuller*
Gary and Sandra Gilbert*
Linda M. Gilbert
Delores and Dennis Herzo
Melva Hicks
Dwight and Judy Hiscox
Eve Lou and Richard Hughes**
Wilfred and Margaret Huse*
Judy and John Jacobson**
James and Averille Kaatz
Ray M. Kellogg
Gail Kendall

Elton and Marga Kerr*
Dora and William King **
Albert and Elizabeth Koppel**
Ed and Bev Krick
Doreen and Irvin Kuhn**
David and Bronwen Larson**
Yung and Carmen A. Lau
David and Diane Lim
Charles and Rae Lindsay*
Eino and Mary Magi*
Eric and Cynthia Magi*
Robert and Marguerite Marsh
Jim and Becky Matiko
Donald McAdams*
Mary and Ken Moe*
Robert and Jacqueline Moncrieff**
Maxine and Thomas Pittman
Les and Joni Pitton
Ernest and Cecilia Plata*
Zane and Maxine Price*
R. Mariana and E. Gary Raines
Reuben A. Ramkissoon*
Robert Rausch**
R. Craig and Tracy L. Reynolds
Gordon and Judy Rick**
E. Arthur and Debi J. Robertson*
James and Thaïs Sadoyama*
Elmar and Darilee Sakala
H. Del Schutte
Michael Scofield*
Gordon and Lovina Short*
Grover and Bonnie Starr*
Donald and Mildred Stilson*
Walter and Lula Ann Stilson*
Gerhard Svrcek-Seiler**
Carlene and Leonard Taylor*
John and Nancy Vogt*
Harry and Janice Wang*
Rodney and Barbara Willard*
William A. and Betty H. Woods*

Lifetime Recognition: Lifetime contributions of \$20,000 or more.

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

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

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

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

LIFETIME RECOGNITION

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

MEMORIAL GIFT

In honor of Sallie Lorenz
Felix and Lucille Lorenz*

This first class stamp will be released by the Canada Post on Thursday evening, June 29, 2000 during the opening ceremonies of the 57th Session of the General Conference of Seventh-day Adventists.

*Seventh-day Adventist Church
Église adventiste du septième jour*



46

Canada

*Greetings from Toronto,
Each morning during
this pilgrimage to General
Conference with 50,000
Adventists from around
the world, I ponder Margoud
Atwood's advice:*

*"Ask what is in the wind
ask what is sacred."*

*Wish you were here,
Bonnie*

SPECTRUM

THE JOURNAL OF THE ASSOCIATION OF ADVENTIST FORUMS

Post Office Box 619047

Roseville, CA 95661-9047 USA

Address Service Requested

U.S. \$10.00

NONPROFIT ORG.

U.S. POSTAGE

PAID

SACRAMENTO, CA

PERMIT NO. 333